

† Ars † Quatuor Coronatorum

BEING THE TRANSACTIONS OF THE
 QUATUOR CORONATI LODGE NO. 2076, LONDON.



EDITED FOR THE COMMITTEE BY W. H. RYLANDS, F.S.A., P.A.G.D.C.,
 and W. J. SONGHURST, P.A.G.D.C.

VOLUME XXIV. PART 1.

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W. J. PARRETT, LTD., PRINTERS, MARGATE.
 1911.

THE QUATUOR CORONATI LODGE No. 2076, LONDON,

was warranted on the 28th November, 1884, in order

- 1.—To provide a centre and bond of union for Masonic Students.
- 2.—To attract intelligent Masons to its meetings, in order to imbue them with a love for Masonic research.
- 3.—To submit the discoveries or conclusions of students to the judgment and criticism of their fellows by means of papers read in Lodge.
- 4.—To submit these communications and the discussions arising thereon to the general body of the Craft by publishing, at proper intervals, the Transactions of the Lodge in their entirety.
- 5.—To tabulate concisely, in the printed Transactions of the Lodge, the progress of the Craft throughout the World.
- 6.—To make the English-speaking Craft acquainted with the progress of Masonic study abroad, by translations (in whole or part) of foreign works.
- 7.—To reprint scarce and valuable works on Freemasonry, and to publish Manuscripts, &c.
- 8.—To form a Masonic Library and Museum.
- 9.—To acquire permanent London premises, and open a reading-room for the members.

The membership is limited to forty, in order to prevent the Lodge becoming unwieldy.

No members are admitted without a high literary, artistic, or scientific qualification.

The annual subscription is one guinea, and the fees for initiation and joining are twenty guineas and five guineas respectively.

The funds are wholly devoted to Lodge and literary purposes, and no portion is spent in refreshment. The members usually dine together after the meetings, but at their own individual cost. Visitors, who are cordially welcome, enjoy the option of partaking—on the same terms—of a meal at the common table.

The stated meetings are the first Friday in January, March, May, and October, St. John's Day (in Harvest), and the 8th November, (Feast of the Quatuor Coronati).

At every meeting an original paper is read, which is followed by a discussion.

The *Transactions* of the Lodge, *Ars Quatuor Coronatorum*, are published towards the end of April, July, and December in each year. They contain a summary of the business of the Lodge, the full text of the papers read in Lodge together with the discussions, many essays communicated by the brethren but for which no time can be found at the meetings, biographies, historical notes, reviews of Masonic publications, notes and queries, obituary, and other matter. They are profusely illustrated and handsomely printed.

The Antiquarian Reprints of the Lodge, *Quatuor Coronatorum Antigrapha*, appear at undefined intervals, and consist of facsimiles of documents of Masonic interest with commentaries or introductions by brothers well informed on the subjects treated of.

The St. John's Card is a symbolic plate, conveying a greeting to the members, and is issued on or about the 27th December of each year. It forms the frontispiece to a list of the members of the Lodge and of the Correspondence Circle, with their Masonic rank and addresses, and is of uniform size with the *Transactions* with which it is usually bound up as an appendix.

The Library has now been arranged in the new offices at No. 52, Great Queen Street, Lincoln's Inn Fields, London, where Members of both Circles may consult the books on application to the Secretary.

To the Lodge is attached an outer or

CORRESPONDENCE CIRCLE.

This was inaugurated in January, 1887, and now numbers about 3500 members, comprising many of the most distinguished brethren of the Craft, such as Masonic Students and Writers, Grand Masters, Grand Secretaries, and more than 300 Grand Lodges, Supreme Councils, Private Lodges, Libraries and other corporate bodies.

The members of our Correspondence Circle are placed on the following footing:—

1.—The summonses convoke the meetings are posted to them regularly. They are entitled to attend all the meetings of the Lodge whenever convenient to themselves, but, unlike the members of the Inner Circle, their attendance is not even morally obligatory. When present they are entitled to take part in the discussions on the papers read before the Lodge, and to introduce their personal friends. They are not *visitors* at our Lodge meetings, but rather *associates* of the Lodge.

2.—The printed *Transactions* of the Lodge are posted to them as issued.

3.—The St. John's Card is sent to them annually.

4.—They are, equally with the full members, entitled to subscribe for the other publications of the Lodge, such as those mentioned under No. 7 above.

5.—Papers from Correspondence Members are gratefully accepted, and as far as possible, recorded in the *Transactions*.

6.—They are accorded free admittance to our Library and Reading Rooms.

A Candidate for Membership in the Correspondence Circle is subject to no qualification, literary, artistic, or scientific. His election takes place at the Lodge-meeting following the receipt of his application.

Brethren elected to the Correspondence Circle pay a joining fee of twenty-one shillings which includes the subscription to the following 30th November.

The annual subscription is only half-a-guinea (10s. 6d.), and is renewable each December for the year next following. Brethren joining us late in the year suffer no disadvantage, as they receive all the *Transactions* previously issued in the same year.

It will thus be seen that for only half the annual subscription, the members of the Correspondence Circle enjoy all the advantages of the full members, except the right of voting in Lodge matters and holding office.

Members of both Circles are requested to favour the Secretary with communications to be read in Lodge and subsequently printed. Members of foreign jurisdictions will, we trust, keep us posted from time to time in the current Masonic history of their districts. Foreign members can render still further assistance by furnishing us at intervals with the names of new Masonic Works published abroad, together with any printed reviews of such publications.

Members should also bear in mind that every additional member increases our power of doing good by publishing matter of interest to them. Those therefore, who have already experienced the advantage of association with us, are urged to advocate our cause to their personal friends, and to induce them to join us. Were each member annually to send us one new member, we should soon be in a position to offer them many more advantages than we already provide. Those who can help us in no other way, can do so in this.

Every Master Mason in good standing throughout the Universe, and all Lodges, Chapters, and Libraries or other corporate bodies are eligible as Members of the Correspondence Circle.

LIFE MEMBERSHIP.—By the payment in one sum of *Twelve* years Subscription in advance, i.e., six guineas, individual Brethren may qualify as *Life Members* of the Correspondence Circle. Corporate Bodies may qualify as *Life Members* by a similar payment of *Twenty-five* years Subscription. Expulsion from the Craft naturally entails a forfeiture of Membership in the Correspondence Circle, and the Lodge also reserves to itself the full power of excluding any Correspondence Member whom it may deem to be Masonically (or otherwise) unworthy of continued membership.

ADVERTISEMENTS.

This page is reserved for Members who desire to advertise their Masonic wants. The charge is One Shilling per line of twelve words, strictly payable in advance. Advertisements should be sent to the Secretary, 52, Great Queen Street, London, W.C. Replies must in all cases be addressed direct to the Advertisers, as the time of the Secretary is too fully occupied to permit him to act as intermediary.

FOR SALE:

Hughan's *Origin of the English Rite*, 1909; *Old Charges*, 1895. Lane's *Handy Book to the Lists of Lodges*, 1889; *Centenary Warrants and Jewels*, 1891. Bywater's *Notes on Lawrence Dermott*, 1884.—THE SECRETARY, 52, Great Queen Street, London, W.C.

WANTED BY:

DR. PEARSE, Masonic Library, 19, Park Street, Calcutta. Books for Library of District Grand Lodge of Bengal.

J. A. S. SCOTT, 28, Grosvenor Place, Newcastle-upon-Tyne. Constitutions, Grand Lodge England, 1815, 1819, and 1827.

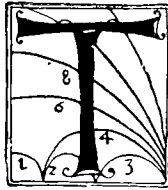
THE SECRETARY, 52, Great Queen Street, W.C. *Report*, Metropolitan College, Societas Rosicruciana in Anglia, 1889-90. *The Texas Freemason*, all before Vol. VIII.; Vol. VIII., Nos. 3, 6, 9 (1901-2); Vol. IX., No. 1 (1902). *The Freemasons' Chronicle*, London, Vols. IX., X., XVI. (Nos. 395, 409, 417, 418); XVII. (No. 425); XVIII. (Nos. 458, 461, 468); XX. (Nos. 499, 500, 503); XXI. (No. 524); XXII. (Nos. 565, 567); XXIII. (No. 573).

Ars Quatuor Coronatorum,
BEING THE TRANSACTIONS OF THE
Quatuor Coronati Lodge of A.F. & A.M., London,

No. 2076.

VOLUME XXIV.

FRIDAY, 6th JANUARY, 1911.



THE Lodge met at Freemasons' Hall, at 5 p.m. Present:—Bros. Henry Sadler, P.A.G.D.C., W.M.; J. P. Simpson, P.A.G.R., S.W.; E. H. Dring, J.W.; Canon J. W. Horsley, P.G.Ch., Chap.; W. John Songhurst, P.A.G.D.C., Secretary; E. L. Hawkins, S.D.; W. B. Hextall, J.D.; Admiral Sir A. H. Markham, P.Dis.G.M., Malta, P.M.; G. Greiner, P.A.G.D.C., P.M.; and Sydney T. Klein, L.R., P.M.

Also the following members of the Correspondence Circle:—Bros. W. Hammond, Fred. H. Postans, H. A. Badman, Dr. Andrew Ellis Wynter, J. Cooke, C. L. Morgan, Alfred S. Gedge, G. Vogeler, Bedford McNeill, Dr. G. A. Greene, Fred Armitage, Henry Potter, N. Chaplin, Rev. C. A. Everitt, F. W. Levander, H. Hyde, A. L. Brown, K. Van Kampen, A. H. Pitcher, Curt Nauwerck, Osborne Pearston, Jas. J. Nolan, W. Wonnacott, G. Percy Turner, W. Blackburn, Alfred Tucker, D. Bock, W. Howard Webb, John Church, Cecil J. Rawlinson, Wm. A. Tharp, J. R. Thomas, W. R. A. Smith, Charles R. Arlen, Thomas M. Timms, H. Harris, Henry J. Dagleish, Frank E. Lemon, Walter C. Williams, C. Isler, L. Danielsson, Dr. S. Walshe Owen, C. Wyndham Quin, Reginald C. Watson, and Herbert Burrows.

Also the following Visitors:—Bros. W. J. Macey, W.M. Dart Lodge No. 2641; J. Hawkes Read, W.M. London Lodge No. 108; W. E. Jones, P.M. Friendship Lodge No. 206; A. Howell, Almoner, Marcians Lodge No. 2648; Arthur H. Allen, S.W. Electric Lodge No. 2087; R. E. Everitt, United Industrious Lodge No. 31; Percy C. Webb, W.M. Crouch End Lodge No. 2580; W. Annis, P.Pr.G.D.C., Middlesex; John Foulds, P.M. Mother Kilwinning Lodge (S.C.); and E. R. Evans, City of London Lodge No. 901.

Letters of apology for non-attendance were reported from Bros. Dr. W. J. Chetwode Crawley, G.Treas., Ireland; W. J. Hughan, P.G.D.; E. Macbean, P.M.; J. P. Rylands; E. Conder, L.R., P.M.; E. J. Castle, K.C., P.Dep.G.R., P.M.; E. Armitage, P.Dep.G.D.C.; Fred. J. W. Crowe, P.G.O., I.P.M.; John T. Thorp, P.A.G.D.C., P.M.; L. A. de Malczovich, and Count Goblet D'Alviella, P.G.M., Belgium.

Bro. Ernest William Malpas Wonnacott was proposed as a Joining Member of the Lodge.

One Lodge and fifty-one brethren were admitted to membership of the Correspondence Circle.

Bro. Sir Edward Letchworth, F.S.A., Grand Secretary, was unanimously elected an Honorary Member of the Lodge.

The Report of the Audit Committee, as follows, was approved, and ordered to be entered upon the Minutes.

PERMANENT AND AUDIT COMMITTEE.

The Committee met at No. 52, Great Queen Street, London, on Tuesday, the 3rd of January, 1911.

Present:—Bros. Henry Sadler, W.M. (in the chair), G. Greiner, J. P. Simpson, E. L. Hawkins, W. J. Songhurst, Secretary, and A. S. Gedge, Auditor.

The Secretary produced his books and the Treasurer's accounts and vouchers, which had been examined by the Auditor, and certified as being correct.

The Committee agreed upon the following

REPORT FOR THE YEAR 1910.

BRETHREN,

No change has been made in the Lodge Roll during the past year, the number of members remaining at thirty-five.

To the Correspondence Circle 265 new members have been added, a small increase on 1909, but the net result is a reduction of seven, 272 names having been removed in consequence of death (34), resignations (121), and non-payment of dues (117). This is the first time in recent years that there has been an actual falling off in numbers, and your Committee would urge upon *all* members the necessity of making the work of the Lodge more widely known among their Masonic friends.

We have again to report that a very large number of subscriptions (amounting to nearly £800) remain unpaid, and it seems evident that many more names will have to be removed during the current year.

It has been considered prudent to write down the Investments to their actual market value, with the result that an adverse balance of £122 2s. 3d. appears in the Profit and Loss Account. If this item were eliminated the account would show a gain on the year's work of £73 14s. 10d. A sum of £563 7s. 7d. has been placed in reserve to cover the cost of printing Parts 2 and 3 of Vol. XXIII., and the St. John's Card.

For the Committee.

HENRY SADLER, in the Chair.

Liabilities.

	£	s.	d.	£	s.	d.
To Life Members' Fund (179						
Members)	1163	2	0			
„ Subscriptions, etc., received in						
advance	134	17	8			
„ Correspondence Circle, 1910,						
Balance in hand	563	7	7			
„ Summer Outing balance ...	54	2	2			
„ Sundry Creditors	9	6	4			
„ Sundry Creditors, <i>re</i> Publications	16	19	6			
„ Profit and Loss Suspense						
Account, being outstanding						
Subscriptions as per contra,						
subject to realization ...	779	8	9			
„ Lodge Account—						
Receipts	34	13	0			
Less Payments	27	8	0			
	<hr/>	<hr/>	<hr/>			
	7	5	0			
Add credit Balance,						
1909	50	13	2			
	<hr/>	<hr/>	<hr/>			
				57	18	2

£2779 2 2

Assets.

	£	s.	d.	£	s.	d.
By Cash at London, County, and Westminster Bank, Ltd., Oxford Street	459	6	7			
„ Investment, £1,300 Consols at 80 per cent.	1040	0	0			
„ Sundry Debtors for Publications	17	2	0			
„ Sundry Publications	162	15	11			
„ Furniture— Balance 1st Decr., 1909	141	17	5			
Additions during the year	12	0	0			
	153	17	5			
Less Depreciation for the year	35	10	9			
				118	6	8
„ Sundry Debtors for Subscriptions in arrear— 1910 Correspondence Circle	433	18	8			
1909 ditto	203	11	9			
1908 ditto	96	5	1			
1907 ditto	40	5	6			
1906 ditto	2	14	9			
1905 ditto	1	12	0			
1904 ditto	0	10	6			
1903 ditto	0	10	6			
				779	8	9
„ Repairs Suspense Account ...	80	0	0			
„ Profit and Loss Deficiency ...	122	2	3			
				£2779	2	2

PROFIT AND LOSS ACCOUNT for the year ending 30th November, 1910.

Dr.			Cr.		
£	s.	d.	£	s.	d.
To Balance brought forward	...	78 17 1	By Correspondence Circle Joining		
„ Salaries	375 0 0		Fees, 1910 ...	120 15 0	
„ Rent	114 0 0		„ 1910 Subscriptions	400 0 0	
„ Lighting and Firing	16 9 7		„ 1909 ditto ...	287 5 7	
„ Stationery	52 9 7		„ 1908 ditto ...	46 7 4	
„ Postages	305 5 8		„ 1907 ditto ...	13 13 11	
„ Office Cleaning ...	20 14 4		„ 1906 ditto ...	4 4 0	
„ Insurance	11 3 0			872 5 10	
„ Renewals and Repairs	7 0 0		Less Transferred to		
„ Carriage and Sundries	4 15 9		Life Subscriptions	4 4 0	
„ Depreciation on Consols	117 0 0				868 1 10
„ Depreciation on Furniture at 10% on cost	35 10 9		„ Back Transactions ...	57 18 6	
„ Library Account	62 0 9		„ Various Publications	48 2 11	
„ 52, Great Queen Street, Repairs,			„ Interest on Consols	30 12 4	
Suspense Account	20 0 0		„ Discount	13 10 3	
		1141 9 5	„ Sundry Publications	44 14 11	
			„ Life Members ...	35 3 6	
					230 2 5
			„ Balance as per last Account ...	78 17 1	
			„ Deficiency for the Year	43 5 2	
					122 2 3
					£1220 6 6
		£1220 6 6			

This Balance Sheet does not include the value of the Library and Museum and the Stock of Transactions, and is subject to the realization of Assets.

I have examined the above Balance Sheet and Profit and Loss Account with the Books and Vouchers of the Lodge, and certify the same to be correct and in accordance therewith.

ALFRED S. GEDGE,

Chartered Accountant,

3, Great James Street,

Bedford Row, W.C.

23rd December, 1910.

Bro. John Hector McNaughton, P.M. Royal Commemoration Lodge No. 1585, was elected Tyler of the Lodge.

The Secretary called attention to the following

EXHIBITS.

By Bro. WILLIAM ROGERS, London.

JEWEL of Bro. John Auldjo, Deputy Provincial Grand Master of Upper Canada, 1837. This Brother was the author of a "Journal of a Visit to Constantinople and Some of the Greek Islands in the Spring and Summer of 1833"; "The Ascent of Mont Blanc"; "Sketches of Vesuvius," etc.

Small silver JEWEL; equilateral triangle, with square and compasses, engraved on back "H.M. Rattazzi vén .: Union Maç .: 20 Mars 72."

By Bro. F. H. MARQUIS, Mansfield, Ohio.

Souvenir BADGE, worn by Members attending the General Grand Council, Royal and Select Masters, Savannah, November, 1909. *Presented to the Lodge.*

By Bro. J. O. MARTIN, Bristol.

Souvenir BADGE, annual Conclave of Knights Templar, Chicago, 1910.

Souvenir Box, Grand Commandery, Knights Templar, Kentucky, at Chicago, 1910. *Presented to the Lodge.*

By Bro. C. WYNDHAM-QUIN, London.

Collection of Masonic GLASS (twenty-one pieces)—tankards, goblet, wine-glasses, firing-glasses, etc. A large GOBLET, standing nearly 11in. high, is engraved, "A gift of the late Br. Okes to the C.N.L. 549." "C.N.L." indicates the Cambridge New Lodge, constituted in 1793, and erased in 1859. The glass must have been given to the Lodge between the years 1814 and 1822, when the name was changed to Lodge School of Plate. The number, 549, was borne by the Lodge from the Union in 1813.

The largest piece of glass is in the form of a GOBLET, standing 14in. high, very beautifully engraved with Vine and Acacia. The Masonic emblems include the eye, square and compasses, sun, moon, and stars, and an open book.

By Bro. N. CHAPLIN, London.

Brown earthenware WATER-BOTTLE, in the form of a maul. This is one of 30, recently presented to the members of the London Lodge No. 108 by the W.M., Bro. J. Hawkes Read. Bottles in this form seem to have been made in Scotland for probably over 100 years. They are thrown on the wheel, and the emblems are separately moulded and subsequently fettled on. *Presented to the Lodge.*

By Bro. HENRY HYDE, Leytonstone.

Small pierced JEWEL, unfortunately without name or date, but probably not less than 100 years old.



By Bro. HENRY SADLER. (From the Grand Lodge Collection.)

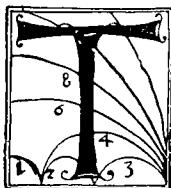
Three Dresden China groups of figures believed to represent members of the "Order of Mopses."

A hearty vote of thanks was unanimously accorded to those Brethren who had lent objects for exhibition or who had made presentations to the Lodge Museum.

Bro. E. L. HAWKINS read the following paper:--

ADOPTIVE MASONRY AND THE ORDER OF THE MOPSES.

BY BRO. E. L. HAWKINS, M.A., Oxon.



THE third of the Old Charges, as given in the *Constitutions* of 1723, contains this clause,¹ "The Persons admitted Members of a Lodge must be good and true Men, free-born, and of mature and discreet Age, no Bondmen, no Women, no immoral or scandalous Men, but of good Report," and Dr. Anderson probably embodied in this regulation what may be taken to have been the general practice of previous ages of confining the privileges of the Craft to worthy *men* alone, in spite of the curious passage in the York MS. No. 4, "The one of the elders takeing the Booke, and that hee or *shee* that is to bee made mason shall lay their hands thereon and the charge shall be given,"² as to which it is generally believed by experts that *shee* is a copyist's mistake for *they*, just as *the* is an error for *then*: yet it is undoubtedly the case that many of the old guilds admitted women as well as of men, and no less an authority than the late Bro. Woodford believed in female membership of the Guild of Masons,³ although no record of such membership has been discovered.⁴

However, to debate the question whether women were ever admitted into the Guild of Masons would lead me too far from my object in this paper, and it will be enough for my purpose to assert that ever since the Revival of Free Masonry in 1717 the admission of women to a participation in its secrets has been forbidden in England. But it has not been entirely so on the Continent of Europe, for the homely Freemasonry imported from England into France in 1725 very soon failed to give complete satisfaction to the more gallant Frenchmen, or, shall I say, Frenchwomen, of the day, and according to Clavel⁵, about the year 1730, Female Freemasonry (so called) was instituted in France.

The early societies were androgynous, and, except for their secret ceremonies, had little or nothing of Freemasonry about them, but a great many such associations of members of both sexes were formed under various titles, until at last in 1774 the Grand Orient of France formally approved of Lodges of Adoption in which ladies were admitted to ceremonies somewhat resembling Freemasonry.⁶ These Lodges were called Lodges of Adoption, because they had to be adopted by, and placed under the guardianship of, some regular Lodge of Freemasons, the Master of which or his Deputy, was to be the presiding officer, assisted by a female president or mistress.

Clavel, who is the principal authority on the subject, has given an amusing history of some of these early androgynous societies, and I translate from his work the following account of their rise and progress.⁷

¹ p. 51.

² Hughan's *Ancient York Masonic Rolls*, p. 13.

³ Preface to Hughan's *Old Charges*, p. xiii.

⁴ Gould, i. 90.

⁵ *Histoire pittoresque de la Franc-Maçonnerie*, p. 111.

⁶ Gould, iii. 155.

⁷ *Histoire pittoresque de la Franc-Maçonnerie*, p. 111.

"About 1730 Female Freemasonry was instituted. We do not know who was its inventor; but it made its first appearance in France, and it is evidently a product of French wit. The rules of this Masonry, however, were only definitely settled after 1760, and it was recognised and sanctioned by the governing body of Masonry only in the year 1774. At first it assumed various names and various rituals, which have not reached us. In 1743 it had some nautical emblems and a vocabulary; and the sisters used to make the fictitious voyage from the Isle of Felicity *under the sail* of the brothers and *piloted* by them. It was then the *order of the Happy Ones (Félicitaires)*, which comprised the degrees of *cabin boy*, of *captain*, of *commodore*, and of *vice-admiral*, and had for *admiral*, that is to say, for grand master, brother de Chambonnet, who was its author. The candidate was made to swear to keep the secret concerning the ceremonial that accompanied the initiation. If it was a man he swore 'never to take anchorage in any port where a vessel of the order was already found at anchor.' If it was a woman, she promised 'not to receive a strange vessel in her port, so long as a vessel of the order should be there at anchor.' She was sworn sitting in the place of the commodore, or president, who was kneeling during this formality. A split in this order gave birth in 1745 to the *order of the Knights and Ladies of the Anchor*, which was only a refinement of the first and preserved its forms. Two years later, in 1747, the Chevalier Beauchaine, the most famous and zealous of the Perpetual Masters¹ of Paris, the same person who had established his Lodge in a tavern of the Rue Saint-Victor, at the sign of the *Golden Sun*, who slept there, and there gave for six francs all the degrees of Masonry in a single sitting, instituted the *order of the Fendeurs (Woodcutters)*, the ceremonies of which were copied from those of the society of the Charcoal-burners, one of the numerous branches of the trade-unionists. The Lodge was called a *timber-yard (chantier)*; it was supposed to represent a forest. The president was named *father-master (père-maître)*; the brothers and sisters took the title of *cousins (cousins et cousines)*, and the candidate was called *steel (briquet)*.² These meetings had an extraordinary popularity. They took place in a large garden situated in the quarter Nouvelle-France, outside Paris. The people of the court, men and women, repaired thither in crowds, arm in arm, dressed in blouses or petticoats of fustian, their feet shod in clumsy clogs, and there they indulged in all the noise and all the easy manners of vulgar humour.³ Some other androgynous societies followed this one; such were the orders of the *Axe (Coignée)*, of the *Hundred (Centaine)*, of *Fidelity (Fidélité)*, of which the forms were more like those of ordinary Freemasonry."

Of course, such societies were in no sense Masonic, but they led the way to the establishment of the Lodges of Adoption and their recognition by the Grand Orient of France; and I translate again from Clavel on the subject (*Introduction*, p. 33):—

"The Masonic Law rigorously excludes females from participation in its mysteries. However, the French have compromised with this law. By the side of true masonry, they have created a conventional masonry, specially dedicated to women, who perform all the functions and do not disdain to admit men in their assemblies. It is what is called *masonry of adoption*. This, like the other, has its trials, its degrees, its secrets, its signs. But these are the pretexts for their meetings; the object is the banquet, by which they are always accompanied, and the ball, which is inseparable from them

¹ At this time in France many of the Lodges were presided over by Masters who were appointed for life on the constitution of the Lodge, which they practically owned.

² Briquet=a piece of steel for striking fire from a flint.

³ For a full account of the *Fendeurs* by our I.P.M., see vol. xxii. of *A.Q.C.*

"The hall in which the banquet is held is divided into four *climes* (*climats*). The east is called *Asia*; the west *Europe*; the south *Africa*; the north *America*. The table is like a horse-shoe. All is arranged there as at men's banquets. The president has the title of *grand-mistress*; she is assisted by a grand-master, and sits in the clime of Asia. The *sister-inspectress*, assisted by the brother inspector, and the *sister-treasurer* (*sœur dépositaire*), supported by the brother-treasurer, occupy the two extremities of the horse-shoe, the former in the region of America, the other in the African region.

"The lodges of adoption have also a special language. In it the temple is called *Eden*, the doors, *barriers*; the minutes (*procès-verbal*) *ladder*. A glass is called *lamp*; wine *red oil*; water *white oil*; the bottles and decanters *pitchers*. *To trim the lamp* is to pour some wine into one's glass; *to blow out the lamp* is to drink; *to exalt by five*, or *to do one's duty by five*, is to perform the manual tactics.

"The *order* consists in placing the two hands on the breast, the right on the left with the two thumbs joined and forming the triangle. The cry is *Eva*! repeated five times.¹

"Their toasts are drunk almost in the same manner as in lodges of men. The grand-mistress uses her gavel in the same way to call the attention of the meeting. The announcements are transmitted also by means of the officers and the *officières* who occupy the place of the wardens. The lamps are trimmed and placed in a line; and when all is suitably arranged, the grand-mistress expresses herself as follows: 'Brothers and Sisters, the health that I propose to you is that of In honour of a health that is so dear to us, let us blow out our lamps by five. The right hand to the lamp! Up with the lamp! Blow out the lamp! Lamp in front! Put down the lamp! One, two, three, four—five!' The grand-mistress and all those present carry their lamps four times to the heart, and at the fifth time put them down together with a crash on the table. Then they exalt by five, that is to say they clap their hands five times uttering each time the cry *Eva*!'"

And elsewhere (p. 112) he says "Masonry of adoption consists of four degrees, called *apprenticeship* (apprentissage), *journeymanship* (compagnonnage), *mastership* (maîtrise), and *perfect mastership* (maîtrise parfaite), and the emblems of the degrees are borrowed from the Bible, and commemorate successively the first sin, the flood, the confusion of the tower of Babel, etc.

"Once definitely agreed upon, the rites of adoption spread from France into most of the other countries of Europe and even into America. The Masons welcomed them everywhere with eagerness, as an honest means of enabling their wives and daughters to share the pleasures which they tasted at their mysterious feasts."

He then proceeds to describe many noteworthy meetings of these Lodges of Adoption in Paris and elsewhere, for which I would refer those interested in the subject to the book itself, for I am anxious to pass on to the subject of the sub-title of my paper,

¹ Ragon (*Manuel Complet de la Maçonnerie d'Adoption*, p. 37). gives a song which was sung in the Adoptive Lodges beginning

"We are told of England
That their whole vocabulary
Consists of goddam,
But in Masonry
One word has more magic
This word, who would not love it!
Eva-Eva-Eva-Eva."

THE ORDER OF THE MOPSES,

the account of which I translate from a French book, entitled "L'Ordre des Francs-Maçons trahi, et le secret des Mopses révélé." The book was originally published at Amsterdam in 1745, and several editions of it were issued,¹ the one which I have followed being dated 1763.²

THE SECRET OF THE MOPSES REVEALED.

(Amsterdam 1763.)

"Although the Order of the Mopses may not be either so ancient, or so widely spread by far as that of the Freemasons, it does not, however, fail of being considerable and of making plenty of stir in the world. Having hardly left the cradle, it is seen already to be extending beyond the country of its birth; and if we must judge of its future progress by that which it has made in so short a time, it will not be long in establishing itself in all parts of Europe.

"This Order owes its origin to a conscientious scruple. Clement XII. having excommunicated the Freemasons, in 1736³ several German Catholics, frightened by the Papal Bull, abandoned the plan of entering their Society. But not being able to resign themselves to the loss of the pleasures which they had hoped to find in it, they formed the project of establishing another one, which, without exposing them to the censure of the Vatican, might procure for them the same amusements as the first. It must also be admitted that in that last respect they much improved upon their model, as I shall presently show. They found a Protector in the person of one of the most august Sovereigns of the Germanic Body, and took for Grand Master one of the most powerful Lords of Germany. It can be said that the choice of their members answers perfectly to that which they made of these two illustrious Chiefs, if we may judge of it by one of their Lodges, in which I happened to be at Frankfort, which was composed of persons of the highest distinction.

"In imitation of the Freemasons, they framed some Statutes, invented a Word and some Signs for mutual recognition, established some Ceremonies for the Banquet and for the Receptions, and appointed some Officers. That done, they set about taking a Symbol, and giving themselves a name; and as Fidelity and Love, which they vowed, made the essential part of their Society, they took the Dog for emblem, and called themselves 'Mops,' which in German signifies a Pug-dog.⁴ Their Founder apparently had some predilection for this kind of dog; otherwise it would have been at least as natural to choose the Poodle, which of all the canine race is reckoned the most faithful. I shall detail their Rules and Ceremonies as the occasion offers itself to speak of them: this will cost me less than a methodical order and perhaps will please more.

¹ Kloss, *Bibliographie der Freimaurerei*, No. 1860.

² I made the following translation some three or four years ago for my own amusement, and in complete ignorance of the fact that a former member of the Lodge, now deceased, Bro. H. J. Whympier, P. Dep. Dis. G. M., Punjab, had made a translation of the 1745 edition, which was printed for private circulation about 1890. I have since compared my version with his, and am pleased to find that they are in agreement on most points.

³ But the Bull was issued in 1738. See the *Encyclical De Secta Massonum* of 1884, p. 7; and Sept. 22, 1738, is given in *Acta Latomorum* as the date of the foundation of the Mopses at Vienna.

⁴ I have considered it more correct to render *Mops* by *Pug-dog* than by *Mastiff*, as is given as the meaning by some writers; not only do the best German dictionaries translate the word thus, but the animal whom the initiate is saluting in the plate given in the book, and reproduced to accompany this paper, is undoubtedly a Pug-dog, not a Mastiff.

“All the members ought to be Roman Catholics, without doubt to avoid giving offence to the Court of Rome; but they are extremely lax on this point, which however they promise to observe. They have believed apparently that to protect themselves from Excommunication, it would be enough not to exact an Oath; because it is principally by that that the Freemasons have drawn the lightning on their heads. The Mopses have profited by this example; they content themselves with making a Candidate promise on his word of honour that he will not reveal the Secrets of the Society.

“Another reason of policy has led them to reject yet another of the fundamental articles of Masonry; it is that of the exclusion of Women. One knows the outcry with which they have filled all Europe against the Freemasons. The Mopses are afraid with reason of bringing on themselves such formidable enemies. The interest of their pleasures is joined to that of their reputation: they have understood that the delights which they expected to taste in their Assemblies would be always insipid, if they did not share them with this enchanting Sex. They have even admitted them to all the Dignities, except that of Grand Master, whose post is for life: so that in each Lodge there are two ‘Masters of the Lodge’ or ‘Grand Mopses,’ of whom one is a man and the other a woman; and so of all the other Officers, who are the Wardens, the Orators, the Secretaries, and the Treasurers. (They change their Officers every six months, from the Grand Mopse to those of the lowest rank, and they always elect a man and a woman for each post. The election must be unanimous. All who have been invested with any post keep its title, though they no longer exercise it). The Lodge is ruled for six months by a man and for six months by a woman; and when a woman or a girl is received it is always the Lady Grand Mopse, the Lady Warden and the other female Officers who perform the functions of the Reception. Here follow the Ceremonies which they observe in it.

“The Candidate applies to one of the Members, who proposes him in full Assembly, stating his name, his rank and his character. The question is put to the vote; and if one vote only is wanting, he is excluded: for unanimity is absolutely required. But the Opposer must state the reasons of his refusal, and it is for the Proposer to reply to him. If they are unable to agree, either for admission or for exclusion, the Grand Master imposes silence on them, and orders the two Wardens to examine the case, and to make their report on it to the assembly, which finally decides.

“On the day fixed for the Reception the Grand Master is careful to send word to all the Members of the Lodge by a scaled notice, which is taken to them by the Beadle (*Bedeau*), whom they call a serving Brother.

“The Summonses for the ordinary Assemblies, where the only question is of amusing themselves, are conceived in these terms: *We, by the unanimous election of the noble Brethren, Grand Master of the Society of the Mopses, order . . . very worthy Member of the said Society, to appear to-day at the Lodge, at the usual hour of the evening, under the penalties established by our Constitutions.* And on Reception days there is added at the bottom: *There will be Reception.* Every one hastens to obey this order; and unless for sickness, or some business of the utmost consequence, there will be no one who excuses himself. The sickness must even be considerable; and for the business. I have seen some very important ones neglected, for the pleasure of finding themselves together. This will not be surprising when one shall have seen what occurs in their Assemblies,

“ As soon as the hour strikes, the Grand Master orders the Wardens to see if any Brother is missing, and fines those who are not present: this fine increases from one quarter of an hour to another during the three hours that the Lodge is open. The fault which condemns them is called *Negligence*: so the *Negligent* one who comes, for instance, three quarters of an hour late, pays *three parts of Negligence*. The survey made, the Grand Master draws his sword, and thus gives notice that the Lodge is commencing. He puts some questions to the Wardens, with the Catechism which I will give hereafter: after which he sends one of the Brothers to warn the New Member to present himself. It must be observed that while the survey I have mentioned is being made, and while part of the Catechism is being repeated, the New Member is in another room with one of the Mopses, who examines him on his vocation, explains to him the Statutes and the Obligations of the Order, and tells him to prepare himself for something serious, and surprising. He is kept in similar talk until the arrival of the Brother who comes to fetch him. This one demands of him: *If he is fully resolved to enter the Society*. He answers *Yes*: on which he is hoodwinked, after his permission has been asked, and he is led to the door of the Lodge.

“ Before going further, I must not forget to explain that the Ceremonies of the Reception, as I have described them, are those which are most commonly practised. I know that there are some Lodges in which the Ceremonies are different in some particulars, and I will not neglect to notice them in passing, so that the Mopses received in France, in England, or in Holland, may not accuse me of imposture, inaccuracy or omission. The Reception which I give here, is entirely according to what I have seen practised at Frankfort in the presence of the Grand Master, whom one must suppose better instructed and more attentive to have all the same formalities observed, than those who are removed from the fountain head. Let us resume our Candidate at the door of the Lodge where we have left him.

“ When he is all ready, his Guide abandons him, and advances to get the door opened. Some pretend that he strikes with his hand, others with his foot: but they are wrong: a good Mopse never forgets the name that he bears. He is content to scratch, as do dogs; this is done three times: and as they do not open to him he begins again to scratch harder than before, and with all his might, and takes to howling like a real pug dog. At length they open to him, and he goes in. Immediately there comes out of the Lodge a Brother whom they call the *Trusty*: he puts into the hands of the New Member, not a sword, as do the Freemasons, but a Chain, emblem of the dog's servitude with respect to man: he fastens to his neck a leather collar, takes him by the right hand, and having led him into the Lodge, makes him go nine times round a chalked space of which I will speak presently, and round which the Brothers are standing. Let us not forget to say that the door is guarded by the two last received Mopses sword in hand to ward off all who do not belong to the Order.

“ While the future Mopse is thus being led round, the others have handy a stick, a sword, a chain, or something similar, with which they make a horrible noise. This music serves as accompaniment to I know not how many discordant voices, which cry in a lugubrious tone: *Memento mori, memento mori*, that is to say, *Reflect that you must die*. All this is done to frighten the poor Novice, and put his resolution to the test: and if it is true that he must not have great courage to be seriously frightened at this din, it is no less true that he must be entirely insensible not to feel at least some emotion. One may easily judge that it is the women, who generally show most weakness. I have seen one of them, in the same Lodge at Frankfort, who was seized with such serious

trembling, that they were obliged to carry her in their arms; and the Mopses were such scrupulous observers of their Rules, that they would not unbind her eyes, until she was outside the Lodge. But it must be admitted that there are many Men who show themselves Women on this occasion: some are seen whose knees tremble so much, that they can hardly support themselves; others sweat in great drops: some even fall fainting in the arms of their Conductor. All this forms a ravishing spectacle for the Assembly: the cries become less lugubrious and are mingled with great bursts of laughter; the gravity even of the Grand Master is upset.

"The last round finished, the Candidate finds himself face to face with the Grand Master, who, in an authoritative tone, demands of the first Warden, *the meaning of the noise that he has just heard*. The Warden replies: *It is because a dog which is not a Mopse has entered here, and the Mopses wish to bite him*.

"The G.M.: *Ask him what he wants*.

Warden: *He wants to become a Mopse*.

G.M.: *How can this change be made?*

W.: *By his joining us*.

G.M.: *Is he fully resolved on it?*

W.: *Yes, Grand Mopse*.

G.M.: *Demand of him if he will be obedient to all the Statutes of the Society*.

W.: *Yes, Grand Mopse*.

G.M.: *Is it curiosity that brings him to enter here?*

W.: *No, Grand Mopse*.

G.M.: *Is it some prospect of advantage?*

W.: *No, Grand Mopse*.

G.M.: *What then is his motive?*

W.: *The advantage of joining a body, the members of which are extremely estimable*.

G.M.: *Ask him if he fears the Devil*.

"The Warden repeats the question to the Candidate, who replies *Yes* or *No*, as seems good to him, it does not matter. The Master speaks again and says to the Warden: *See if he has what he must have to become a Mopse*. Then the Warden tells the Candidate to put out his tongue as far as possible. If he refuses, he is conducted out of the Lodge and is not received. If he obeys, the Warden takes his tongue with his fingers, and examines it on all sides, almost as if he wished to examine the tongue of a pig. During this examination, two Brothers approach, and pretending to whisper so as not to be heard, one says to the other: *It is too hot, it is too hot, let it cool a little*. He answers: *It is all right as it is; believe me it is not too hot; it must be able to make the mark*. The unfortunate Novice, who has not lost a word of this dialogue, shudders with horror at these last words. I have seen some who, uttering a cry of fright, leap hastily back, and raise their hands to their mouths, as if really touched with a hot iron. I believe also that there are few who would have enough firmness to resolve to carry on the Ceremony to the end, if the new bursts of laughter and the jokes with which they are overwhelmed did not make them understand that they had only been brought there to be made to play the chief rôle in a most comical farce.

"When they are seen to be a little reassured, the Warden says to the Master: *Grand Mopse, he has all that he must have to be a Mopse*. *I am glad of it*, replies the Grand Master, *but ask him once more if his resolution is quite firm, and if he feels himself proof against everything*. The Warden replies: *Yes, Grand Mopse*.

G.M. : *Ask him if he is prepared to strip himself of the advantages of fortune in order to enrich the Society.*

W. : *When he sees a Brother in need he will take a lively pleasure in assisting him.*

G.M. : *Ask him if his obedience will be prompt, blind, and without the least contradiction.*

W. : *Yes, Grand Mopse.*

G.M. : *Ask him if he is willing to kiss the Brothers.*

W. : *Yes, Grand Mopse.*

G.M. : *Ask him if he is willing to kiss*

"I pause here to remind the Reader that it is not I who speak, but the Grand Master of an illustrious Order, or at the very least the Master of a Lodge, and that I am not permitted to change any of the established terms. The Grand Master continues then thus : *Demand of him if he is willing to kiss the rump of the Mopse, or that of the Grand Master.* It is pretended that in some Lodges he adds *or that of the Devil* ; but I am not willing to believe this at all. A movement of indignation, which the Candidate rarely fails to make at this moment, obliges the Warden to beg him with all politeness and all possible earnestness to choose one or the other. This makes the most original dispute imaginable between them. The candidate complains with sharpness that the fun is pushed too far, and declares that he does not pretend to have come there to serve as a jest for the company. The Warden, after having uselessly spent his eloquence, proceeds to take a pug dog of wax, of cloth, or of some other like material, which has its tail curled up, as all the dogs of that kind carry it, he applies it to the mouth of the Candidate, and thus makes him kiss it by force. The Pug-dog destined to receive this respectful homage is always placed on the table of the Master of the Lodge as a Symbol of the Society ; and it is there that the Warden proceeds to take it. There are also placed on the same table a sword and a toilet glass, of which I will explain the use in a moment.

"This grand affair ended, the Master says to the Warden : *Bring me the Candidate.* At once the Warden takes away from him the chain which had been put on his hands, attaches it to his collar, and thus draws him to the table behind which the Grand Master is seated. The latter then takes the hand of the Candidate and makes him put it on the sword if it is a man, and on the toilet glass if it is a woman ; after which he says to him : *Repeat word for word what I am going to say. I promise to this illustrious Assembly, and to all the Society of the Mopses, to observe exactly their Laws and their Statutes, and never to reveal, either by word, or by sign, or by writing, their Secrets and their Mysteries. I pledge myself on my honour to keep the promise which I have just made ; so that if I violate it, I consent to be deemed a dishonest man (or woman), to be pointed at in the Companies, and to be unable ever to lay claim to the heart of any Lady (to be reckoned neither beautiful, nor witty, nor worthy to be loved by any Man, and to renounce all the charms that Women draw from their toilet glass.)'*

"After this promise the Grand Master demands of the Candidate. *if he wishes to see the light*, and the latter having replied *yes*, the Warden takes off his hoodwink. There are some Lodges in which a trapdoor is contrived before the Master's table, which rises and falls gradually by means of some machinery. The Candidate is placed on this trapdoor, he is raised to a certain height without his perceiving it, and it is in this situation that his eyes are unbound, But this is not the usual custom. What is always done, at the moment when the use of his eyes is restored to a new Mopse, is to place themselves in a circle round him : the men present to his face the point of their swords, and hold a Mopse of cloth in the other hand ; and the Women have in their hands

an article of their toilet and a Mopse also under the arm. The Grand Master then makes the Candidate pass to his right and says to him : *That all the Ceremonies which they have just gone through are only some preliminaries established to serve as introduction into the Society, and that he is now going to teach him the Signs and the Word which distinguish the Mopses.*

“ The *First Sign* is made by pressing with force the middle finger on the tip of the nose, the two other fingers on the two corners of the mouth, the thumb on the chin, the little finger extended and spread out, and by making the tip of the tongue come out by the right side of the mouth. Nothing can be imagined more comic than an Assembly of men and women who are exercising themselves in making this Sign. Imagine the contrast there must be between a dozen Coquettes, puzzled to find some grace in an attitude well suited to disfigure their features, and as many men who are endeavouring to make themselves as hideous as possible. I know, however, one Lady of the Society, who has told me in confidence that they have formed among them a Council of the Toilet, in which they deliberate very seriously on the means of mitigating this uncouth sign : that they have even established a Prize for her who shall succeed best, and that they do not despair of rendering this Sign as pleasing as up to the present it has appeared ridiculous.

“ I have described it in the way in which it is done in the best regulated Lodges. There are some who pretend that it is not the thumb, but the little finger, that must be placed on the chin. Some make the tongue appear by the left side of the mouth ; others put it out alternately on both sides. Lastly there are found some who divide the Sign in two, and who make of it two distinct Signs, of which one consists in the position of the fingers, and the other in the action of putting out the tongue.

“ The *Second Sign* is to put the right hand all open on the region of the heart, but without making the square as the Freemasons do.

“ However, there is an essential difference between the two Signs. The first is the distinctive mark of the Society, whereas the other is only a mere ceremony, and a simple custom which has established itself by degrees ; so that a Mopse who would never make use of the second, would not fail of recognition as a Brother, provided he had performed the first well.

“ As for the *Word*, opinions are divided : some maintain that there is one, and others assert that there is not. It is not my business to decide so important a question, especially as all the Lodges in which I have been, and even that at Frankfort, agree that the matter is doubtful. Those who take the affirmative view say that the word is *Mur* ; it is pronounced *Mour*, German fashion ; but it is not *spelt*, as among the Free Masons.

“ After the explanation of the Signs and Word, the Grand Master orders the new Member to repeat them with some Brother or Sister ; after which he makes him embrace all the Assembly, whom he takes care to warn beforehand in a loud voice to place themselves in a circle for this ceremony. The newly received member kisses the men on whatever part of the face he pleases ; but he is only allowed to kiss the women on the cheek. He then places himself where it seems good to him, The Orator then begins to speak, after having received the order to do so from the Grand Master ; and in a studied discourse, which ought not to last more than a quarter of an hour, he expounds to him the Duties and Rules of the Society, and explains to him the figures that are chalked on the floor ; he informs him that all the Laws of the Mopses have for their end only Fidelity, Faith, Discretion, Constancy, Tenderness, Sweetness, Humanity ; in a word, all the qualities which form the basis of Love and Friendship, and those which

form what is called Sociability. Moreover he takes occasion to extol the good qualities of the Mopse or of the Pug-dog: he insists principally on those which render him lovable, and concludes by showing that if instinct alone is capable of producing such things in a Dog, reason ought to make infinitely more of them in Man.

“Here the eloquent address ends. It is followed by an explanation of the figures on the floor, of which the design is as follows. In a large space in the middle of the hall are traced one over the other a Circle and a Square, of the same size, as far as the slight resemblance of the two figures allows: the plate that I have had engraved will better enable you to understand the thing than I can explain it. A candle is placed at each corner of the Square, and the four cardinal points are marked on it. At the centre of the Circle a Pugdog is drawn, with its head turned to the East: on its right a Column which denotes Fidelity: and on its left another Column which signifies Friendship: the first has for its base Sincerity, and the other Constancy. Below the Mopse, on going towards the East, is seen a Door which leads to the Palace of Love: the Fireplace of this Palace is called *Eternity*. The Pavement on which the two Columns are placed is sprinkled with hearts, the most part tied together by the Bond or String of *Pleasure*, which originates in the Vase of *Reason*. The rest of the space is filled with Symbols of *Friendship*: which one is free to vary as one wishes. It can be seen in the engraved plan how the Master of the Lodge, the Candidate and the other Mopses are placed: I have said enough to make it understood what the Lodge is.

“As soon as the Orator has finished giving the explanation of it to the Candidate, the floor is washed, and this occasions me to make a remark, like that which I have made on the Freemasons’ Lodges. It is that it is absolutely necessary that the figures be chalked. Those who have them painted on a cloth, to stretch it on the Floor on Reception days, offend against the Rules of the Institution. When no more traces of the Lodge remain, the Beadle, accompanied by other Serving Brothers, brings a table, and lays the cloth in the Reception chamber itself, if there is not a more convenient place. They place themselves at table, the Master in the chief place, the Strangers of each sex at his right, the Officers of each sex at his left, and the Wardens facing him. That is all the order they observe: for otherwise, each places himself as seems good to him, except only that they try to place a Man and a Woman alternately, as far as the number and the sex of the guests permit.

“The Mopses are too good judges of pleasure not to know that those of the table are nothing much when liberty does not reign there: so they take it entirely. They have known better than to submit themselves, during their repast, to formal ceremonies which, though they serve sometimes to arouse gaiety, never fail to extinguish it when they are too numerous, or when they recur too often. The Mopses have but one; yet they only observe it at long intervals, that is to say, when the Grand Mopse gives a toast: for otherwise each drinks when thirsty. The Grand Master and the Warden of the day have a whistle before them on the table, to compel silence, when there is anything to communicate to the Assembly. When the Master of the Lodge wishes to give a toast, he blows the whistle, the Warden answers him, and every one listens. The Master then says: *Pour, Mopses*, and the Warden echoes him. The Master continues, *Have you poured, Mopses?* The Warden repeats it. When everyone has taken some wine, the Master rises, all the Brothers and Sisters do likewise; he takes his glass, and says: *Wardens, Visitors, Officers, Newly Received Members, Brothers, and Sisters Mopses, the first toast that we shall drink will be that of . . .* (They usually commence with the Sovereign of the Country in which they are). Each then takes his glass in

the same way as the Grand Mopse has taken his, that is to say, with the thumb and first finger the stem is held, and with the little finger the foot of the glass is clasped, with the two other fingers extended horizontally. They then raise the wine to their lips, taste it, and then finish drinking: then they turn their glasses upside down in a little plate prepared for this purpose, and retake their place at table.

“An Assembly of Men and Women, composed of the most brilliant young people, or of persons at least who are still in the age of pleasures; a delicate repast, some exquisite wines, the gaiety, the cordiality, the familiarity also, which reign among the guests, and besides the duty that is imposed on them of lending themselves to all that can contribute to the common pleasure; here is matter on which the Reader can give vent to his imagination, to form an idea of what passes at these feasts. Decency is, however, preserved at them: they make love there, but it is usually only with the eyes; a more express declaration, made before the whole table, would pass for indiscretion and for rudeness, and they do not lack occasions, in the same place, of explaining themselves more clearly and without constraint.

“I leave the Reader to draw a parallel between this Society and that of the Freemasons. The latter have against them the Proscription of the Court of Rome and that of several Sovereigns, justly scandalised by the Oath which they administer to their Members, and perhaps by some Ceremonies a little profane. The Mopses have nothing such against them: but do they not a little abuse what they call Sociability?

“I had already given this to the printer, when I remembered a considerable omission. I have forgotten to mention that except the Serving Brothers there are no different degrees among the Mopses. It is their Offices alone that distinguish them: one does not see among them Apprentices, or Companions, or Masters, and consequently also they have only one Ceremony for their Receptions.

“Very nearly, also, have I omitted their Catechism, which contains scarcely anything else than some Questions on the Ceremonies of their Entrance; but I have promised to give part of it, and I must keep my word. Here it is, then, but extremely abridged, because in all the places where I would have to repeat myself, I am content to refer to what has already been said.

Question. Are you a Mopse?

Answer. I was not, thirty years ago.

Q. What were you then, thirty years ago?

A. I was a dog, but not a domestic dog.

Q. When did you become domestic?

A. When my Conductor began to scratch and bark at the door.

Q. When you had entered into the Society, what was done to you?

A. A chain was put on my hands and a collar on my neck.

Here several questions are put which refer to the formalities of the Reception.

Q. What pleased you most in the Lodge?

A. The floor.

Q. What does it represent?

See the description of the Lodge.

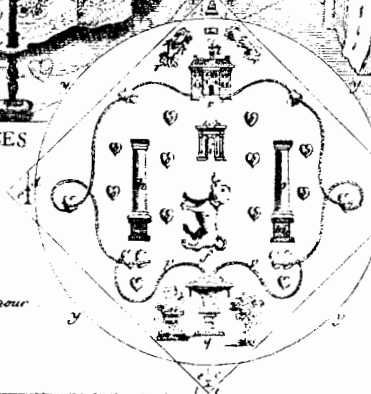
Q. What does the Square signify?

A. The firm foundation of the Society.



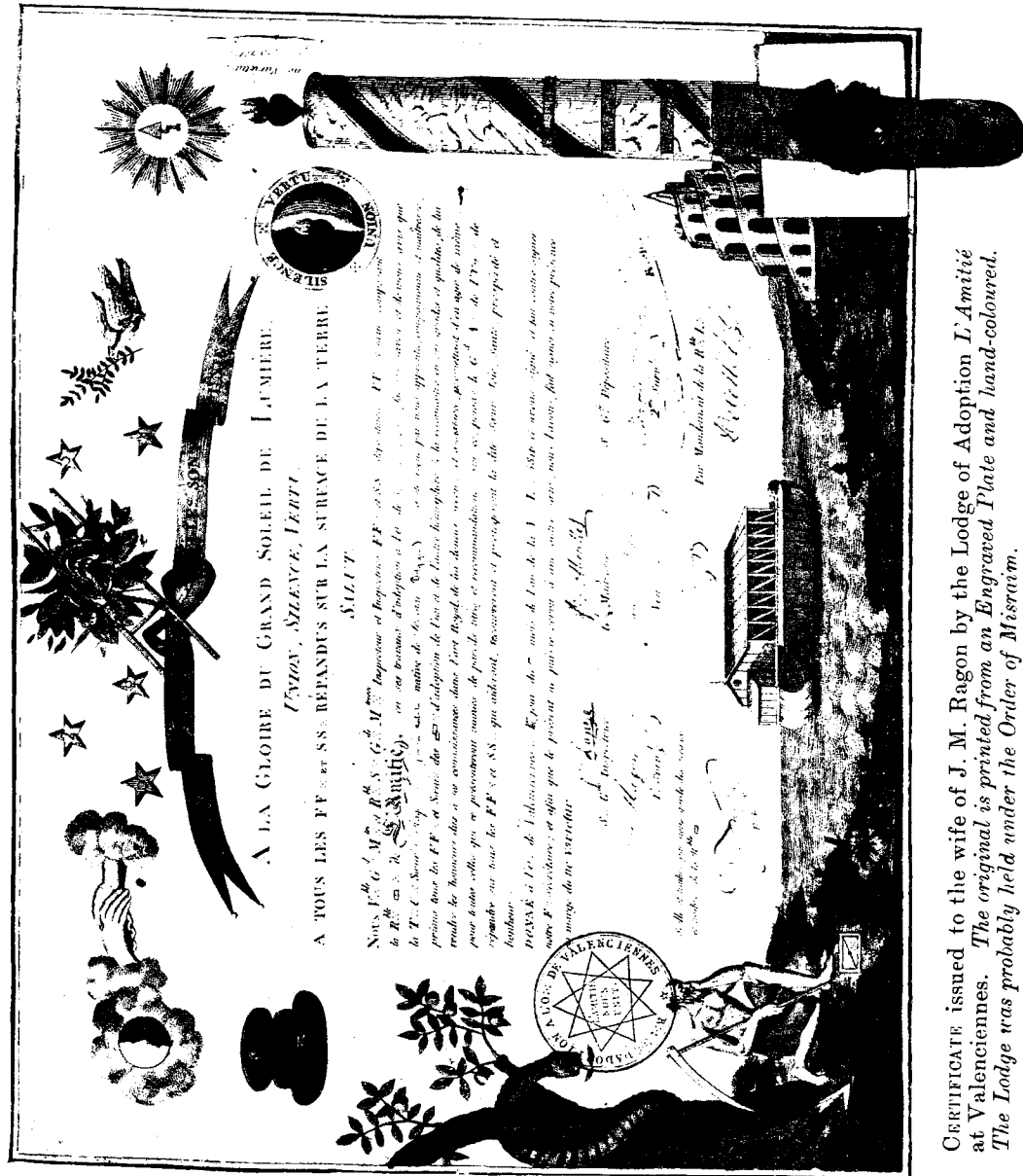
PLAN DE LA LOGE DES MOPSES

- a. Orient
- b. Midi
- c. Occident
- d. Septentrion
- cc. Les quatre Lumieres
- f. Mopse ou Dogue
- g. Faiselle
- h. Amule
- i. Porte qui conduit au Palais de l'Amour
- k. Palais de l'Amour
- l. Cheminee de l'Eternite
- m. Sincerite
- n. Constance
- o. Grosse serpe



POUR LA RECEPTION DES FEMMES

- pp. Position du plan de la Loge
- q. Face de la Raison
- r. Diverses symboles et en die
- s. Maitre de la Loge ou Grand Mopse
- t. Surveillans
- u. Brangiers et Brangieres
- x. Officiers et Officieres
- y. Freres et Soeurs, places indiffe-
- remment
- z. Traps que l'on pratique dans quelques
- Loges et sur laquelle on place le Recipi-
- entaire pour l'elever en l'air, tandis qu'il
- a les yeux bandes



CERTIFICATE issued to the wife of J. M. Ragon by the Lodge of Adoption L'Amitié at Valenciennes. The original is printed from an Engraved Plate and hand-coloured. The Lodge was probably held under the Order of Miséricorde.

Q. What does the Circle signify?

A. As all the radii of a Circle start from the same centre, it must be in the same way that all the actions of a Mopse start from one and the same principle, which is Love: *or a good answer is*: The Circle marks the perpetuity of the Lodge.

The explanation of the other Figures is found in the description that I have given of them.

Q. Whence blows the wind?

A. From the East.

Q. What time is it?

A. It is high time.

Q. How do Mopses walk?

A. They are dragged by the chain from West to East.

Q. How do they drink?

See the Ceremonies of the Table.

THE END."

Such is the account of the Mopses and their Ceremonies as given in the book which I have translated, and it only remains to add that according to Clavel (*p. 154*) the Society spread through the whole of Germany, the Netherlands, Austrian Flanders, and even France; but in the last country it had but a short duration and was replaced by the Adoptive Lodges.

Nothing precisely like the Lodges of Adoption has ever been introduced among English-speaking Masons, though in America two or three androgynous degrees have been worked at different times, such as the "Mason's Wife," conferred on Master Masons, their wives, unmarried daughters and sisters, and their widowed mothers; and the "Good Samaritan," of which the privileges are confined to Royal Arch Masons and their wives: and some degrees conferred upon females only have also been introduced into that country, such as the "Heroine of Jericho," which is given to the wives and daughters of Royal Arch Masons only; but the only one that seems to have really caught on is the "Order of the Eastern Star," introduced by Bro. Rob. Morris in 1855,¹ and consisting of five degrees:—

1. Jephthah's Daughter, illustrating respect for a vow.
2. Ruth, illustrating devotion to religious principles.
3. Esther, illustrating fidelity to kindred and friends.
4. Martha, illustrating undeviating faith in the hour of trial.
5. Electa,² illustrating patience and submission under wrongs.

Of course none of the Societies to which I have referred are in any sense Masonic, and I feel that perhaps an apology is due to such an audience as this for inflicting such a paper upon them, but my object was rather to amuse than to instruct, and I shall be quite content if I have in any way succeeded in that object.

¹ Mackey's *Encyclopædia s.v. Adoptive Masonry, American.*

² I observe a tendency among many writers (or among their printers) to call this last degree "Electra," but that is incorrect. By "Electa" is meant the lady, whose real name is unknown, to whom the 2nd Epistle of St. John is addressed, and who, according to tradition, "joyfully rendered up home, husband, children, good name, and life, that she might testify to her Christian love by a martyr's death."

Bro. J. P. SIMPSON said:—I move with pleasure a vote of thanks to Bro. Hawkins. His paper is, I think, of a class on which criticism and comment are difficult to make. There is, however, one point on which I should like to say just a few words. Bro. Hawkins has mentioned that in this paper he wished to amuse rather than to instruct us. I should be inclined to reverse this, for to me it has caused more a feeling of sadness and indignation—sadness that such folly should ever have existed in human nature, and indignation that the lofty principles of Freemasonry should have been so caricatured by such vulgar imitations. Fortunately, societies such as the Mopses, contain, in themselves, the germs of decay and dissolution. They are based, or rather debased on ridiculous imitation and a selfish enjoyment of the moment. Neither their own members nor the outside world are benefited one whit by their existence, and as they pass away into oblivion, one may well say, let them remain there. But unfortunately at the present time there are imitations of the Mopses, even in our own country: true, they are not so vulgar, but that does not make them less pernicious; and I hope Bro. Hawkins in bringing this account before us has instructed us, and that it may be a warning for Freemasons in regard to the societies of which I have just spoken.

I should be the last person, brethren, to refuse to accord my support to a Lodge which desired to entertain the lady friends of its members; but the reading of this old history has seemed to me something of a prophecy and something also of a warning. Ladies' dances, ladies' banquets, ladies' nights, if given in conjunction with Freemasonry, with the display of masonic clothing, and the depletion of Masonic funds, are not, in my humble opinion, compatible with the traditions of the Craft. Our Lodges are drifting unconsciously towards the edge of that precipice over which French Masonry fell. At our initiation, caution was learnt by all of us; let us then be cautious in this matter.

Bro. SOXGURST said:—By way of illustration to Bro. Hawkins's paper, I have placed on the table a large engraving showing the ceremony of admission to the order of *Mopses*, and a certificate granted to the wife of the well-known Masonic writer, J. M. Ragon, in the Lodge L'Amitié, a Lodge of Adoption at Valenciennes. The former is from the Lodge collection, and is somewhat rare in the large form, though of course it was reproduced in small in the various editions of the French work which Bro. Hawkins has translated.

The certificate is my own. I acquired it with a great quantity of Ragon's MSS., and, when eventually I can find time to arrange the latter, they will all be turned over by me into the same depository.

With regard to the general question of Adoptive Masonry, I think we may take it as quite certain that none of the many Continental Orders to which women were admitted had anything whatever to do with Masonry as we know it. It is true that the Adoptive Lodges worked under authority of regular Craft Lodges, and when ceremonies were performed it was essential that the Master of the Craft Lodge should be present. Beyond this, the connection ceased absolutely. There was not even a pretence that Masonic secrets were communicated to the women, but it is fair to say that the ceremonies so far as they are outlined by Ragon in his *Manuel Complet d'Adoption, ou Maçonnerie des Dames*, were almost entirely drawn from Biblical narrative. In

addition to the Lodges of Adoption there were also Chapters of Adoption, which worked degrees known as *Maîtresse Parfaite*, *Élue Écossaise*, *Sublime Écossaise*, *Chevalière de la Colombe*, *Rose Croix* or *Chevalière de la Bierfaisance*, and *Princesse de la Couronne*, making ten in all. The number 5 and its multiples seem to be introduced in all these degrees.

It is evident that the Orders of Misraim and Memphis similarly organised Lodges of Adoption. In a paper written by Bro. J. T. Thorp for the Lodge of Research (*Masonic Papers* II., 1902) certificates of Lodges of Adoption under these Orders were reproduced. That under the Order of Misraim dated 10th June, 1821, is of exactly the same design as the Ragon certificate, but the wording appears to be all written by hand, while in the Certificate now exhibited the entire plate is engraved.

Bro. W. B. HEXTALL writes:—

The basal observance so prominent in the Reception ceremony of the Mopses is indicated with sufficient clearness in William Hogarth's print, "The Mystery of Masonry brought to Light by y^e Gormogons," reproduced in *A.Q.C.*, viii., opposite page 139, and even more plainly in the doggerel lines underneath. Bro. R. F. Gould attributes this undated engraving to 1730, or earlier. (*Ibid*, 140.)

I believe no English translation of Clavel's *Histoire Pittoresque* has been published, and it may be convenient to give a reference to "Sketch of the History of the 'Loges d'Adoption,'" in *Freemasons' Quarterly Review*, 1836, 45-48; "A glance at Adoptive Masonry," *ibid*, 442-7; "Adoption System," *ibid*, 1843, 248; "Lady Masonry, or Masonry of Adoption," *Freemasons' Magazine*, 1857, 613-18. A perusal of the information there to be found must cause us to applaud the action of our Grand Lodge in lately issuing two circulars condemning recent developments in that direction, and enjoining precautions which all loyal brethren will not fail to see are faithfully observed.

I am in full agreement with Bro. Simpson on the subject of entertainments arranged for the inclusion of those who cannot be, or are not, of the Craft. In the view of many brethren it is not desirable for such to emanate from, or be ostensibly identified with, a Lodge considered as a Masonic body: and when undertaken by individual members they should be effectively guarded against possibility of infraction of Masonic law or order. *Via trita, via tuta.*

Count GORLET D'ALVIELLA writes:—

Bro. Hawkins has given us a lively account of the Mopses, with a few additional remarks on Adoptive Masonry. Stress ought to be laid on the distinction between the three forms of female or androgynous Masonry: 1° The pseudo-masonic Orders, like the Mopses and other fanciful organizations of the same stamp, which, in their Rituals as well as in their connections, remained absolutely outside the pale of the Royal Art; 2° The Adoptive Masonry, formally authorised by some regular Masonic Jurisdiction, but working a ritual entirely different from our own; 3° The mixed Masonry (*Maçonnerie mixte*), viz., spurious Lodges, composed of men and women who claim to possess and use our Rituals, Symbols, and Forms, but necessarily remain for us irregular and clandestine.

Bro. Hawkins reminds us that the first Lodges of Adoption were sanctioned in 1774 by the Grand Orient of France. One of their characteristics is that they were not allowed to initiate men, and they could only admit male visitors who were regular Masons. Even in face of these restrictions abuses sometimes crept in; for instance, in 1779 the Adoptive Lodge attached to the *Neuf Sœurs* of Voltairian fame, had to be suspended by the Grand Orient on account of the uproar created by the complaint of a young female Initiate, daughter of a *Fermier Général*, who had been left too long in the "cabinet des réflexions" closeted with a young and perhaps too gallant Brother, the Abbé Cordier de Saint-Firmin.

From France the Adoptive Lodges spread on the continent. As early as 1774, we find in Holland, at Nimeguen, a Lodge of Adoption under the joint presidency of the Princess of Orange and the Prince of Waldeck. In Belgium, then under Austrian sway, several such Lodges were successively opened; they had a Grand Mistress, who was the wife of the Marquis de Gages, then Grand Master of the English Provincial Grand Lodge of the Austrian Netherlands. We possess a Diploma of that period, delivered by a Lodge of Adoption attached to the *Heureuse Rencontre*, one of the principal Brussels Lodges; it bears the signatures of a Duchess of Arenberg and a Countess of Merode, two leading names of the country. These Belgian Lodges were suppressed, with many other Masonic organizations, by the Emperor Joseph II., in 1786. In France, where they lay low during the Revolution, they were revived under the Directoire, but soon became,—if we are to believe a recent report of Bro. Uhry, member of the Conseil de l'Ordre, in France—"centres of intrigue, flirtation, and immorality." Nevertheless, they continued their career in a better spirit, but with ups and downs, till the middle of the century. To-day the Adoptive Lodge, connected at Paris with the *Nouvelle Jérusalem*, under the Grand Lodge (Scottish) of France, and the *Order of the Eastern Star* in the United States seem to be the only living representatives of Adoptive Masonry, although I have been told lately that some Lodges of Adoption still exist in Spain and Portugal, at least on paper.

Meanwhile, some fifteen years ago, the Lodge *Diderot*, at Le Pecq, near Paris, took upon itself to initiate a woman of high repute, Miss Maria Deresnes. It was, of course, immediately suspended and erased from the list of the Grand Orient. But some of its members opened at Paris a Lodge called the *Droit Humain*, which soon assumed the title of *Grande Loge symbolique écossaise mixte*, and even *Supreme Conseil mixte* with 33 Degrees. This organization which initiates indiscriminately men and women, is said to have two or three Lodges in France at the present time, and one at The Hague, called *Cazotte*; and it is stated that it has entered into relations with certain spurious Lodges recently formed in England. A proposal to allow French Masons to visit the *Droit Humain* has several times been brought up before the Grand Orient of France; it was again rejected last year by a large majority.

Bro. HENRY HARRIS said he hoped papers would be written on other societies similar to the Mopses—such for instance as the Knights of Joy, the Knights and Nymphs of the Rose, founded by Louis Philippe.

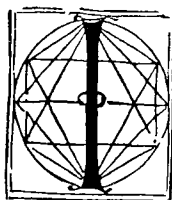
TWO CORNER-STONES

LAID IN THE OLDEN TIME.

 W. J. CHETWODE CRAWLEY, LL.D., D.C.L.

Supreme Council, 33°, A. and A. Rite, Ireland.

FOUNDATION RECORDS.



It was only natural, when Men had attained to the idea of providing magnificent residences for their Gods, that the Kings who erected Temples, the priests who served in them, and the architects who designed them, should desire to link their names with the edifices that meant so much to them. Hence grew the custom of constructing chambers in the foundations of the Temple, for the purpose of depositing in them durable memorials of the great men who had erected the buildings. The practice, begun thousands of years before the Christian era, continues in full force at the present day. No Corner-stone laid with Masonic Honours is complete without a commemorative inscription and Foundation Deposit.

Two such Foundation Deposits, one in Southern Babylonia, and the other in Jerusalem, are worthy the attention of the student. The former of these was deposited about five thousand years ago: the latter more than two thousand five hundred years ago, almost half way between the former date and the placing of the Foundation Deposit by Sir Christopher Wren and his Masons in St. Paul's Cathedral.

I.

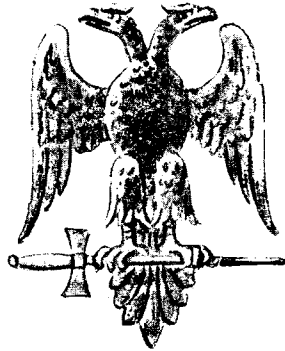
THE TWO-HEADED EAGLE

OF THE

ANCIENT AND ACCEPTED RITE.

The most ornamental, not to say the most ostentatious feature of the *Insignia* of the Supreme Council, 33° of the Ancient and Accepted [Scottish] Rite, is the double-headed eagle, surmounted by an Imperial Crown. This device seems to have been adopted some time after 1758 by the grade known as the Emperors of the East and West: a sufficiently pretentious title. This seems to have been its first appearance in connection with Freemasonry, but the history of the High Grades has been subjected to such distortion that it is difficult to accept unreservedly any assertion put forward regarding them. From this Imperial grade, or with this Imperial grade, the Two-headed Eagle came to the "Sovereign Prince Masons" of the Rite of Perfection.

This Rite of Perfection with its Twenty-five Degrees was amplified in 1801, at Charleston, U.S.A., into the Ancient and Accepted Rite of Thirty-three Degrees, with the Double-headed Eagle for its most distinctive emblem.



RITE OF PERFECTION,
(EIGHTEENTH CENTURY, DUBLIN).

When this emblem was first adopted by the High Degrees, it had been in use as a symbol of power for five thousand years, or so. No heraldic bearing, no emblematic device in wear to-day, can boast such antiquity. It was in use a thousand years before the Exodus from Egypt, and more than two thousand years before the Building of King Solomon's Temple.

The story of our Eagle has been told by the eminent Assyriologist, M. Thureau Dangin, in the volume of *Zeitschrift für Assyriologie*, 1904. Among the most important discoveries for which we are indebted to the late M. de Sarzec, were two large terra-cotta cylinders, covered with many hundred lines of archaic cuneiform characters. These cylinders were found in the brick mounds of Tello, which has been identified, with certainty, as the City of Lagash, the dominant centre of Southern Babylonia, ere Babylon had imposed its name and rule on the country. The cylinders are now in the Louvre, and have been deciphered by M. Thureau-Dangin, who displays to our wondering eyes an emblem of power that was already centuries old when Babylon gave its name to Babylonia.¹

The cylinder in question is a Foundation Record, deposited by one Gudea, Ruler of the City of Lagash, to mark the building of a Temple, about the year 3000 B.C., as nearly as the date can be fixed. The Foundation Record was deposited just as our medals, coins, and metallic plates are deposited to-day, when a Corner-stone is laid with Masonic Honours. It must be borne in mind that in this case, the word Corner-stone can be employed only in a conventional sense, for, in Babylonia, all edifices, Temples, Palaces, and Towers alike, were built of brick. But the custom of laying Foundation Deposits was general, whatever the building material might be, and we shall presently see what functions are attributed, by another eminent scholar, to the Foundation Chamber of King Solomon's Temple.

The contents of the inscription are of the utmost value to the Oriental scholar, but may be briefly dismissed for our present purpose.

¹ *Zeitschrift für Assyriologie* . . . Strasburg, 1904: vol. xviii., p. 119; *Le Cylindre de Gu-de-a*, par Fr. Thureau-Dangin.

Suffice it to say, that the King begins by reciting that a great drought had fallen upon the land. "The waters of the Tigris," he says, "fell low and the store of provender ran short in this my City," so that he feared it was a visitation from the Gods, to whom he determined to submit his evil case and that of his people. The reader familiar with the Babylonian methods that pervade the Books of the Captivity, will not be surprised to learn that the King dreamed a dream, in which the will of the Gods was revealed by direct personal intervention and interlocution. In the dream there came unto the King "a Divine Man, whose stature reached from earth to heaven, and whose head was crowned with the crown of a God surmounted by the Storm Bird that extended its wings over Lagash, and the land thereof." This Storm Bird, no other than our Double-headed Eagle, was the Totem, as ethnologists and anthropologists are fain to call it, of the mighty Sumerian City of Lagash, and stood proudly forth the visible emblem of its power and dominion.

This Double-headed Eagle of Lagash is the oldest Royal Crest in the world. As time rolled on, it passed from the Sumerians to the men of Akhad, from the men of Akhad to the Hittites, from the denizens of Asia Minor to the Seljukian Sultans, from whom it was brought by Crusaders to the Emperors of the East and West, whose successors to-day are the Hapsburgs and the Romanoffs, as well as to the Masonic "Emperors of the East and West," whose successors to-day are the Supreme Councils, 33°, that have inherited the insignia of the Rite of Perfection.

Such is the accredited account of the successive flights by which the Double-headed Eagle winged its way from the Tigris to the Danube and the Neva. But it is quite possible that when the Mediaeval Warriors brought home the Storm Bird, they brought it to that nest not for the first time. We have said above that Lagash was the centre of a Sumerian people in the year 3000 B.C. It has been established that the Sumerians were an Iranian people, quite distinct from the warlike men of Akhad, who were of Semitic descent. Some time after the year 2800 B.C., the fiery men of Akhad squeezed out the Iranians, and Babylonia became to all intents and purposes a Semitic Kingdom for the time. The Sumerians appear to have followed the Iranian line of migration westwards, and, very likely, brought with them the remembrance of their guardian Bird of the olden time. Hence, the Storm Bird from Mesopotamia, with its double-head and outstretched wings, may not have seemed altogether strange to the Slavs, or the Teutons, or the Celts whose dim ancestry may have dwelt beside the Tigris. The emblem may have appealed to some vague sub-conscious inheritance of the kind that latter-day psychologists stigmatise as vestigial retro-reminiscence. Verily, the nomenclature is germane to "that blessed word Mesopotamia."

Reverting to the text of the inscribed cylinder, we gather that the Master of the Storm Bird was appeased by the King undertaking to build him a Temple, and in response to the King's petition inspired him and his builders with a Heaven-born plan. A similar celestial origin is ascribed, commonly enough, to the more magnificent Temples of the Ancient East; for instance, to the great Temple of Horus at Edfu, built by the Pharaoh, under direct inspiration of the god Im-Hotep.¹ But this particular revelation to Gudea is noteworthy, because the circumstances of the

¹ The old temple at Edfu, built for the worship of Horus, son of Kneph and Athor, was explored by Mariette Bey, and is reputed to contain an inscribed tablet or slab, on which is delineated a geometrical approximation to the ratio of the diameter to the circumference. Scientific readers will understand the ages upon ages that must have intervened between the dawn of geometrical conceptions and the period at which such a constant could begin to appear practicable, or desirable, or even conceivable.

revelation bear a strong family resemblance to those of the disclosure of the dimensions of the Tabernacle to Moses on Mount Sinai, as described in Exodus xxv., *et seq.* The cuneiform text is opportunely illustrated on this point by the discovery of a fine basalt statue of Gudea, buried for ages in the same mounds of Lagash. He is represented in the sitting posture common to Oriental statues of Great Monarchs, and he holds on his knees what is now plainly seen to be a draughtsman's tablet, with the design inscribed on it, while hard by are the graver's tools and scale: for all the world like a Tracing-board, Gauge, Skirret and Pencil of to-day. The *mise-en-scène* has an indefinable resemblance to the Frontispieces with which the engravers of the eighteenth century were wont to decorate the *Pocket Companion* and similar books.

The cuneiform inscription goes on to describe the ceremony of laying the corner-stone, with a thousand details of inestimable value to the archaeologist, but in no way bearing on the story of the Double-headed Eagle.

These things came to pass, under the wings of the Storm Bird, in Lagash of the Sumerians, and were there written down, more than a thousand years before Abram, the Hebrew, dwelt in Ur of the Chaldees.

II.

THE FOUNDATION CHAMBER

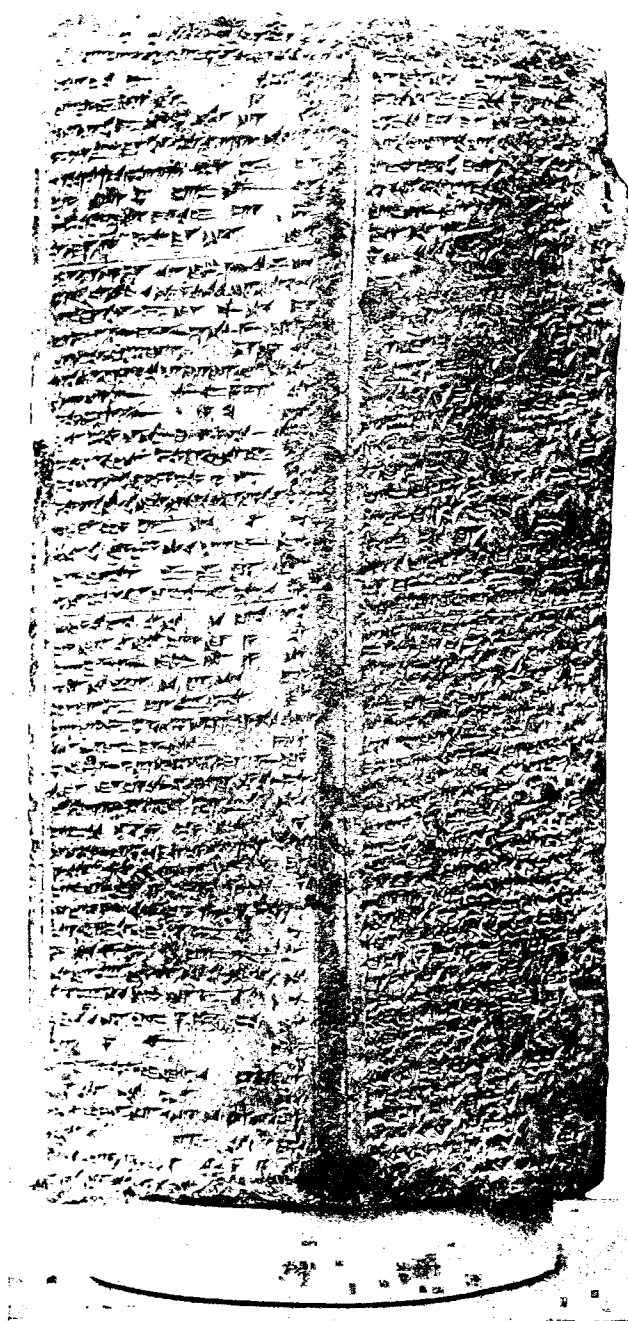
OF

KING SOLOMON'S TEMPLE.

The version of the Legend of the Royal Arch authorised by the Supreme Grand Chapter of England to-day differs widely from the corresponding version authorised by the Supreme Grand Chapter of Ireland. The two versions are identical in purport and dogma, and, to a certain extent similar in method. But there the resemblance ceases. It would be impossible for an English Royal Arch Mason to work his way into an Irish Chapter, or conversely, without other unmistakable credentials. The episodes, on which the Legends are severally founded, are quite distinct, each from the other. The English version refers to the building of the Second Temple by Zerubbabel: the Irish version to the repairing of the Temple of Solomon by King Josiah. The nomenclature and *dramatis personæ* of the two Legends are dissimilar. So far as the present writer is aware, the names of the three Presiding officers of the English version were never heard in an Irish Royal Arch Chapter, save during the ill-advised and conspicuously unsuccessful attempt to introduce the English version into Dublin Chapters, which lasted intermittently from 1829 to 1859.

If, indeed, the Irish Version were held to be a survival of the original idea of Dr. Anderson's "well built Arch," and the English Legend admitted to be a competing Legend of later construction, many historical difficulties would disappear. Our American Royal Arch Masons, who derive their origin from the Grand Lodge of the Antients, would find the hypothesis especially helpful in regard to the introduction and development of the Cryptic Degrees, which would, in their turn, await an easy birth in the preliminary stages of the Irish Ritual.

In the Irish Legend the carefully selected articles that bear the burden of the tale require an adequate reason for their deposition, no less than for their discovery. In this respect, enlightenment has come from an unexpected quarter.



TYPICAL BABYLONIAN CYLINDER, WITH CUNEIFORM INSCRIPTION.
(Half actual size.)

FROM ORIGINAL PHOTOGRAPH IN COLLECTION OF PROF. L. E. STEELE, M.A.

In the current volume (1910) of the *Mémoires* of the *Académie des Inscriptions* appears a noteworthy paper by Dr. Edouard Naville on 'La Découverte de la Loi sous le Roi Josias,' in which the illustrious writer sets up a comparatively new theory respecting the deposit discovered in the Temple at Jerusalem by "Hilkiah the high priest" which has been generally assumed to have been the Book of Deuteronomy. M. Naville contends that this was really a Foundation-deposit and he quotes many instances—both from the rubrics of 'The Book of the Dead,' and from excavations like those of M. de Morgan at Dahchur—of similar deposits, made either in a specially prepared *loculus* in or under the walls of a building, or at the base of the statue of a god. He goes on to discuss the probable nature of the document itself, and comes to the conclusion that it was a summary of the Mosaic law by analogy with the similar so-called chapters of 'The Book of the Dead,' and that it was contemporaneous with the foundation of the Temple by Solomon. This would make it a good deal earlier than the dates assigned to it by modern critics, among whom Dr. Driver puts its composition in the reign of Manasseh, and Prof. Westphal a reign earlier under Hezekiah, while Professors Wellhausen and Kuenen will have it to be a forgery made *ad hoc* by some one in Josiah's confidence. Dr. Naville is also of opinion that the document must have been written in cuneiform characters, and thinks that the same may be said for the other Mosaic books, Moses, as an educated Egyptian, being, according to him, quite competent to use the cuneiform script which under the Eighteenth Dynasty was current throughout Western Asia. He thinks, however, that the language used was even then Hebrew, and he mentions incidentally that the name Moses or "Mosheh" may be the Egyptian word mesu, signifying "Infant," as the Biblical "Succoth" is certainly the Egyptian Thuket or Thukot. The kind of polyglot pun whereby the Hebrew scribes made the first of these names into a word meaning "drawn out," and the second into "tents," accords very well with their national characteristics as noted by Plutarch and others. Dr. Naville's theory will probably be accepted or rejected according to the prepossessions of the reader; but it is well worked out, and certainly deserves consideration, even if it were not backed up by the name of its eminent Author. As is usual with this scholarly writer, he does full justice to the labours of his predecessors in the same field, including Prof. Sayce, who has lately bestowed much attention on the parallelism existing between Babylonian and Biblical legends.¹

The foregoing summary of Dr. E. Naville's erudite essay has been taken, almost without the change of a word, from the Archaeological Notes of this year's Midsummer number, 1910, of *The Athenæum*, a source which cannot be accused of partiality towards any version of our R.A. Legend.

The suggestion that the writings discovered in the Foundation Chamber of King Solomon's Temple were not in Hebrew characters may come as a surprise to some readers. But we must take it as fully proved that Hebrew was not the original or universal language of mankind. It was not even the oldest, or the most widely diffused, of the Canaanite (or Middle) group of Semitic languages. At the time when King Solomon's Temple was a-building, Hebrew was little more than an obscure dialect, scanty in vocabulary, deficient in ordinary literature, and unprovided with written characters of its own. The famous Moabite stone and the Siloam inscription, unquestionably the oldest specimens of Hebrew, are not written in what are known to us as Hebrew letters, but in the angular characters of the Phœnician alphabet. Hence the probability that

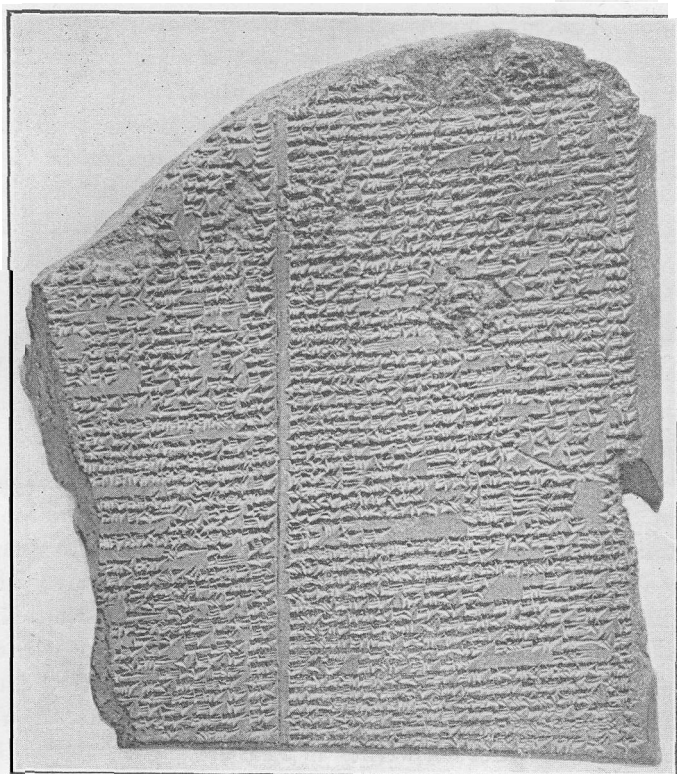
¹ *Mémoires de l'Institut de France; Académie des Inscriptions et Belles-Lettres. Tome xxxixme, Paris: Imprimerie Nationale, 1910.*

the writings in the Foundation Chamber were couched in the cuneiform script that, in King Solomon's days, ran current through all the land between the River of the East and the River of the South.

Dr. Naville's essay almost brings the Irish Version of the Royal Arch Legend within the possibilities of History. If—"much virtue in an if"—the principle of the Arch were known to the Master-Builders of King Solomon's Temple, what more natural than that they should use Dr. Anderson's "well built Arch" for the preservation of the Sacred Deposit? The case for the Irish Legend is so simple, the inference so obvious, that the enthusiastic student who relies on tradition may be tempted to be-little the initial historical difficulty of showing that the principle of the Arch was known to our Master-Builders, or, indeed, to any Builders of that date. Be that as it may, the alternative Version has no such incident as that recorded in Chronicles to fall back upon, nor does it gain any fresh support from Dr. Edouard Naville's learned labours.

W. J. CHETWODE CRAWLEY,

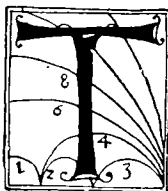
P.Reg.G.R.A., Chapter of Instruction, Ireland.



BABYLONIAN TABLET, WITH CUNEIFORM VERSION OF THE FLOOD.

NOW IN BRITISH MUSEUM.

FRIDAY, 3rd MARCH, 1911.



THE Lodge met at Freemasons' Hall, London, at 5 p.m. Present:—Bros. Henry Sadler, P.A.G.D.C., W.M.; J. P. Simpson, P.A.G.R., S.W.; E. H. Dring, J.W.; Hamon le Strange, P.G.D., Pr.G.M., Norfolk, P.M., Treas.; W. John Soughurst, P.A.G.D.C., Secretary; E. L. Hawkins, S.D.; W. B. Hextall, J.D.; John T. Thorp, P.A.G.D.C., P.M.; Sydney T. Klein, L.R., P.M.; and Gotthelf Greiner, P.A.G.D.C., P.M.

Also the following members of the Correspondence Circle:—Bros. H. Woodman, W. F. Preedy, John Church, Col. D. Warliker, Bedford McNeill, Ernest H. Cook, H. H. Montague Smith, Curt Nauwerck, H. F. Whyman, Herbert Woods, G. V. Montague, Fred. H. Postans, G. Vogeler, R. W. Anderson, N. Chaplin, A. L. Brown, Geo. Gilbert Lean, J. Richards, H. McLachlan, W. Wonnacott, D. Bock, F. W. Levander, W. Howard-Flanders, Fred. Armitage, J. P. Quinton, A. B. Joscelyne, Harry Tipper, P.A.G.Pt., W. J. Thompson, jun., Fred. A. Robinson, William A. Barker, A. Havelock Case, Col. H. W. Morrieson, Sydney Meymott, Harry Mercer, Charles R. Arlen, J. F. H. Gilbard, E. R. Evans, Dr. S. Walshe Owen, K. Van Kampen, G. Fullbrook, Henry J. Dagleish, W. Busbridge, R. H. Legge, Wm. C. P. Tapper, C. Isler, L. Danielsson, G. Inglefield, Reginald C. Watson, J. Albert Richards, O. Leo Thomson, Major John Rose, and H. G. Warren.

Also the following Visitors:—Bros. A. Blomfield Jackson, W.M. Drury Lane Lodge No. 2127; J. Smith, W.M. Grosvenor Lodge No. 1257; H. Pizer, P.M. Kinta Lodge No. 3212; E. Stanley Iles, Hiram Lodge No. 2416; H. L. Padday, Pitt Macdonald Lodge No. 1198; A. T. Moles, Hampden Lodge No. 2427; Holman Day, Tranquil Lodge; C. F. Sykes, St. Mark's College Lodge No. 2157; H. E. Shrimpton, Broxbourne Lodge No. 2353; P. E. Quick, St. Paul's Lodge No. 194; and F. G. White, P.M. Pattison Lodge No. 913.

Letters of apology for non-attendance were received from Bros. E. Conder, L.R., P.M.; J. P. Rylands; W. J. Hughan, P.G.D.; E. Macbean, P.M.; Dr. W. J. Chetwode Crawley, G.Treas., Ireland; E. Armitage, P.Dep.G.D.C.; William Watson; Admiral Sir A. H. Markham, P.Dis.G.M., Malta, P.M.; Fred. J. W. Crowe, P.G.O., I.P.M.; Canon J. W. Horsley, P.G.Ch., P.M., Chap.; R. F. Gould, P.G.D., P.M.; and Dr. W. Wyan Westcott, P.G.D., P.M.

On ballot taken

BRO. ERNEST WILLIAM MALPAS WONNACOTT, Architect, of 199, Piccadilly, London, W. P.M. Edward and Alexandra Lodge No. 3171, Member of Hiram Lodge No. 2416, Cornish Lodge No. 2369, Cornish Masters' Lodge No. 3324, and Robert Mitchell Lodge No. 2936. J. of Paumotu Chapter No. 720, and Junior Engineers' Chapter No. 2913; Member of Hiram Chapter No. 2416, and Quintinian Chapter No. 2956. Author of the following:—Henry Yvele; the King's Master Mason, 1320-1400; The Lodge of Reconciliation, 1813-1816; and shorter papers and notes which have appeared in the *Transactions*,

was elected a Joining member of the Lodge.

Three Masonic Societies and forty-seven brethren were admitted to membership of the Correspondence Circle.

The W.M. referred to the loss which the Lodge had sustained by the death on 1st March of Bro. Witham Matthew Bywater, P.M., P.G.S.B., and a vote of sympathy and condolence with the surviving members of his family was passed.

A vote of congratulation was accorded to Bros. Henry Forbes, E. A. Uttley, H. W. Peters, and H. Squire Smith, on their appointment to Grand Rank in the Grand Lodge of England, in connection with the recent visit of the M.W. Grand Master to South Africa.

The Secretary called attention to the following

EXHIBITS.

By Bro. A. M. MACKAY, Edinburgh.

“MONSIEUR TONSON—a Tale written by John Taylor, Esquire, Recited by Mr. Fawcett at Covent Garden Theatre, and the readings at Freemasons Hall. Published 22nd Dec. 1795, by Laurie and Whittle, Fleet Street.”

A broadside, with illustration at head, of twenty-eight 6-line verses, setting out the qualities of a man about town, one Tom King. The second verse runs,

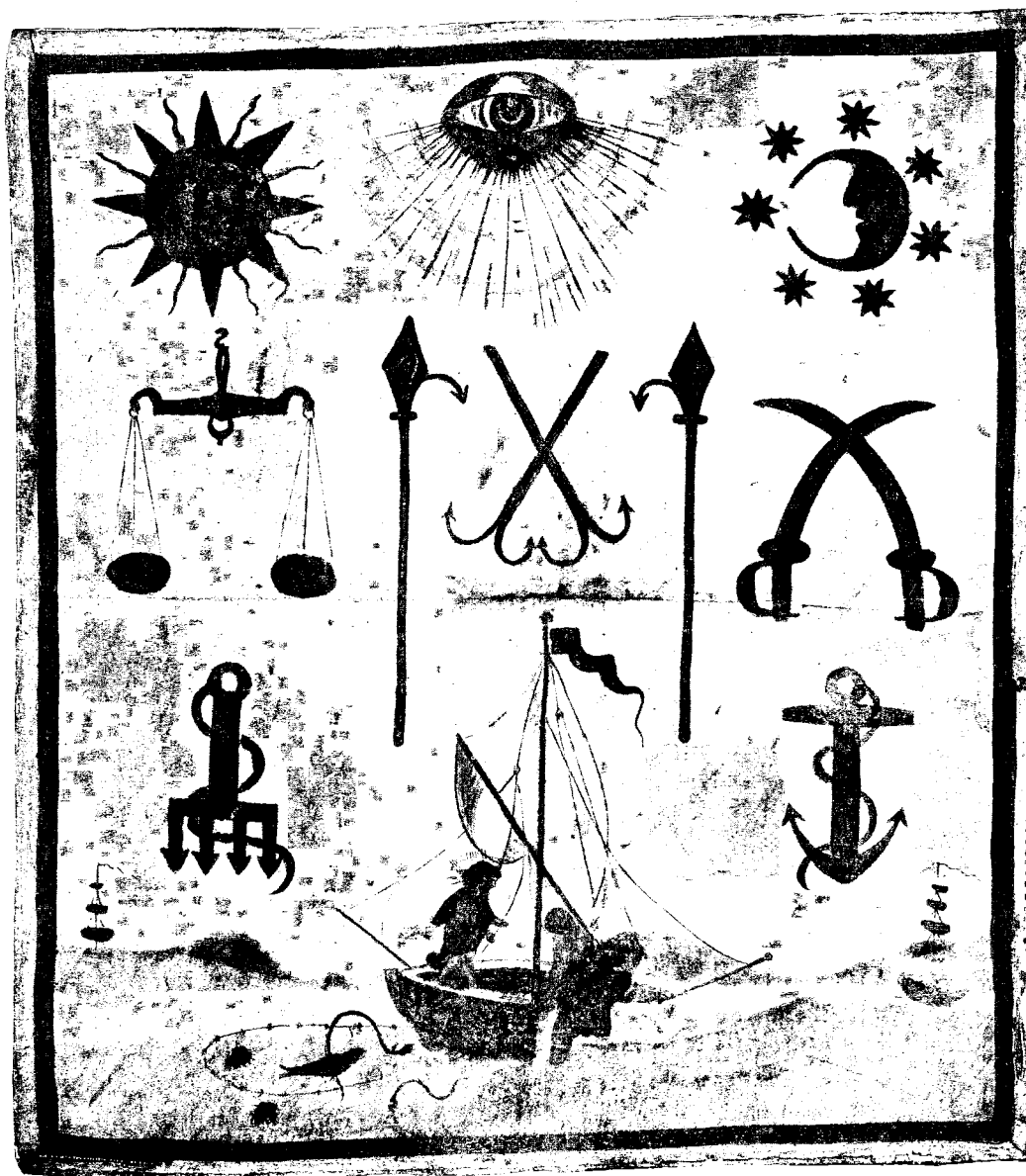
To many a jovial Club this King was known,
 With whom his active wit unrivall'd shone—
 Choice Spirit, grave Free Mason, Buck and Blood,
 Would crowd his stories and *Bon Mots* to hear,
 And none a disappointment e'er could fear,
 His humour flowed in such a copious flood.

A quarter of a century later, the subject was dramatised for Drury Lane by the well-known and prolific play-wright, William Thomas Moncrieff, in September, 1821, as “Monsieur Tonson: a Farce in two acts,” the same Tom King describing himself in it as “Emperor of the Cockonions! Chairman of the Jacks! General of the Lumber Troop! Master of the Mugs! Chief of the Eccentrics! Member of Daffy's! President of the Flounder Club! Founder of the Snugs! passed Noble Grand of the Odd Fellows! and Vice of half the Freemasons' Lodges in the Kingdom!”

Earlier than the “Monsieur Tonson” ballad, “The Mogul Tale, or the Descent of the Balloon; a Farce in two acts,” by Mrs. Elizabeth Inchbald, was produced at the Haymarket Theatre by George Colman in July, 1784, one of the characters in which—“Doctor,” who burlesques as ambassador from England to the Great Mogul—is made to say: “The King, my master, is . . . King of Great Britain, France, Ireland, Scotland, Northumberland, Lincolnshire, Sheffield, and Birmingham, . . . Sovereign of the most surprising Order of the Bath; Sovereign of the most noble Order of St. Patrick; grand Master of every Mason Lodge in Christendom; Prince of the River Thames, Trent, Severn, Tyne, New River, Fleet Ditch, and the Tweed.”

Such were topical references to the Craft which passed muster in those days.

ARS QUATUOR CORONATORUM.



APRON of twilled linen, with design hand painted. Exhibited by
Bro. Harry J. Horton, of Colne, Lancashire.

By Bro. GEORGE ROESON, Wandsworth Common.

Small JEWEL, French prisoners' work, of pointed oval shape.
Small Scotch R.A. JEWEL.

By Bro. DR. WM. HAMMOND, Liskeard.

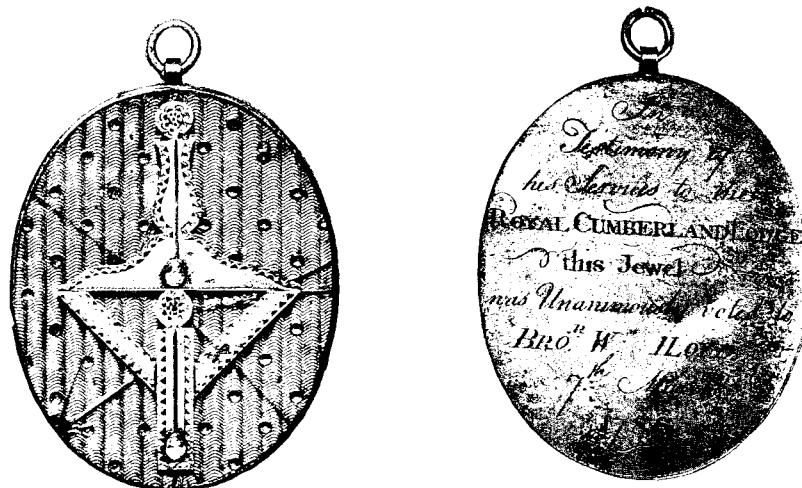
Horn SNUFF-Box, showing square and compasses with triangle enclosing the letter G, sun, moon, and stars, level, plumb-rule, and open book, below which are the words "Read well," the whole surrounded by *Si Talia Jungere Possis Sit tibi Sciri Satis*, between astronomical signs. *Presented to the Lodge.*

By Bro. ALBERT ELLIS, London.

Two large FIRING GLASSES, probably of German make. *Presented to the Lodge.*

By Bro. JOHN T. THORP.

Oval JEWEL, with level, plumb-rule, and square, somewhat in the form of the 'Hogarth' jewel of the Grand Stewards' Lodge. On the back is engraved "In Testimony of his Services to the ROYAL CUMBERLAND LODGE this Jewel was Unanimously voted to Bro. WM. LLOYD 7th



March, 1786." Bro. Thorp informs me that the jewel was given to Bro. Lloyd in acknowledgment of a set of drawings presented by him to the Lodge at Bath. Presumably these drawings were tracing-boards. The back-ground of the jewel is of blue glass.

By Bro. HARRY J. HORTON, Colne, Lancashire.

APRON, about 18in. by 20in. made of twilled linen, with emblems hand-painted. I give an illustration of this but am quite unable to say to what organization it has belonged. It was picked up recently in the shop of a dealer in Lancashire. Perhaps some brother may be able to identify it. Certainly it is not Masonic.

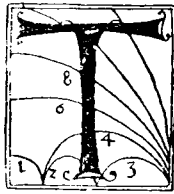
A hearty vote of thanks was passed to those brethren who had lent objects for exhibition and had made presentations to the Lodge Museum.

The Secretary read the following paper:—

THE MINUTE BOOK OF THE AITCHISON'S HAVEN LODGE, 1598—1764.

BY BRO. R. E. WALLACE-JAMES, P.M. No. 57, Haddington :

P.Prov.G.Secretary, Mid-Lothian.



HERE has, for long, been preserved in the Library of the Grand Lodge of Scotland, a Minute Book of the now defunct Lodge of Aitchison's Haven. This Minute Book, which begins with the date 1636, has been referred to by a large number of Masonic students and by this means is extensively known to members of the Craft, as well as to antiquarians generally. It has always been acknowledged that the Lodge must have been in existence prior to the date of the commencement of this Minute Book, as the Lodge itself was a party to the first of the St. Clair Charters to which the date 1600-01 is usually assigned.

There has, however, recently come to light a Minute Book of Aitchison's Haven Lodge of a still earlier date, which carries the existence of the Lodge back to January, 1598, and at the same time demonstrates, that, even at that time, the Lodge was in full working order. The recovery of this old manuscript has renewed and extended the interest in the early history of our Fraternity.

Aitchison's Haven would be searched for in vain in any modern map, and even locally, the name is all but unknown. It lay to the east of Musselburgh between Levenhall and the little harbour of Morrison's Haven in the County of Midlothian. It had its origin from a Charter of King James V. dated 1526,—and in all probability the Lodge would date from about that time. By this Charter the Monks of Newbattle were authorised to form a harbour within the lands then belonging to them, for the purpose of shipping the coal won, even at that early period, from the extensive coalfields of the Barony of Prestongrange. The harbour was first called the Millhaven and it is referred to under this name in the earlier Minutes. The name was afterwards changed to that of Aitchison's Haven. Of the actual foundation of the Lodge, however, we have no trace in the Minute Book before us.

The Minute Book, the discovery of which we now record, consists of some seventy-five written pages, bound (though the pages are now loose) in sheepskin, and measures about 15 by 5 $\frac{3}{4}$ inches. The edges of the leaves are more or less tattered, as might naturally be expected, and though, in one or two places, a few words are illegible, the writing is in good condition and, from its archaic appearance, there can be no doubt of the genuineness of the manuscript being, as it purports to be, the Minute Book of this old Lodge of Aitchison's Haven. The volume is designated as "The Buik of the Actis and Ordinans of the Nobile Maisteris and fellows of Craft of the Ludg of Aitchison's heavine," and contains a "catalogue of the names of the fellows of Craft that ar presently in the Zeir of God 1598."

The five earliest Minutes ante-date the famous Minute of "Ultimo Julij 1599" of the Lodge of Edinburgh (Mary's Chapel) No. 1, which up till now has held the proud position of being the oldest Lodge Minute in existence. Like its famous compeer, the

chronological sequence of the Minutes leaves much to be desired, the same page, in many instances, containing Minutes widely separated in date,—for instance, following the Minute of 2nd January, 1600, on the same page, appear Minutes of 27th December, 1669 and 27th December, 1670. No doubt the clerk at that time, finding a blank half page, economically utilised the space by writing these Minutes there, and took credit to himself for so doing.

The very first Minute is particularly interesting from the fact that it contains the names of three signatories to the first of the St. Clair Charters, who signed as representing the Lodge of Aitchison's Haven,—namely: George Aitoun, John Fender and Thomas Petticruif. Brother D. Murray Lyon in his transcript of the St. Clair Charter, or rather we should perhaps say, in copying the earlier transcript as found in Laurie's History of Freemasonry, gives the name of one of the signatories as "Jo Fwsetter." This is clearly a mistake for "John Fender" as may be seen by a reference to the Charter itself as well as to the fact being corroborated by the Minute above referred to. The Minutes of the Lodge show that this John Fender was at that date the Warden of the Lodge. This mistake in John Fender's name has been repeated over and over again, in fact, in every instance where a copy is given in print, Laurie's error has been perpetuated. We are rather astonished to find such a careful student as Brother Murray Lyon repeating this mistake, considering that the St. Clair Charters were for so long under his care and must have been so often inspected by him while writing his History of Freemasonry and also at the time when he was revising his work for the second edition in 1899.

Like all other old Scottish Trade Guilds the Lodge was at first ruled and governed by a Warden and a Deacon with a clerk to attend to the clerical work, an office sometimes a little difficult to find an occupant for. Later the relative position of the two principal office bearers is reversed, the senior office bearer being the Deacon with the Warden as second in command. It is not until the year 1825, that is to say in the subsequent Minute Book, that we first find the senior office-bearer designated as "Master." By the fourth decade of the eighteenth century we have Managers, Key-keepers, and other office-bearers, including the Keeper of the Mort-cloth, added to the executive of the Lodge. This reference to the keeper of the Mort-cloth reminds us that in the Minute Book of the Lodge, the existence of which has been known to Masonic students for so long, we have an interesting account of the purchase of a Mort-cloth from the "Seamen of fisherraw" in the year 1666. "6th Feby: 1666 . . . bought from the Seamen of fisherraw Robert Gardner and William Hempferd portioners in fisherraw the sellers ane velvett Mort-cloath . . . for which they payd out of the box ane hundreth twentie twa pound aughteen shillin ten pennies scots . . . and ordainis that no outstander or revolter from the companie sall have right to the forsd: Mort cloath or benefit thereof untill they acknowledge their error and give satisfaction to the Companie . . . and if it be let out to ony fremd¹ or stranger the pryce should be to the box thrie merk & ane half." At this early date it was unusual in many country places to bury the dead in coffins, and the corpse on its way to the grave was covered with a pall of black velvet or other material which belonged usually to the Kirk Session of the Parish, though many Societies or Guilds possessed their own. The cloth was hired out for the use of the parishioners or members of the societies and by this means was a source of considerable income to the owners of it, the hire varying according to whether the deceased was a member of the craft or a stranger.

¹ Anglo-Saxon, Fremd; Frem—strange, foreign, unknown; "Frem'd persons," "frem folks"—strangers.

The meetings of the Lodge were held at various places in the neighbourhood,—Musselburgh, Fisherrow, Inveresk Kirk, Prestonpans and Dalkeith—as well as at the home base, Aitchison's Haven. For many years the meeting place was alternatively Prestonpans and Musselburgh. As a rule there was only one meeting in each year, upon St. John's Day, 27th December, but we have at several times Minutes of incidental meetings. Some of these were meetings of “a pairt of the companie” or of the Committee, and at many of them we find that members were admitted to the craft. When, however, members were admitted at such meetings we usually find that at a subsequent regular meeting these brethren were “re-entered and passed”—for instance, under date 27th Decr: 1734 “Re-entered one Adam Ritchardson entered at Dalkeith June the 24th day 1734.” There seems to have been nothing irregular in such a method of entering members and from other sources we know that it was the very general custom throughout Scotland at any rate.

Continually we have instances in the Minutes of brethren adhibiting their Mason's Marks or of such marks being engrossed, while we are told that the brother had “payit his cess for his buking” or “hes payit his Buiking silver” or “payit for this mark.” The earliest recorded mark appears under the date 28th Dec., 1603. These marks were chosen by, or assigned to, the members of the Company when they were entered apprentices, and, of course, did not constitute, as we now know it, a separate degree. At this early date there is no trace of anything but one degree, for although there are repeated references in the Minutes to prentices, fellows of Craft and maisteris, all these grades of operative workmen were present not only when members were entered, but also when prentices were admitted as fellows of craft. The terms fellow craft and maister were simply distinctions in an operative sense implying that the apprentice had served the requisite time and had thus completed his Indenture. It did not refer to any degree in a speculative meaning of the term as we now use it, at least there is nothing in the Minutes to suggest that it did so.

At the opening of the minutes we find that the fee payable by an entrant was twenty shillings, and, in addition, he had to supply gloves to every master present. In the case of the entry of a freeman's son, however, the fee was modified to ten shillings, though the gloves were in such a case also demanded. Of course it must be kept in mind that the money was Scots, that is, only one twelfth of its sterling equivalent, consequently, twenty shillings equalled only one shilling and eight pence, but here again we must take into account the relative purchasing power of these sums then and now before we can make any satisfactory comparison. As to the material and price of the gloves the Minutes leave us entirely in the dark and we have only contemporary records available if we would proceed with our investigations in this line. We learn, however, from the Minutes of the Melrose Lodge, that in 1695 the price of gloves presented by prentices there was to be four shillings, while fellow crafts had to give gloves of the value of five shillings per pair.

From the Minutes under review we find that apprentices on being admitted chose two brethren as tutors or instructors—“tendars” or “intenders” as we find them repeatedly called—and this custom is still maintained in many of our Scottish Lodges to this day.

In the earlier pages there are many instances of the terms of service of apprentices being recorded, with the names of their masters and their cautioners, for instance: “xxvii day of Decr: 1612 Ye quhilk day befoir ye said Ludg Johne Aytoun soun to Wm. Aytoun and hes bund him self to his said father ye space of vii zeiris and ane zeir swa[*illegible*] and [*illegible*] to serve his mother [*illegible*] ye said space gif god tak

[illegible]

THE MINUTE BOOK of the Aitchison's Haven Lodge, 1598.

[illegible]

his father." Again under 3rd Jan., 1614, "befor ye said Ludge Ninian Mungumerie son to Ninian Mungumerie hes bund himself to [*illegible*] ye space of nyne zeiris and shall serve his father and mother undoring ye said space." And under the same date as the last, "The quhilk day befor ye said Ludg Johne Pettieruif soun to Hendrie Pettieruif and hes bund himself to his said father ye space of aucht zeiris and shall serve his mother during his prentischip gif his father sall inlek." From these entries we learn that the term of the apprenticeship varies, and also the fact that, in the event of the decease of the master to whom he was bound, his widow, or in the cases above quoted, the apprentice's mother was to have right to his services until the termination of the indenture. From this it is clearly evident that the Society at this time, whatever it may have become later, was strictly of an operative character. We do not say that its members were drawn exclusively from the operative class, though undoubtedly it was the case with the large majority but we have instances of others. For example in 1672 "Alexr: Seaton brother germane to the Right Honorabill Earll of Winton entered prenteis & fellow of Craft." And again in 1693 "Master Robert Cubie student and [*illegible*] to be a preacher of the Gospell hath made entered prentise & fellow of Craft and hath payd his booking silver." The fee in this case, it is interesting to note, was paid. Robert Cubie was not admitted gratis as became the custom later, at least in Scotland, when a minister was admitted a member of the order.

The Earl of Winton, whom we have just mentioned, was George the fifth Earl who was taken prisoner at the Battle of Preston and was sentenced to death in 1716. He, however, managed to escape from the Tower of London, and proceeded to Rome where he died in 1749. Among the many interesting MSS. preserved in the archives of the Grand Lodge of Scotland are the Minutes of a Lodge of Scottish Freemasons existing in Rome in the years 1735, 1736, and 1737, from which we find that the Earl of Winton here mentioned was himself admitted a Mason under the name (which he assumed on his attainder) of George Seaton Winton, at a meeting held at Joseppe's, in the Corso, Rome, on 16th August, 1735.¹

Another point of interest is that in the Minute Book under consideration we have a copy of the Schaw Statutes engrossed. These "Statutis and Ordinanceis to be obserwitte within this realme sett down be William Schaw, Maister of the said Craft with the consent of the maisteris efter specifeit" were drawn up by William Schaw in the year 1598 and a copy was sent to all the Lodges for their guidance. William Schaw was born in 1550 and was in the year 1584 appointed "Maister of Wark" by King James VI. He held the appointment until his death which took place in 1602. The copy before us differs very little from that found in some other Minute Books, and the differences may all be attributed to errors of the copyist. We find in our Minutes one or two cases of breach of these "Statutis and Ordinanceis" recorded, and of fines imposed in consequence thereof—as for example, "upon the xx day of November the Zeir of God 1599 the brither bein convenitt and find that Wm. Miler haid offendit o^r: actis q^r: for he was convietit in xl lib conform to ye general actis and bindis him self never to haif ane prentice heirefter w^tout the consent of the Maister of the Ludg of Aitchisons haven." And again under date "the vii day of Januarie the zeir of God 1600 . . . and fund Thomas [*illegible*] to haif ane cowan in his Companie . . . q^rfor it was ordinit y^t: he should pay X lib for his offense."

It is not our intention, however, in this communication, to write a popular history—however short—of this interesting old Lodge, nor yet a complete transcript of the

¹ See Bro. Hughan's *The Jacobite Lodge at Rome, 1735-7*, published by the Lodge of Research, Leicester, 1910.

Minute Book which has just been discovered. Our object is simply, in recording the fact of its discovery, to give a copy of some of the earlier and more interesting Minutes and leave them to be commented upon by the Members of the Lodge Quatuor Coronati if anything should be found therein that may be considered worthy enough for further discussion.

Before, however, reverting to the Minutes themselves, we might point out that the earliest Minute is dated 9th January, 1598, and the latest in 1764, covering a period of over 160 years. The subsequent Minute Book, the one to which Bro. D. Murray Lyon refers, is said to date from 1636. This statement requires some slight explanation. It is true that the Book commences with a copy of the Falkland Statutes which are dated the 26th day of October, 1636, together with a copy of the Schaw Statutes of 1599, the Old Charges of date 1666, and various other writings to which Bro. Murray Lyon makes reference in his History of Freemasonry, but the regular Minutes of the Lodge only begin from the year 1769 and extend to December, 1852, when the Lodge became dormant and was subsequently declared defunct. There is thus no overlapping of Minutes in the two books as might at first be supposed. The older Book (that is, the newly discovered one, now under consideration) is exclusively a Minute Book, while the Book to which Bro. Murray Lyon refers has, at one end of it, originally been used as a Register in which are recorded various Statutes and Ordinances affecting Freemasonry, together with the Lodge finances, including bills due to the Lodge, loans granted by the Lodge, annual reports as to the contents of the box, and in general accounts and financial matters. At the other end of the Book, on turning it upside down, the regular Minutes from 1769 are found.

With these introductory remarks we now give the following Minutes in chronological order.

1598

The IX day of Januerie the Zeir of God upon ye quhilk day Robert Widderspone was maid fellow of Craft in ye presens of Wilzam Aytone Elder, Johne Fender being Warden, Johne Pedden Thomas Pettencrief John Crafurd George Aytone Wilzame Aytone younger Hendrie Petticrief all fellowis of Craft upon ye quhilk day he chois George Aytone Johne Pedden to be his intenders and instructouris and also ye said Robert hes payit his xx sh. and his gluffis to everie Maister as efferis.

The XI day of Januarie 1598 Upon quhilk day Alexander Cubie was enterit prenteis to Georg Aytone the quhilk day George Aytone ablishit himself to haif no mo prentissis withput the license of the brither of ye Ludg in presens of Johne Fender Warden for ye present Wilzame Aytone elder deacone Johne Pedden Johne Crafurd Thomas Petticrief Wilzam Aytone zounger Hendrie Petticrief Georg Aytone clark for ye present Robert Widderspone enterit prentises Richard Petticrief Archibald Glene Ninian gumerie James Petticrief of ye quhilk enterit prentiseis Alexander Cubie chois Archibald Glene and James Petticrief to be his instructoris also ye said Alexander Cubie hes payit xx sh and his gluffis.

(We have given a photographic reproduction of these two first Minutes in order to show the caligraphy).

Upon the XXVIII day of May Johne Petticrief hes payit his x sh to ye buiking of himself his prentiship being expyrit upone ye viii day of Mairch ye zeir of God 1599 and hes payit bot x sh becaus he was ane free

manys sone and hes payit his gluiſis to ye cumpanie yat was conwinit Johne Fender Wairden for the present Wilzame Aytone elder deacone Johne Craſurd Thomas Petticrief George Aytone Hendrie Petticrief enterit prentiss Ordainit [*illegible*] James Petticrief Wilzame Petticrief [*illegible*] the said James Petticrief.

1599

Upon ye XXVIII day of Maii the zeir of God 1599 James Fender hes payit x sh to ye buiking of his self sone to Johne Fender Warden for ye present.

[This Minute has been cancelled.]

The XXVIII day of May 1599

Upone ye quhilk day Johne Low was maid fellow of Craft in ye presence of Johne Fender Warden for ye present Wilzame Aytone elder deacone Thomas Petticrief Johne Craſurd Hendrie Petticrief Wilzam Aytone zounger Georg Aytone all fellowis of Craft also of enterit prentis Richart Petticrief James Petticrief also ye said Johne Low did chuis George Aytone and Wilzame Aytone younger to be his intendars and hes payit xx sh and his gluiſis to ye said cumpanie.

The VII day of Junii 1599

Upon ye quhilk day Andro Pattene payit xx sh to his buiking and had servit VI zeiris of his prentischip and had II zeiris to serve befor yir witnes Johne Fender Wilzame Aytone Thomas Petticrief George Aytone.

Miler

Upon the XX day of November the zeir of God 1599 the brither being convenitt and find that Wm haid offendit Or Actis qrfor he was convictit in XL lib conform to ye general actis and binds him self never to haif ane prentice heirefter w'tout the consent of the Maister of the Ludg of Aitchisons haven.



NOTE.—This Mark and the subsequent ones throughout this transcript are not drawn absolutely accurate

The XIII day of December 1599

Upon ye quhilk day Edwart Ramage was maid fellow of Craft and hes payit xx sh for his buiking and hes giwin his gluiſis also to ye brither to wit Johne Fender Wairden Wilzame Aytone eldar dikone Wilzame Aytone of Mussilburgh John Pedden Thomas Petticrief Wilzame Miller John Craſurd George Aytone Wilzame Aytone younger Hendrie Petticrief Robert Widderspone Johane Low of enterit prentisis James Aytone George Baxter of the quhilk he chuis to be his intenders [*illegible*] Robert Widderspon

Upon the VII day of Januarie the zeir of God 1600 being convenit of Or brither Wilzeam Aiton of Mussilburgh Wairden for ye present and Thomas Petticruif Deiken for ye present and John Fender John Pedden

Robert Widderspoon Wilzeam Miler Edward Ramage and fund Thomas
[*illegible*] to haif ane cowan in his Companie and had [*illegible*] the
fores^d. Cowan q^rfor it was ordainit y^t he should pay X,lib of for his
offense and should [*illegible*]

also he was found
[*illegible*] XII day of May and promisit never to offend under the
pains containit in O^r buik of Ordinansis
the zeir of God 1600

The zeir of God 1599 Gabriell Lithgow payit his XX sh. for his
bukinge and also his glufis upone ye fift day of Agust.

The Secun day of Januarii the zeir of
God 1600

The quhilk day Andro Pattene was enterit prenteis to John
Crafurd his maister and hes payit his xx sh for his boukin and payit
gluifis to his admitteris thare namit ar Wilzame Attoun elder John
Fender Wilzame Attoun of Mussilbrugh Henre John Pedden Thomas
Petticruif dikine Wilzame Attoun of enterit prentissis James Petticruif
Thomas Faireme Alexander Cubie Johone Petticruif of the quhilk number
he has chosin to be his intenders Alexander Cubie and Johone Pettocruif

Upon ye XX day of december

The quhilk day the dewisioun of ye ludg was maid betwixt Milhaven
and Newbottle.

[What is to be understood by this Minute? Was it that a new Lodge was
formed at Newbattle—of which, however, there is no record in Grand Lodge archives
—or was it simply a division to facilitate the entry of brethren at the latter place?
Newbottle or Newbattle as it is now called, being about five miles distant from
Aitchison's Haven.]

At Inneresk Kirk primo Junii 1601

The zeir of

The quhilk day the Wardane & deconie & brethren of Craft of the
Maissones within the Ludge of Atchesones heavin being convenit present
findis the personis fellowis of craft efternamit quha wer all lawfullie
warnit to yis day layt at ye last meiting and also be ye officier of craft to
have incurit ye unlaw of fyve pundis. The persones names yat ar absent
followis thay ar to say Thomas Abell J^{no} Abill Wm. Abill in Leswade
John Aiton Wm. Aiton younger and ordains ye unlawis of ye said absens
to be exactlie takin up. The same day the enterit prentissis being lawfully
ceited It is fund yat ye persons efter namit ar absentes. Thay ar to say
Richart Petticruif Adam Robesone Arch^d Glen James Petticruff Alex^r
Cubie Michael [*illegible*] Edward Rammadge younger James [*illegible*]
George [*illegible*] James Aiton Walter Jax Symont Wadderspone and
yair fore ordainis everie one of ye saidis personis are to incur ye unlaw of
ane merk Scottis money.

It is statute that quhatsumevir Mr. or servand yat compeiris not
upon Sanct Andros day nixt without any farther warning sall incur the
unlawes following yat is to say ilk Mr. five pund and ilk servand [*illegible*]
and this is to be exactlie takin without ony [*illegible*]

Item anent ye playnts gewin in be Thomas Clark aganis Thomas Scheill younger, the brethren convenit finds the said Thomas Scheill to have brokein the Actis maid annentis [*illegible*] of ye craft and tharfor discharges him [*illegible*] to ye work he is at or ony uther mans work untill [*illegible*] tyme he have satisfieit ye actis & payit ye penaltie contentit yairin. And also dischargis him in takin ony wark yat extendis to greitter availe nor is ten pundis and for observing heirof the said Thomas Scheill younger binds and oblissis him to abyde yairat and to that effect findis Thomas Scheill elder caution to satisfie ye next day of meiting.

The XXX day of November at Ennerask Kirk certane brither beand convenit the Warden beand absent and monie uther of ye brither it is ordainit yat our [*illegible*] sal be halden efter ye dait of Wm. Aytoun younger obligatioune VIII dayis and spatiall warning to be maid be ye officiar to all ye brither both fellowis of craft and enterit prentissis yat everie man away haif yair quarter countis reddie and to har and gif thair wotis in mater as is adoo.

At Mussilbrugh Kirk ye XXVIII day of December 1601

The zeir of God 1602 zeiris at Mussilbrugh we beand convenit and rasavit fra our brither Wilzame Aytoun younger xxx lib xiii sh as also we payit all our quarter countis first Wilzame Aytoun elder payit, Johone Fender payit, Wilzame Aytoun of Mussilbrugh payit, Johone Peden payit Thomas Pettieruif payit, Wilzame Aytoun younger payit Johone Craford payit Wilzame Miler payit Johone Aytoun payit George Aytoun payit, Robert Widderspoon payit, Thomas Scheill elder payit George Clark payit Thomas Thomas payit Hendrie Pettieruif unpayit Thomas Abell, Johone Abell, Wilzame Abell all unpayit, Johane Nisbet unpayit, Johane Low absent and unpayit, Edwart Ramage absent and unpayit.

Of enterit premtissis payit James Aytoun payit James Gyler payit, Richart Pettieruif payit, James Pettieruif payit, Jhone Pettieruif payit Adam Robesone payit Wm. Pattersone payit Georg Baxter payit Archbald Glene payit.

AT Mussilbrugh Kirk ye zeir of God 1602

We put in our box xlii lib ii sh.

The quhilk day ye remanent brethrine beand convenit William Aytoun beand absent of Mussilbrugh and Villiam Milleur ye rest of ye brethrine with mutuall consent hes ordainit and askit of penulties upoun ye absenteris upoun any of ye dayis ordiner to witt:—witsone Monounday and Sen Johannes day beand Vairnit or Unvairnit bote thinkis ye day sall vairens ye selfs sall pay xx sh without ony excus quhilk salbe oupliftit and droukin presentlie upoun ye XXV day Januar.

The zeir of God 1602 Archbald Cowie was maid enterit prentyc and payit his xx sh for his bukin

The zeir of God 1602 Thomas Nisbet payit his enteries silver quhilk is bot x sh becaus he was ane fre manys sone.

Upon the XIII day of Junii 1603

The quhilk day Johne Pedden and his sone James hes agreit befoir ye hole brether of craft fra ye dait heirof and hes fund Johne Fender and Thomas Peticrief cationeris to serve thankfullie durin ye said space

James Pedden wit my hand.

The XX day of December 1603

Upon the quhilk day Ninian Macumrie was maid fellow of craft and is geven his gluffis also to ye brither to wit:—Johne Fender Warden, Johne Pedden deikin, Wm. Aiken Thomas Petticruif Johne Craford, Henry Petticruife, Robt Wodderspoone James Petticruf James Pedden prenteisses ye quhilk he [*illegible*] Robert Wodderspoone to be his tender

The XXVIII day of desember 1603

becaus he
was ane fre
mannis sone

Upon the quhilk day James Petticrufe was maid fellow of craft and as payit his cess for his buking and is gifin his gluffis also to ye brither to wit Johne Fender Warden, Thomas Petticruf deikin Jhone Pedden, Wm. eiten elder, Jobne Craford, Henry Petticrufe Ninian Magumrie all fellows of craft Richart Petticruf, James Pedden prentisses ye quhilk he is schosin Ninian Magumrie to be tender



The III day of Apryle the zeir of God I^m VI^e
& four zeiris.

The quhilk day James Fender was enterit prenteis to his father and is payit x sh for his buking to his admitteris ther names ar Johne Fender Wairden, Thomas Petticruffe deikin Wm. Aittone elder, Johne Pedden Henrie Petticrufe, Ninian Magumrie of enterit prenteisses Adame Robiesone Ar^d Glaine, Wm. Pettersone, James Pedden of quhilk number he hes schosn Wm. Pettersone, James Pedden to be his tenders.

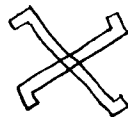
The XII day of Agust The zeir of God I^m VI^e
and four zeiris

The quhilk day Johne Attaine was enterit prenteis to ~~his father~~ ye haill Ludge and bundis him to serve his father ii zeir service. Johne Pedden, Andro Simsone catioun John Fender Wairden, Thomas Petticruife deikin, Wm. Aitten elder, Johne Pedden, Hendrie Petticruife, Robert Woderspoone, James Pedden James Fender he hes schosn to be his intenderis.

The XII day of Agust ye zeir of God i^m vi^e and four zeiris ye said Wm. Aitten of Mussilbrugh hes payit Thomas Aittaines buking x sh ye quhilk he hes fun catioun Thomas Petticrufe vii zeiris to serve his father to his father to gife ten merk or els his sone to gif him ten merk

Thomas Petticruf w^t my hand
for ye hunmest zeir

Upoun ye XXV day of Maii 1609 Williame Peddene is maid fellow off Crafft in presens off ye generall Ludge and hes payit his Buiking silver



1613

Williame Pedden salbe buikit upone the secound day of February
the zeir of God J^m sex hundreth and twelf zeiris.

1613

I Alex^r Aittoun beffoir ye faice off yis sufficent Lodge buikes my
self

XXVII day of Dece. 1612.

Alex^r Petticruiff befoir ye faice of yis sufficent ludge buikes my
self XXVII day of december

Walter Waker hes payit his buiking.

Ye quhilk day befoir ye said ludg Johne Aytone soun to Wm.
Aytoun and hes bund him self to his said father ye space of vii zeiris
and ane zeir swa [*illegible*] and [*illegible*] to serve his
mother [*illegible*] ye said space gif god tak his father and hes
payit his buik sillver and Johne Petticruiff casione

Joune Aytoun with my hand



1613

The third day of Januar 1614 Thomas Aytoun enterit and payit
his buikin

The quhilk day befor ye said Ludge Ninian Mnogumerie sone to
Niniane Mungumerie hes bound him self to ye space of nyne zeiris and
shall serve his father and mother undoring ye said space ane thousand
sex hunder and fourtene zeiris

Ninian Montgumerie with my hand

The quhilk day befoir ye said ludg Johne Petticruiff soun to
Hendrie Petticruiff and hes bund him self to his said father ye space of
aucht zeiris and to serve his mother during his prentischip gif his said
father sall inlek and hes payit his buikin ye zeir of god 1605 ye first of
Januarie

John Petticruiff with my hand

and hes fund Johne Petticruiff and Robert Widderspone for his [*illegible*]

The last day of Junnar the zeir of God a thowsand six hundreth
and twentie four zeiris the bretherine of the lodg being conveyit to
wit:—Hendrie Aitene dykin Tho. Peticruife Warden William Aiten
elder, Hendrie Peticruife, Minian Mcgombrie Georg Baxter, James
Peticruife, James Aitton elder J^m Aitton, James Lithgow, Thomas Aitton
elder, Patrik Clunie being maid fellow of craft be the hail woit of thir
above writtin and hes payit his buiking

Upon the 20 day of Junii 1624

Jon, Petticrufe was rescavit fellow of craft befor the brethern of craft and hes payit his buiking silver



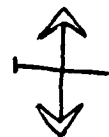
John Whisone

upon ye XXVII day of descember 1624

Ye brether of ye Loge of Atcheson hevin convenit and hes schosin Johne Petticrowe warden and Thomas Aytoun deikin for yis zeir and James Petticrowe ye keie and Hendrie Peticrufe ye [*illegible, but presumed to be "Mortcloth."*]

The hole brethrine of the Lodge is content yat whosoever is absent at anie meting when the brethrine of ye Lodg is convenit shall be put in ane penaltie of ane Merk xiii sh and bot anye excuse.

Upon the first day of May Hendrie Aittoun was abceped in the Lodg and payit his buiking silver



Upon ye 29 day of Agowst 1624 Richard Wotherspowne was reseiveit fellow of craft befor their brethring of ye Lowges and hes payed his bowking silewer



The quhilk day the brethreine of the Lodg convinit upon the XXVII day of descember 1625 and hes choson Thomas Aittoun Warden and Johne Peticruf deikone for yis zeir and James Peticruf the Mortcloth and Thomas Aittoun the kie

Upon the XXVII day of descember David Lowe was boukit and payit his bouking silver 1625



and Edward Ramsch absent at this meiting payeth to ye brethren for his foulay xxvi

Upon the 27 day of desember
Jho. Hisllipe was bukit and payit his buking silver 1626



Upon the XVIII of Januar Johne Aytoun Mason in Dumfries hes bookit himself be consente of the hoall brethrine of the Lodg

1630

31 October 1641 Apointed by the Companie for collecting of ye Voluntarie gift of ye morecloath Wm. Aytoun for Edr, James Petieruff for Pans, Patrick Wetherspon for Musselbrugh with Thomas Aytoun and Mathew Witherspon for ye oversight of ye sufficientie of the Morecloath.

Upon the 7 day of Jully 1642 the wholle Maisters of the Lodge of Achesoun haven conveind and did buy ane Morecloathe extending to two hundred lib Scots money and the afterwritten of the said maisters did contribute willingly for the good of the box and hes insert thair names heir in order,

Thomas Aytoun	30 sh	Matho Widderspon	2 lb	4 sh
Adam Johnstoun	20 sh	David Low	2 lb	2 sh
James Lithgow	22 ..	James Pettieruff	3 lb	
Adam Calderwood	27 ..	Patrick Widderspon	3 lb	
Thomas Pettieruff	2 lb 14 sh	Johne Hislope		27 sh
Wm. Lithgow	2 lb 14 sh	John Pillans	3 lb	
John Pettieruff	3 lb	James Dickson		12 sh
John Thomsoun	2 lb 10 sh	John Anderson		12 sh
James Cuthbertsoun	12 sh	James Steine	2 lb	16 sh
Wm. Bishop	22 sh			

December 27 1655

It is apointed be the Companie of Achisons Lodge that ther shall none of the said Cumpanie be either passed fellow craft or any of the said prentisses be made enter prentisses under the sowme of twelve pund Scots money and to be passed fellow craft and made enter prentise upon the Meeting day which is ordinary the 27 day under the pane of 3 libs Scots mony that shall breakis this act.

Resting in the Box the 27 of December 1656 the soume of four scoir twelve punds Scots money

1669

Taken out of the box upon the 25 day of Januarie by consent of the Cumpanie 15 pund to by ane fringay to the Morecloth and ane new poch delyverit to Patrik Witherspoun Wardin.

The 27 of December 1677

The quhilk day Alex^r Galloway deacon and David Dickson Wairden with consent of the Maisters hes receaved William Smith Clerk of Musselbrugh enter prenteis and fellow craft.

Item it is inactit by the Master of the said Lodge upon the 28th day of December in the zeire 1646 at Invereske yat if ony copies sall be found with ony person y^t keipes the said booke after this tyme be sall pay the soume of Fourtie pounds scots money and the said person to be deprieved of all Societe within the said compane.

[To what does this refer? Surely not to a Ritual! The only other alternative that occurs to us is that it may be to copies of the Old Charges, one of which is to be found in the subsequent Minute Book preserved in the archives of Grand Lodge.]

Upon the 27 day of December 1661 the whole Company being convenid thay has inacted an Act to be kept and observed by all the Masonis of the sid Lodg that no enterit prentes shall be enterit bot upon Sanct Johnis day under the penultay of fourtie Scots munay Lykeways that no fellow of Craft be admitted under the pane of 3 pund Scots munay.

Upon the 27 day of December 1670 the whole Company being conveynit hath enacted an act to be kept and observit by all the entrant prentisses of the Loodg at Achisone heaven to behav them sealfs acording to thayr deutay acording as thay ar taught in thayr entere prentesip to be layebell first to thar Oath that thay maik to God and secundly to thair Masters and Superriours and gif thay shall transgres in the Leist to ther sayds Masters the sayds enterid prentes who did faullter or guiltay of anay fault put hom to him and aprovid by the testimonie of two honest men thay shall be layabell to pay 10 pund Scots munay with the mersayment of the Companay.

Upon the 27 if december 1681
Edward Brochie was made fellow Craft and hath payed his booking money

Upon the 27 of december 1681 John Smart was made fellow craft



The foregoing minutes are selected as being typical ones. There are in many instances several Minutes in almost similar terms under dates subsequent to those quoted but it is, we think, unnecessary to give further examples of them here.

In conclusion we would only say a word in regard to the ownership of the MS. It is at present in the possession of a private individual, a member of the Craft, who, so far as we can learn, became possessed of the Book among the papers and other effects belonging to his Grandfather, the late John Bain, who was an active member of Aitchison's Haven Lodge at the time it became defunct. It has been in the possession of his family since his grandfather's death, which took place in or about the year 1854, and it was only upon the Book being brought under our notice by Brother John P. Wilson, Past Master of Lodge St. Clair, No. 349, and Chief Clerk in Grand Lodge Offices, that it has been identified, and the fact of the discovery thus recorded in the pages of *Ars Quatuor Coronatorum*. It is devoutly to be hoped that the Brother may, in the near future, present the Book to the Grand Lodge of Scotland where it would be at the disposal of all who may be interested in this well-nigh priceless treasure.

THE WORSHIPFUL MASTER, in proposing a vote of thanks to Bro. Wallace-James, said that there could be no two opinions as to the value of the paper. Anything appertaining to our operative ancestors must be particularly interesting. Bro. Wallace-James expressed some doubt as to the meaning of the word "book" in the minutes of 28th December, 1646. He quite agreed that it was probably a reference to a copy of the Old Charges, for in more than one of these manuscripts they are so designated.

Bro. SIMPSON said:—I am very pleased to second the resolution which the W.M. has put before the Lodge. I think in this instance it ought to be associated also with the name of our Secretary, who, in reading the paper, has performed what was no doubt a difficult task. The paper is not easy to criticise, but one or two points have come before my notice.

The author says that the two chief officers of the Lodge were the Deacon and Warden, and that *Masters* did not appear until 1825. In several of the Minutes, however, one observes that the Master of the Lodge is referred to, not the Masters. For instance, "Nothing shall be done without the consent of the Master of the said Lodge." There are several other Minutes which seem slightly inconsistent with the statement of Bro. Wallace-James that the Warden and Deacon were the chief officers.

I see that this old Lodge met upon St. John's Day, 27th December, and later on I notice that they passed a special resolution stating that no entered apprentices or Fellow Crafts were to be admitted except upon that day. Even if they were made at some other time they had to be re-entered on the following 27th December, which I have always thought was the most sacred day in Freemasonry, and as we go back into our archives, we see that in the old operative guilds the rites and ceremonies were performed on 27th December. I think the meaning is this, that Saint John the Evangelist was in the Middle Ages what I may call the patron Saint of Fraternities. We know of all the old Eastern legends which cling around the name of St. John, how he is believed to be still living, awaiting the Second Coming, and how when he was over 100 years old, as Bishop of Ephesus, he asked to be placed in a litter and taken through the streets among the weeping crowds, and that he blessed them, as he passed through them, saying "Brethren, and little children, love one another." We must all remember that interesting paper by Bro. Klein, read to us recently. In it he says that from St. John himself arose the sect which called themselves the Johannite Christians, and asserted that they received from St. John certain secret revelations of Holy Writ; and if I remember rightly, Bro. de l' Hoste Ranking, in his comments on Bro. Klein's paper, went on to say that the influence of the Johannite sects was felt amongst all the fraternities in the Middle Ages, especially by the Templars, and that from the rites and rituals of the Templars our rite of the Royal Arch may have been obtained. Sometimes when I read from the "Revelation of St. John the Divine" I come across passages which remind me of the ritual of that degree.

Lastly, I notice that the Old Minute Book of which we have had such an interesting account, is still in the possession of a private individual. Let us hope that it may eventually find a resting place in the Library of the Grand Lodge of Scotland.

BRO. DRING said there was no doubt this was a most valuable paper. Bro. Wallace-James had said that Aitchison's Haven Lodge had its charter from James V., and in all probability the Lodge would date from about that time. Had he any grounds for that assumption? If so, it would be extremely interesting if he would produce his evidence. The Minute Book only commences in 1598.

Another point he would like to raise was as to the number of leaves there were in the book. It is said to consist of 75 pages, but there cannot be an odd number of pages in a book, and apparently every blank page was used.

He considered that a very good reason for the existence of so many relics of operative Masonry in North Britain lay in the fact that stone was used to a far greater extent for building purposes in Scotland than in England. North of the Tweed, scarcely a house can be seen but is of stone. All the buildings in Scotland, except hovels, have undoubtedly been made of stone for the last 700 or 800 years. There were no bricklayers, therefore in every little village one would have expected to find a guild of the Masons.

He concurred with Bro. Simpson as to the patronage of St. John the Evangelist. He considered excellent argument had been used to show why the Masons adopted him as their patron saint. He alluded to the fact that some Lodges in England were named after the Baptist.

BRO. SONGHURST referred to the varying terms of apprenticeship, which, he suggested, were probably arranged so that the apprentices might be free from their Articles when they came of age; and to the practice of entering non-operatives as apprentices and fellows at the same meeting.

DR. S. WALSH OWEN pointed out that the "mort-cloth" or pall is still used by some of the London Guilds.

BRO. HUGH G. McLACHLAN said:—I cannot agree that it was owing to the greater use of brick in England that more operative Scottish records exist. The use of stone was general throughout England up to the time of Edward IV.

Comments were also offered by Bro. FRED ARMITAGE.

Bro. ANDREW HOPE writes:—

The date—6th February, 1666—given for the purchasing of the Mort-cloth from the “Seamen of Fisherraw” (Musselburgh) is a much later one than that given in Bro. James Cruikshank’s “Sketch of the Incorporation of Masons and the Lodge of Glasgow St. John” (1879). He quotes from the records of the Corporation the section as follows:—

Mortcloths.

That the Mortcloths of the Incorporation shall only be lent gratis to those who have contributed for them, other persons being required to pay 12s. for the “meikle clayt,” and 6s. for the “lyttll claithe” (9th February, 1620).

I am not sure, but I have an impression that this custom of hiring out the mortcloth prevailed in Scotland up to the latter half of the nineteenth century in many rural parishes, and may still, and that it was made a separate item in the bill for funeral expenses.

*Bro. W. B. HEXTALL writes:—*The answer to a question asked in Lodge concerning the word Mortcloth may be illustrated by reference to a sketch, “The Mortcloth, by Bro. G. Tait, of the Lodge of Haddington, St. John’s, Kilwinning,” in the *F.Q.R.* for 1836, 389-91, which contains the following passage: “On arriving at the church-yard the gate was found to be locked, and the sexton or grave-digger, by order of the minister, refused to deliver the key or admit the corpse, unless the mort-cloth belonging to that parish was either taken or paid for on that occasion; as the Kirk-session would not on any consideration submit to be defrauded of its dues by the introduction to that church-yard of a mort-cloth from another parish.”

The use of a parochial mort-cloth was not unknown in England, but it was, here, usually termed a “hearse-cloth.” The following bequests by parishioners are in *Testamenta Cantiana*, by Leland L. Duncan, 1906: COBHAM CHURCH; “I gif to the beying of a herce cloth, xxd. Roberge Spencer, Widow. 1524.” LEWISHAM CHURCH; “To y^e reparacon of y^e beste cross or elles a herse cloth in Leuysham Church, xiiis, iiid. W^m. Berpikle, 1527.”

“Intender,” in the sense of proposer of a candidate, survives in the printed regulations of our Quatuor Coronati Lodge.

The use of *zeir* for “year” is found in ordinances enjoining practice with the long-bow of James I. of Scotland, A.D. 1424, “That all men busk them to be archeres fra they be twelve zeir of age”: and of his successor (1422-61), “That the weaponschawinges be halden be the Lords spiritual and temporal four times in the zeir, and that the Fute-ball and Golfe be utterly cryed down and not be used.”

*Bro. W. J. HUGHAN writes:—*I think the brethren will be pleased that I declined to introduce the newly-discovered Minute Book of the “Aitchison Haven Lodge” to the Quatuor Coronati Lodge, believing that Bro. R. E. Wallace-James was the proper medium for that honour.

The manner in which he has discharged that duty has no doubt much impressed the members, and we owe to him a considerable debt of gratitude for his able paper.

It is well to note that the volume in question is the *real* Minute Book of the Lodge, from 1598 to 1764, the other, in the custody of the Grand Lodge of Scotland, being supplemental.

Of existing Lodges, No. 1 Edinburgh still possesses the oldest Records, but this particular volume goes back one year earlier, and, moreover, is of an important character, the earliest five Minutes antedating the oldest preserved of the Lodge of Edinburgh.

There are many interesting notes concerning this old Tome, and the fact that *marks* were selected accords with other Records of the kind later on. It is noteworthy that the Records are silent as to any separate Degrees, and that the Lodge received speculatives, though primarily operative.

I do not understand what the Minute of January 2nd, 1600, refers to, unless, as Bro. Wallace-James suggests, it was "simply a division."

I think that the reference of 28th December, 1646, is to copies of the "Old Charges," which were doubtless lent for use at receptions or makings. I regret my absence from the meeting.

Bro. E. L. HAWKINS writes:—

Referring to the question as to what the "book" was, which is mentioned in the minute dated 28th December, 1646, I think the following extract from Lyon's *Freemasonry in Scotland* may be taken to settle the point.

"In the early part of the last century it was a custom of the Lodge of Kilwinning to sell to Lodges receiving its charters written copies of this document (the Old Charge known as the Kilwinning MS.), which was termed 'the old buik.'"

This confirms the supposition that the "book" was one of the Old Charges.

Bro. WALLACE-JAMES writes as follows in reply:—

I am very pleased with the reception which the members of 2076 have given to the paper, and the interest that it seems to have evoked, and my thanks are also due to the brethren who have commented upon it.

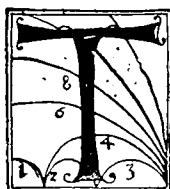
With reference to Bro. Dring's remarks, I would ask him to refer to the early part of my paper, in which I said that the monks of Newbattle (not the Aitchison's Haven Lodge) had a charter from King James V., 1586, and I merely surmised that the Lodge might date from about that time.

In explanation of the other point raised by Bro. Dring, regarding the number of leaves in the minute book, I stated that it contained 75 *written* pages. There are several blank sheets in addition, and as some leaves are quite loose, it is possible that others may have been lost.

I understand that in Haddington the mort-cloth belonging to the Parish Church was in use up to about 50 years ago, and it may interest Bro. Hextall to know that the last two mort-cloths are still in existence as curiosities in the possession of my brother.

THE OLD CHARGES AND THE PAPAL BULLS.

BY W. J. CHETWODE CRAWLEY, LL.D., D.C.L.
Grand Treasurer. Ireland.



THE CHURCH OF ROME has never found itself able to accept the principles that form the foundation of Freemasonry. Whether those principles have been inherited from the Operative Guilds, or have been developed from other sources, may be a question. But there can be no question that the promulgation, in 1723, of those principles in the "CHARGES OF A FREEMASON . . . FOR THE USE OF THE LODGES IN LONDON" was followed by the instant, active, and persistent hostility of the Church of Rome.

From the first, neither party made any secret of its position, though efflux of time, change of environment, and, above all, extravagance of party-spirit have gone nigh to masking the original lines of attack and defence. It behoves us, therefore, to ascertain with precision the points at issue. We propose to ensure accuracy, as far as may be, by placing on record only the official and authoritative statements of each party. No document will be cited in evidence unless it bears the stamp of the party on whose behalf it is produced.

THE OLD CHARGES OF A FREEMASON.

The principles to which the Church of Rome took exception were set forth in the second section of the composite quarto volume, known as THE CONSTITUTIONS OF THE FREE-MASONS; 1723. In this earliest *Book of Constitutions* the *Old Charges*, as they have come to be called, immediately succeed an historical section, which was unmistakably written by Rev. James Anderson, D.D., and they immediately precede the *General Regulations*, which were "compiled first by Mr. George Payne, Anno, 1720." The *Old Charges* profess to be "extracted from the ancient Records of Lodges beyond Sea, and of those in England, Scotland, and Ireland, for the use of the Lodges in London." This compilation, or Extract, is now universally attributed to the pen of the Rev. James Anderson, D.D. The sources, of which Dr. Anderson purported to give a digest, have been traced, identified, and collated with exemplary pains by Bros. W. J. Hughan, Dr. W. Begemann, and others, to whose works the student may be referred with confidence.¹

Until these sources had been thus determined, the mist that hung over Dr. Anderson's *Old Charges* was taken for a halo, especially by those who had never read them. Such weight and authority as the *Old Charges* possess are due to the spirit that pervades them, and not to the slipshod form in which Dr. Anderson embodied them. So plainly is this the case, that Dr. Anderson himself seems to have been aware

¹ *The Old Charges of British Freemasons*, by W. J. Hughan; London, Geo. Kenning, 1895, Second Edition. *An Attempt to classify the Old Charges*, by Dr. W. Begemann; A.Q.C., vol. i., p. 152, &c., &c.

of it, for he re-modelled his phraseology as occasion required. Before the issue of the earliest Papal Bull against Freemasons, Dr. Anderson had published two versions of the *Old Charges* with the approval of the Grand Lodge of England, while a third had been sanctioned as early as 1730 by the Grand Lodge of Ireland, the only other Grand Lodge surviving to our time. Of the two other Grand Lodges which were then in existence, but have since become extinct, the Grand Lodge of Munster, and the Grand Lodge of All England at York, the like may be affirmed. The identical copy of the *Old Charges* used by the former is still among the muniments of "the FIRST LODGE OF IRELAND, Cork; and there is no reason to attribute to the latter any reluctance to accept the *Old Charges* of the London Grand Lodge. Across the Atlantic, Benjamin Franklin had reprinted in Philadelphia, before the end of 1734, the version of 1723, by special Order, for the Use of the Brethren in North-America."

In process of time, each Grand Lodge, as it came to be founded, followed the example of the two oldest Grand Lodges, and gave its adhesion, implicitly or explicitly, to some version of the *Old Charges*.

Two further instances of the acceptance of the *Old Charges* may be adduced. When the Grand Lodge of Scotland came to be established in 1736, it published no *Book of Constitutions* of its own. But it took care to provide itself, in 1740, with "seven unbound copies" of Smith's *Pocket Companion* for the use of its officers. The *Pocket Companion* was little more than a cheap pirated edition of Dr. Anderson's *Book of Constitutions*, and was published in London and Dublin in 1734-5. It reproduced the *Old Charges* in Dr. Anderson's phraseology, which was thus tacitly adopted by the Grand Lodge of Scotland.¹

The second instance will be found in the publication of *L'Histoire, Obligations, et Statuts de la très vénérable Confraternité des Franc-Maçons*, of which the first edition was issued at Frankfort in 1742. This volume had been compiled as early as 1733 by a certain Bro. de la Tierce, of whom little or nothing is known beyond what can be gathered from his prefatory remarks. It comprises, among other things, a French translation of the *Old Charges* of 1723, and may be construed as a token of their acceptance on the Continent. The volume is, indeed, of a cosmopolitan character. The translation was completed in 1733, according to Bro. de la Tierce himself, and was then recited before La Loge Française (No. 98) in London. It received the formal approbation of the Lodge on that occasion, and was published nine years afterwards in the Free City of Frankfort, by François Varrentrapp, *Libraire de la Ville libre et Impériale de Frankfort-sur-le-Main*, and its title-page assures us that its contents were approved, "for the general use of the Lodges spread over the Surface of the Earth." It was dedicated to Baron Kettler, Chamberlain-in-Ordinary at the newly established Court of St. Petersburg, and is ornamented with a frontispiece by our own Sir James Thornhill. Nay, there is even ground for suspecting that Dr. Anderson's second edition of 1738 may have been indebted for some hints to the MS. read before the London Lodge in 1733. Moreover, the volume is enriched by what must be regarded as the most authoritative issue of the famous Oration said to have been delivered by Chevalier Andrew Michael Ramsay, in Paris, in March, 1737; an Oration which has been the subject of less study and more abuse than any similar oration in the annals of Freemasonry. Altogether, Bro. de la Tierce's volume would seem to demand closer

¹ *History of the Lodge of Edinburgh*, by D. Murray Lyon, 1900, Tercentenary edition, p. 2, note. The orthodox and more costly *Book of Constitutions*, 1723, was, however, not entirely unknown in Scotland; cf. D. Murray Lyon, *op. cit.* p. 444. The circumstances attending the publication of *The Pocket Companion* will be found fully discussed in *Cementaria Hibernica*, Fasc. ii., 1896.

attention and more painstaking collation than it has yet received from historical students in this country.¹

The last two instances show the widespread acceptance of the *Old Charges* of 1723, at the time when the earliest Papal Bull was fulminated against Freemasons.

The infelicity of Dr. Anderson's literary style, and the varying exigencies of different Grand Lodges, invited and ensured changes in the outward form of our *Old Charges*. But the inward spirit dwelt intact. "The advice given and the maxims laid down belong to the great heritage of our Brotherhood, and are of the same weight to-day as when extracted from our Ancient Records by Anderson, and repeated by Pennell, or when originally built up through centuries of experience by the unremembered Masters of our Craft."²

To trace the course of our *Old Charges* after the promulgation of the Bull against Freemasons, 1738, would be irrelevant. By that date each party had taken up its position, which it sought to fortify by such means as it thought lawful.

We append, in a form convenient for comparison, the three versions of the *Old Charges* current at the time when the first Bull against Freemasons was issued.

THE OLD CHARGES.

Anderson's Version, 1723.

1. Concerning God and Religion.

A Mason is oblig'd, by his Tenure, to obey the moral Law: and if he rightly understands the Art, he will never be a stupid ATHEIST nor an irreligious LIBERTINE. But though in ancient Times Masons were charg'd in every Country to be of the Religion of that Country or Nation, whatever it was, yet 'tis now thought more expedient only to oblige them to that Religion in which all men agree, leaving their particular Opinions to themselves; that is, to be good Men and true, or Men of Honour and Honesty, by whatever Denominations or Persuasions they may be distinguish'd; whereby Masonry becomes the Center of Union, and the Means of conciliating true Friendship among Persons that must have remain'd at a perpetual Distance.

Irish Version, 1730.

1. Concerning God and Religion.

A Mason is oblig'd by his Tenure, to obey the moral Law, and not to be a Stupid Atheist, nor an irreligious Libertine; that is: Masons are to be good Men and true, or Men of Honour and Honesty, by whatever Denominations or Persuasions they may be distinguish'd; whereby Masonry becomes the Center of Union, and the Means of conciliating true Friendship among Persons that must otherwise have remain'd at a perpetual Distance.

Anderson's Second Version, 1738.

1. Charge. Concerning God and Religion.

A Mason is obliged by his Tenure to observe the moral Law, as a True Noachida; and if he rightly understands the Craft, he will never be a Stupid Atheist, nor an Irreligious Libertin, nor act against Conscience.

In antient Times the Christian Masons were charged to comply with the Christian Usages of each Country where they travell'd or work'd: But Masonry being found in all Nations, even of divers Religions, they are now only charged to adhere to that Religion in which all Men agree (leaving each Brother to his own particular opinions) that is, to be Good Men and True, Men of Honour and Honesty, by whatever Names, Religions or Persuasions they may be distinguish'd. For they all agree in the 3 great Articles of Noah, enough to preserve the Cement of the Lodge. Thus Masonry is the Center of their Union and the happy Means of conciliating Persons that otherwise must have remain'd at a perpetual Distance.

¹ Cf. the elaborate analytical monograph, entitled ANDREAS MICHAEL RAMSAY *Rede über die Freimaurerei*, von DR. WILHELM BEGEMANN: Leipzig, 1907.

² *Cæmentaria Hibernica*, Fasc. i., 1895, where will be found a reproduction of the first Irish *Constitutions of the Free Masons*, edited by Bro. JOHN PENNELL, Secretary of the Grand Lodge of Ireland, "for the Use of the Lodges": Dublin, 1730.

II. *Of The Civil Magistrate Supreme and Subordinate.*

A Mason is a peaceable Subject to the Civil Powers wherever he resides or works, and is never to be concern'd in Plots and Conspiracies against the Peace and Welfare of the Nation, nor to behave himself undutifully to inferior Magistrates for as Masonry hath been always injured by War, Bloodshed, and Confusion, so ancient Kings and Princes have been much dispos'd to encourage the Craftsmen, because of their Peaceableness and Loyalty, whereby they practically answer'd the Cavils of their Adversaries, and promoted the Honour of the Fraternity, who ever flourish'd in Times of Peace. So that if a Brother should be a Rebel against the State, he is not to be countenanced in his Rebellion, however he may be pitied as an unhappy Man; and, if convicted of no other Crime, tho' the loyal Brotherhood must and ought to disown his Rebellion, and give no Umbrage or Ground of political Jealousy to the Government for the Time being; they cannot expel him from the Lodge, and his Relation to it remains indefeasible.

III. *Of Lodges.*

A LODGE is a Place where Masons assemble and work: Hence that Assembly, or duly organiz'd Society of Masons, is call'd a LODGE, and every Brother ought to belong to one, and to be subject to its By-Laws and the GENERAL REGULATIONS. It is either particular or general, and will be best understood by attending it, and by the Regulations of the General or Grand Lodge hereunto annex'd. In ancient Times, no Master or Fellow could be absent from it, especially when warn'd to appear at it, without incurring a severe Censure, until it appear'd to the Master and Wardens, that pure Necessity hinder'd him.

The Persons admitted Members of a Lodge must be good and true Men, free-born, and of mature and discreet Age, no Bondmen, no Women, no immoral or scandalous Men, but of good Report.

II. *Of The Civil Magistrate Supreme and Subordinate.*

A Mason is to be a peaceable Subject to the Civil Powers, wherever he resides or works, and is never to be concerned in Plots and Conspiracies against the Peace and Welfare of the Nation, nor to behave himself undutifully to inferior Magistrates. Antient Kings and Princes have been much disposed to encourage the Craftsmen, because of their Peaceableness and Loyalty, whereby they practically answer'd the Cavils of their Adversaries, and promoted the Honour of the Fraternity, who ever flourish'd in Times of Peace. So that if a Brother be a Rebel against the State, he is not to be countenanced in his Rebellion, however he may be pitied as an unhappy man; and, if convicted of no other Crime, tho' the loyal Brotherhood must and ought to disown his Rebellion, and give no Umbrage or Ground of political Jealousy to the Government for the time being, they cannot expel him from the Lodge and his Relation to it remains indefeasible.

III. *Of Lodges.*

A Lodge is a place where Masons assemble and work: Hence that Assembly, or duly organiz'd Society of Masons, is called a Lodge, and every Brother ought to belong to one, and to be subject to its By-Laws and the General Regulations. It is either particular or general, and will be best understood by attending it, and by the Regulations of the General or Grand Lodge hereunto annex'd; in ancient Times, no Master or Fellow could be absent from it, especially when warn'd to appear at it, without incurring a severe Censure, until it appear'd to the Master and Wardens, that pure Necessity hinder'd him.

The Persons admitted Members of a Lodge must be good and true Men, free-born, and of mature and discreet Age, no Bondmen, no Women, no immoral or scandalous Men, but of good Report.

II. *Charge. Of The Civil Magistrate Supreme and Subordinate.*

A Mason is a peaceable Subject, never to be concern'd in Plots against the State, nor disrespectful to Inferior Magistrates. Of old, Kings, Princes and States encourag'd the Fraternity for their Loyalty, who ever flourish'd most in Times of Peace. But tho' a Brother is not to be countenanced in his Rebellion against the State; yet if convicted of no other Crime, his Relation to the Lodge remains indefeasible.

III. *Charge. Concerning Lodges.*

A LODGE is a Place where Masons meet to work in: Hence the Assembly, or duly organiz'd Body of Masons, is call'd a LODGE; just as the Word Church is expressive both of the Congregation and of the Place of Worship.

Every Brother should belong to some particular Lodge, and cannot be absent without incurring Censure, if not necessarily detain'd.

The Men made Masons must be Freeborn (or no Bondmen) of mature Age and of good Report, hail and sound, not deform'd or dismember'd at the Time of their Making. But no Woman, no Eunuch.

When Men of Quality, Eminence, Wealth and Learning apply to be made, they are to be respectfully accepted, after due Examination: For such often prove Good Lords (or Founders) of Work, and will not employ Cowans when true Masons can be had; they also make the best Officers of Lodges, and the best Designers, to the Honour and Strength of the Lodge: Nay, from among them, the Fraternity can have a Noble GRAND MASTER. But those Brethren are equally subject to the Charges and Regulations, except in what more immediately concerns Operative Masons.

*iv. Of Masters, Wardens, Fellows,
and Apprentices.*

All Preferment among Masons is grounded upon real Worth and personal Merit only; that so the Lords may be well served, the Brethren not put to Shame, nor the Royal Craft despis'd: Therefore no Master or Warden is chosen by Seniority, but for his Merit. It is impossible to describe these things in writing, and every Brother must attend in his Place, and learn them in a way peculiar to this Fraternity: Only Candidates may know, that no Master should take an Apprentice, unless he has sufficient Employment for him, and unless he be a perfect Youth, having no Maim or Defect in his Body, that may render him incapable of learning the Art, of serving his Master's LORD, and of being made a Brother, and then a Fellow-Craft in due time, even after he has served such a Term of Years as the Custom of the Country directs; and that he should be descended of honest Parents; that so, when otherwise qualify'd, he may arrive to the Honour of being the WARDEN, and then the Master of the Lodge, the Grand Warden, and at length the GRAND-MASTER of all the Lodges, according to his Merit.

No Brother can be a WARDEN until he has pass'd the part of a Fellow-Craft; nor a MASTER until he has acted as a Warden, nor GRAND-WARDEN until he has been Master of a Lodge, nor GRAND MASTER unless he has been a Fellow-Craft before his Election, who is also to be nobly born, or a Gentleman of the best Fashion, or some eminent Scholar, or some curious Architect, or other Artist, descended of Honest Parents, and who is of singular great Merit in the opinion of the Lodges. And for the better, and easier, and more honourable Discharge of his Office, the Grand-Master has a Power to chuse his own DEPUTY GRAND-MASTER, who must be then, or must have been formerly, the Master of a particular Lodge, and has the Privilege of acting whatever the GRAND-MASTER, his Principal, should act, unless the said Principal be present, or interpose his Authority by a Letter.

These Rulers and Governors, supreme and subordinate, of the ancient Lodge, are to be obey'd in their respective Stations by all the Brethren, according to the old Charges and Regulations, with all Humility, Reverence, Love, and Alacrity.

*iv. Of Masters, Wardens, Fellows
and Apprentices.*

All Preferment among Masons is grounded upon real Worth, and personal Merit only, that the Lords may be well serv'd, the Brethren not put to Shame, nor the Royal Craft despis'd: Therefore no Master or Warden is chosen by Seniority, but for his Merit. And no Master should take an Apprentice unless he has sufficient Employment for him, and unless he be a perfect Youth, having no Maim or Defect in his Body, that may render him incapable of learning the Art, of serving his Lord, of being made a Brother, and a Fellow-Craft, and in due time a Master; and when qualify'd, he may arrive to the Honour of being Warden, then Master of a Lodge, then Grand Warden, and at length Grand Master of all the Lodges, according to Merit.

No Brother can be a Master, Warden, or Deacon of a Lodge, until he has pass'd the Part of a Fellow-Craft: and the Grand Master has Power to chuse his own Deputy, who must likewise have pass'd the Part of a Fellow-Craft.

These Officers are to be obey'd, in their respective Stations, by all the Brethren, with all Humility, Reverence, Love and Alacrity.

*iv. Charge. Of Masters, Wardens,
Fellows and Prentices.*

All Preferment among Masons is grounded upon real Worth and personal Merit only, not upon Seniority. No MASTER should take a Prentice that is not the Son of honest Parents, a perfect Youth without Maim or Defect in his Body, and capable of learning the Mysteries of the Art; that so the Lords (or Founders) may be well served, and the Craft not despised; and that, when of Age and Expert, he may become an Enter'd Prentice, or a Free-Mason of the lowest Degree, and upon his due Improvements a Fellow-Craft and a Master-Mason, capable to undertake a Lord's Work.

The WARDENS are chosen from among the Master-Masons, and no Brother can be a Master of a Lodge till he has acted as Warden somewhere, except in extraordinary Cases; or when a Lodge is to be form'd where none such can be had: For then 3 Master-Masons, tho' never Masters or Wardens of Lodges before, may be constituted Master and Wardens of that New Lodge.

But no Number without 3 Master-Masons can form a Lodge; and none can be the GRAND MASTER or a GRAND WARDEN who has not acted as the Master of a particular Lodge.

v. *Of The Management of the Craft in Working.*

All Masons shall work honestly on working Days, that they may live creditably on holy Days; and the time appointed by the Law of the Land, or confirm'd by Custom, shall be observ'd.

The most expert of the Fellow-Craftsmen shall be chosen or appointed the Master, or Overseer of the Lord's Work; who is to be call'd MASTER by those that work under him. The Craftsmen are to avoid all ill Language, and to call each other by no disobliging Name, but Brother or Fellow; and to behave themselves courteously within and without the Lodge.

The Master, knowing himself to be able of Cunning, shall undertake the Lord's Work as reasonably as possible, and truly dispend his Goods as if they were his own; nor to give more Wages to any Brother or Apprentice than he really may deserve.

Both the MASTER and the Masons receiving their Wages justly, shall be faithful to the Lord, and honestly finish their Work, whether Task or Journey, nor put the Work to Task that hath been accusom'd to Journey.

None shall discover Envy at the Prosperity of a Brother, nor supplant him, or put him out of his Work, if he be capable to finish the same; for no Man can finish another's Work so much to the Lord's Profit, unless he be thoroughly acquainted with the Designs and Draughts of him that began it.

When a Fellow-Craftsman is chosen Warden of the Work under the Master, he shall be true both to Master and Fellows, shall carefully oversee the Work in the Master's Absence to the Lord's Profit; and his Brethren shall obey him.

All Masons employ'd, shall meekly receive their Wages without Murmuring or Mutiny, and not desert the Master till the Work is finish'd.

A younger Brother shall be instructed in working, to prevent spoiling the Materials for want of Judgment, and for encreasing and continuing of Brotherly Love.

All the Tools used in working shall be approved by the Grand Lodge.

No Labourer shall be employ'd in the proper Work of Masonry; nor shall FREE MASONS work with those that are not free, without an urgent Necessity; nor shall they teach Labourers and unaccepted Masons as they should teach a Brother or Fellow.

v. *Of the Management of the Craft in Working.*

All Masons shall work honestly on working Days, that they may live creditably on Holy Days; and the Times appointed by the Law of the Land, or confirmed by Custom shall be observ'd.

The most expert of the Fellow-Craftsmen shall be chosen or appointed the Master, or Overseer of the Lord's Work; who is to be called Master by those that work under him. The Craftsmen are to avoid all ill Language, and to call each other by no disobliging Name, but Brother or Fellow; and to behave themselves courteously within and without the Lodge.

The Master, knowing himself to be able of Cunning, shall undertake the Lord's Work as reasonably as possible, and truly dispend his Goods as if they were his own; nor give more Wages to any Brother or Apprentice than he really may deserve.

Both the Master and the Masons receiving their Wages justly, shall be faithful to their Lord, and honestly finish their Work, whether Task or Journey; nor put the Work to Task that hath been accusom'd to Journey.

None shall envy the Prosperity of a Brother, nor supplant him, or put him out of work, if he be capable to finish the same.

All Masons employ'd shall meekly receive their Wages, without murmuring or Mutiny, and not desert the Master until the Work is finish'd.

A younger Brother shall be instructed in working, to prevent spoiling the Materials for want of Judgment, and for encreasing and continuing of Brotherly Love.

All Tools used in working shall be approved of by the Grand Lodge.

No Labourer shall be employ'd in the proper Work of Masonry; nor shall they teach Labourers and unaccepted Masons, as they should teach a Brother.

v. *Charge. Of the Management of Craft in Working.*

All Masons should work hard and honestly on Working-Days, that they may live reputably on Holy-Days; and the Working-Hours appointed by Law, or confirm'd by Custom, shall be observ'd.

A Master-Mason only must be the Surveyor or Master of Work, who shall undertake the Lord's Work reasonably, shall truly dispend his Goods as if they were his own, and shall not give more Wages than just to any Fellow or Prentice.

The Wardens shall be true both to Master and Fellows, taking Care of all Things, both within and without the Lodge, especially in the Master's Absence; and their Brethren shall obey them.

The Master and the Masons shall faithfully finish the Lord's Work, whether Task or Journey; nor shall take the Work at Task which hath been accusom'd to Journey.

None shall shew Envy at a Brother's Prosperity, nor supplant him or put him out of his Work, if capable to finish it.

All Masons shall meekly receive their Wages without Murmuring or Mutiny, and not desert the Master till the Lord's Work is finish'd: They must avoid ill Language, calling each Other Brother or Fellow, with much Courtesy, both within and without the Lodge. They shall instruct a younger Brother to become bright and expert, that the Lord's Materials may not be spoiled.

But Free and Accepted Masons shall not allow Cowans to work with them; nor shall they be employ'd by Cowans without an urgent Necessity: And even in that Case they must not teach Cowans, but must have a separate Communication.

No Labourers shall be employ'd in the proper Work of Free-Masons.

vi. Of Behaviour, viz.

1. In the LODGE while CONSTITUTED.

You are not to hold private Committees, or separate Conversation, without Leave from the Master, nor to talk of any thing impertinent or unseemly, nor interrupt the Master or Wardens, or any Brother speaking to the Master: Nor behave yourself ludicrously or jestingly while the Lodge is engaged in what is serious and solemn; nor use any unbecoming Language upon any Pretence whatsoever; but to pay due Reverence to your Master, Wardens, and Fellows, and put them to worship.

If any Complaint be brought, the Brother found guilty shall stand to the Award and Determination of the Lodge, who are the proper and competent Judges of all such Controversies, (unless you carry it by Appeal to the GRAND LODGE) and to whom they ought to be referr'd, unless a Lord's Work be hinder'd the mean while, in which Case a particular Reference may be made; but you must never go to Law about what concerneth Masonry, without an absolute Necessity apparent to the Lodge.

2. BEHAVIOUR after the LODGE is over and the BRETHREN not gone.

You may enjoy yourselves with innocent Mirth, treating one another according to Ability but avoiding all Excess, or forcing any Brother to eat or drink beyond his Inclination, or hindering him from going when his Occasions call him, or doing or saying any thing offensive, or that may forbid an easy and free Conversation; for that would blast our Harmony, and defeat our laudable Purposes. Therefore no private Piques or Quarrels must be brought within the Door of the Lodge, far less any Quarrels about Religion, or Nations, or State Policy, we being only, as Masons of the Catholick Religion above-mention'd; we are also of all Nations, Tongues, Kindreds, and Languages, and are resolv'd against ALL POLITICKS, as what never yet conduc'd to the Welfare of the Lodge, nor ever will. This Charge has been always strictly enjoin'd and observ'd; but especially ever since the Reformation in BRITAIN, or the Dissent and Secession of these Nations, from the Communion of ROME.

vi. Of Behaviour.

1. In the LODGE while constituted.

You are not to hold private Committees, or separate Conversation, without Leave from the Master, nor to talk of any Thing impertinent or unseemly, nor interrupt the Master or Wardens, or any Brother speaking to the Master. Nor behave yourself ludicrously or jestingly while the Lodge is engag'd in what is serious and solemn; nor use any unbecoming Language upon any Pretence whatsoever; but to pay due Reverence to your Master, Wardens and Fellows.

If any Complaint be brought, the Brother found guilty shall stand to the Award and Determination of the Lodge, but you must never go to Law about what concerneth Masonry, without an absolute Necessity apparent to the Lodge.

2. Behaviour after the Lodge is over, and the Brethern not gone.

You may enjoy yourselves with innocent Mirth, treating one another according to Ability; but avoiding all Excess, or forcing any Brother to eat or drink beyond his Inclination, or hindering him from going when his Occasions call him, or doing, or saying any thing offensive, or that may hinder an easie and free Conversation; for that would blast our Harmony, and defeat our laudable Purposes. Therefore no private Piques or Quarrels must be brought within the Door of the Lodge, far less any Quarrels about Religion, or Nations, or State Policy, we being only as Masons; of the Catholick Religion above-mentioned, we are also of all Nations, Tongues, Kindred, and Languages, and are resolv'd against all Politicks, as what never yet conduc'd to the Welfare of any Lodge, nor ever will.

vi. Charge. Concerning Masons Behaviour.

1. BEHAVIOUR in the Lodge before Closing.

You must not hold private Committees or separate Conversation without Leave from the Master; nor talk or any Thing impertinent; nor interrupt the Master or Wardens, or any Brother speaking to the Chair; nor act ludicrously while the Lodge is engaged in what is serious and solemn: But you are to pay due Reverence to the Master, Wardens and Fellows, and put them to worship.

Every Brother found guilty of a Fault shall stand to the Award of the Lodge, unless he appeals to the Grand Lodge; or unless a Lord's Work is retarded: For then a particular Reference may be made.

No private Piques, no Quarrels about Nations, Families, Religions or Politicks must be brought within the Door of the Lodge: For as Masons, we are of the oldest Catholick Religion above hinted, and of all Nations upon the Square, Level and Plumb; and like our Predecessors in all Ages, we are resolv'd against political Disputes, as contrary to the Peace and Welfare of the Lodge.

2. BEHAVIOUR after the Lodge is closed and the Brethren not gone.

You may enjoy yourselves with innocent Mirth, treating one another according to Ability, but avoiding all Excess; not forcing any Brother to eat or drink beyond his own Inclination (according to the Old Regulation of King AHASUERUS) nor hindering him from going home when he pleases: For tho' after Lodge Hours you are like other Men, yet the Blame of your Excess may be thrown upon the Fraternity, tho' unjustly.

3. BEHAVIOUR when Brethren meet without Strangers, but not in a LODGE FORM'D.

You are to salute one another in a courteous manner, as you will be instructed, calling each other Brother, freely giving mutual Instruction as shall be thought expedient, without being overseen or overheard, and without encroaching upon each other, or derogating from that Respect which is due to any Brother, were he not a Mason; For though all Masons are as Brethren upon the same Level, yet Masonry takes no Honour from a Man that he had before; nay rather it adds to his Honour, especially if he has deserv'd well of the Brotherhood, who must give Honour to whom it is due, and avoid ill Manners.

4. BEHAVIOUR in Presence of STRANGERS not MASONS.

You shall be cautious in your Words and Carriage, that the most penetrating Stranger shall not be able to discover or find out what is not proper to be intimated; and sometimes you shall divert a Discourse, and manage it prudently for the Honour of the worshipful Fraternity.

5. BEHAVIOUR at HOME and in your Neighbourhood.

You are to act as becomes a moral and wise Man; particularly, not to let your Family, Friends, and Neighbours know the Concerns of the Lodge, &c. but wisely to consult your own Honour, and that of the ancient Brotherhood, for Reasons not to be mention'd here. You must also consult your Health, by not continuing together too late, or too long from home, after Lodge Hours are past; and by avoiding of Gluttony or Drunkenness, that your Families be not neglected or injured, nor you disabled from working.

3. Behaviour when the Brethren meet without Strangers, but not in a form'd Lodge.

You are to salute one another in a courteous manner, as you will be instructed, calling each other Brother, freely giving mutual Instruction as shall be thought expedient, without being overseen or overheard, and without encroaching upon each other, or derogating from that Respect which is due to any Brother, were he not a Mason: For though all Masons are Brethren upon the same Level, yet Masonry takes no Honour from a Man that he had before; nay, rather it adds to his Honour, especially if he has deserved well of the Brotherhood, who must give Honour to whom it is due, and avoid ill manners.

4. Behaviour in Presence of Strangers not Masons.

You shall be cautious in your Words and Carriage, that the most penetrating Stranger shall not be able to discover or find out what is not proper to be intimated; and sometimes you shall divert a Discourse, and manage it prudently, for the Honour of the worshipful Fraternity.

5. Behaviour at Home, and in your Neighbourhood.

You are to act as becomes a moral and wise Man; particularly, not to let your Family, Friends, or Neighbours know the Concerns of the Lodge, &c. but wisely to consult your own Honour, and that of the ancient Brotherhood, for Reasons not here to be mention'd. You must also consult your Health, by not continuing together too late, or too long from home, after Lodge Hours are past; and by avoiding Gluttony or Drunkenness, that your Families be not neglected, or injured, nor you disabled from work, or other Business. You are likewise honestly to pay the Debts you contract, and not to contract Debts, but such as in your Conscience you know your self able and willing to pay, and that in a reasonable Time, that the Craft be not despis'd, nor the Brotherhood evil spoken of on your account.

3. BEHAVIOUR at meeting without Strangers, but not in a Formed Lodge.

You are to salute one another as you have been or shall be instructed, freely communicating Hints of Knowledge, but without disclosing Secrets, unless to those that have given long Proof of their Taciturnity and Honour; and without derogating from the Respect due to any Brother, were he not a Mason: For tho' all Brothers and Fellows are upon the Level, yet Masonry divests no Man of the Honour due to him before he was made a Mason, or that shall become his Due afterwards; nay rather, it adds to his Respect, teaching us to give Honour to whom it is due, especially to a Noble or Eminent Brother, whom we should distinguish from all of his Rank or Station, and serve him readily, according to our Ability.

4. BEHAVIOUR in Presence of Strangers not Masons.

You must be cautious in your Words, Carriage and Motions; that so the most penetrating Stranger may not be able to discover what is not proper to be intimated: and the impertinent or insnaring Questions, or ignorant Discourse of Strangers must be prudently manag'd by Free-Masons.

5. BEHAVIOUR at Home and in your Neighbourhood.

Masons ought to be Moral Men, as above charged; consequently good Husbands, good Parents, good Sons, and good Neighbours, not staying too long from Home and avoiding all Excess; yet wise Men too, for certain reasons known to them.

6. BEHAVIOUR towards a strange Brother.

You are cautiously to examine him, in such a Method as Prudence shall direct you, that you may not be impos'd upon by an ignorant false Pretender, whom you are to reject with Contempt and Derision, and beware of giving him any Hints of Knowledge.

But if you discover him to be a true and genuine Brother, you are to respect him accordingly; and if he is in want, you must relieve him if you can, or else direct him how he may be reliev'd: You must employ him some Days, or else recommend him to be employ'd. But you are not charged to do beyond your Ability, only to prefer a poor Brother, that is a good Man and true, before any other poor People in the same Circumstances.

6. Behaviour to a Strange Brother.

You are cautiously to examine him, in such a Method as Prudence shall direct you that you may not be impos'd upon by an ignorant false PRETENDER, whom you are to reject with Contempt and Derision, and beware of giving him any Hints of Knowledge.

But if you discover him to be a true and genuine Brother, you are to respect him accordingly; and if he is in want, you must relieve him if you can, or else direct him how he may be reliev'd: You must employ him some Days, or else recommend him to be employ'd; but you are not to do beyond your Ability, nor prejudice your self, only to prefer a poor Brother that is a good Man and true, before any other Person in the same Circumstance.

6. BEHAVIOUR towards a foreign Brother or Stranger.

You are cautiously to examine him, as Prudence shall direct you; that you may not be imposed upon by a Pretender, whom you are to reject with Derision, and beware of giving him any Hints. But if you discover him to be true and faithful, you are to respect him as a Brother; and if in want, you are to relieve him, if you can; or else to direct him how he may be reliev'd: you must employ him if you can; or else recommend him to be employ'd; but you are not charg'd to do beyond Ability.

7. BEHAVIOUR behind a Brother's Back as well as before his Face.

Free and Accepted Masons have ever been charged to avoid all Slandering and Backbiting of a true and faithful Brother, or talking disrespectfully of his Person or Performances; and all Malice or unjust Resentment: Nay you must not suffer any others to reproach an honest Brother, but shall defend his Character as far as is consistent with Honour, Safety, and Prudence; tho' no farther.

FINALLY. All these CHARGES you are to observe, and also those that shall be communicated to you in another way; cultivating BROTHERLY LOVE, the Foundation and Cape-Stone, the Cement and Glory of this ancient Fraternity, avoiding all Wrangling and Quarrelling, all Slander and Backbiting, nor permitting others to slander any honest Brother, but defending his Character, and doing him all good Offices, as far as is consistent with your Honour and Safety, and no farther. And if any of them do you Injury, you must apply to your own or his Lodge; and from thence you may appeal to the GRAND LODGE at the Quarterly Communication, and from thence to the annual GRAND LODGE, as has been the ancient laudable Conduct of our Fore-Fathers in every Nation; never taking a legal Course, but when the Case cannot be otherwise decided, and patiently listening to the honest and

Finally, All these Charges you are to observe, and also those that shall be communicated to you in another way; cultivating Brotherly Love, the Foundation and Cape Stone, the Cement and Glory of this ancient Fraternity; avoiding all Wrangling and Quarrelling, all Slander and Backbiting, nor permitting others to slander any honest Brother; but defending his Character, and doing him all good Offices, as far as is consistent with your Honour and Safety and no farther. And if any of them do you Injury, you must apply to your own Lodge; and from thence you may appeal to the Grand Lodge, at the Quarterly Communication, and from thence to the annual Grand Lodge, as has been the ancient laudable Conduct of our Fore-fathers in every Nation; never taking a legal Course but when the Case cannot be otherwise decided, and patiently listening to the honest and friendly Advice of Master and Fellows,

VII. Charge. Concerning Law-Suits.

If a Brother do you Injury, apply first to your own or his Lodge; and if you are not satisfy'd, you may appeal to the Grand Lodge; but you must never take a legal Course till the Cause cannot be otherwise decided: For if the Affair is only between Masons and about Masonry, Law-Suits ought to be prevented by the good Advice of prudent Brethren, who are the best Referees of such Differences.

But if that Reference is either impracticable or unsuccessful, and the Affair must be brought into the Courts of Law or Equity; yet still you must avoid all Wrath, Malice and Rancour in carrying on the Suit, not saying nor doing any Thing that may hinder either the Continuance or the Renewal of Brotherly Love and Friendship, which is the Glory and Cement of this antient Fraternity; that we may shew to all the World

friendly Advice of Master and Fellows, when they would prevent your going to Law with Strangers, or would excite you to put a speedy Period to all Law-Suits, that so you may mind the Affair of MASONRY with the more Alacrity and Success; but with respect to Brothers or Fellows at Law, the Master and Brethren should kindly offer their Mediation, which ought to be thankfully submitted to by the contending Brethren; and if that Submission is impracticable, they must however carry on their Process, or Law-Suit, without Wrath and Rancor (not in the common way) saying or doing nothing which may hinder Brotherly Love, and good Offices to be renew'd and continu'd; that all may see the benign Influence of MASONRY, as all true Masons have done from the Beginning of the World, and will do to the End of Time.
AMEN! SO MOTE IT BE!

when they would prevent your going to Law with Strangers, or would excite you to put a speedy Period to all Law-Suits, that so you may mind the affair of Masonry with the more Alacrity and Success: But with respect to Brothers or Fellows at Law, the Master and Brethren should kindly offer their Mediation, which ought to be thankfully submitted to by the contending Brethren; and if that submission is impracticable, they must however carry on their Process, or Law-suit, without Wrath or Rancor (not in the common way) saying or doing nothing which may hinder Brotherly Love, and good Offices to be renew'd and continu'd; that all may see the benign Influence of Masonry, as all true Masons have done from the Beginning of the World, and will do to the End of time.

AMEN.

the benign Influence of Masonry, as all wise, true and faithful, Brothers have done from the Beginning of Time, and will do till Architecture shall be dissolved in the general Conflagration.

AMEN! SO MOTE IT BE!

All these Charges you are to observe, and also Those that shall be communicated unto you in a Way that cannot be written.

The first two of the *Old Charges* define the Religious and Civil duties of a Freemason with a toleration far in advance of contemporary thought. The subsequent modifications in their language, particularly in that of the *Second Charge*, will serve as an index to the spirit that actuated the Brotherhood. The Grand Lodge of England (Moderns) abandoned the version of 1738 throughout the remainder of the century, and reverted to the version of 1723, which formed the ground-work of the Irish version of 1730. The Grand Lodge of Ireland, on the other hand, abandoned its original version of 1730, and adopted, in 1751, Dr. Anderson's later version of 1738. This, in its turn, entailed the adoption of the Irish form by the Grand Lodge of the Antients, whose *Ahiman Rezon* followed the Irish *Book of Constitutions* of 1751. The first two editions of the *Ahiman Rezon* reproduced the *Charge* without comment, but, in the third edition, 1778, Laurence Dermott appended the following pithy note.

"That is, he [the Brother convicted of disloyalty] is still a Mason, though the Brethren may refuse to associate with him: However, in such case, he forfeits all benefits from the lodge."

Immediately after the suppression of the Rebellion of 1798, the Grand Lodge of Ireland, by solemn resolution, decided to omit for the future the concluding clause of the *Charge*, "beginning with the word 'but,' and ending with the word 'indefeasible.'" This Resolution continued in force during the nineteenth century. In June, 1899, the Grand Lodge of Ireland reverted to the *Old Charges* originally dated in 1730, for no longer is there any risk of the Lodges under its jurisdiction being twisted into vehicles of covert disloyalty.

THE PAPAL BULLS.

THE CHURCH OF ROME sets the dogma of Papal Infallibility in the forefront of its controversial array, and claims that the dogma is justified alike by the words of Scripture, by the teaching of the Apostles and the Fathers, and by the traditions of the early Church.

In order to convey authoritatively the utterance of the Pope to the Faithful, divided by race, language, and nationality, an intricate system of ecclesiastical promulgation was devised in the course of ages by the Pontifical Chancery. When the Holy See came to concern itself with modern Freemasonry, the Holy See had many ways of expressing its infallible judgments, ranging from Consistorial Acts of the utmost solemnity, to the private addresses of the Pontiff. First and foremost come the *BULLÆ*, or Bulls, with their congeners, the *BREVIA*, or Briefs; followed by *DECRETA*, laying down regulations; *EDICTA*, construing or enforcing doubtful points; *RESRIPTA*, in answer to queries or suggestions from without; *EPISTOLÆ PROPRIO MOTU*, inspired from within; *ALLOCUTIONES*, or Addresses in Secret Consistory; and so through a multitude of ecclesiastical indictions and proclamations, merging into the *EPISTOLÆ ENCYCLICÆ*, which have become of late years the favourite mode of declaring the infallible judgment of the Vicar of Christ.

All these, and many other forms of Papal admonition and instruction, in one sense possess an equal value. For each of them is an expression of Infallibility, and Infallibility does not admit of degrees. But they differ widely in solemnity of promulgation, in method of application, and, above all, in the ecclesiastical sanction involved. At the head of them all stands the minatory Papal Bull, and it is with the Bulls against Freemasonry we have to do.

The Papal Bull, no less than its progenitor, the Imperial Bull of the Eastern and Western Empires, derives its name from the *bulla*, or blob, of metal on which the authenticating seal of the Papal or Imperial Chancery is impressed, and which is attached to the document by cords or narrow ribbons. In the case of Papal Bulls, both the cords and the metal vary in material with the nature of the document. The Bulls are divided into two classes, *Indulgentiæ*, or Acts of Grace, and *Mandamenta*, or Acts of Condemnation. The former have the *Bullæ* attached by red and yellow ribbons of silk; the latter, by hempen bands. In special cases, where the Pope has it in mind to express highest approval, the lead of the Bulla may be replaced by gold, and the document is known as a Golden Bull. A notable instance of this supreme distinction is the Bull of Pope Leo X., dated 11th October, 1521, conferring on Henry VIII. the title of Defender of the Faith (*FIDEI DEFENSOR*), still borne on the coins of English monarchs. Considering the course of events, this exercise of Infallibility would seem to afford an adequate, though awkward, test of faith in the dogma.

At the time when the growing enlightenment of the Age had led to the corresponding acceptance of the principles of modern Freemasonry, the issue of a Papal Bull was fenced about with an array of legal formalities that sometimes defeated their own ends. No clearer object lesson could be found to explain the derivation of Diplomacy from the word diploma. The Bull, to be valid evidence of the Papal utterance, had to be engrossed on the rough side, and no other, of a parchment roll. The writing itself was in no script ever current in mundane

literature, but in eclectic characters made up from many sources. The Latin text was couched in technical abbreviations so intricate of arrangement and so difficult of decipherment, that the later Bulls were often accompanied by translations. The very folding and endorsement of the document formed an Art, requiring special training. Then, having emerged from the hands of a host of *Abbreviatores, Scriptores, Registratores, Plicatores, Bullatores, et hoc genus omne*, the Bull passed into the domain of ecclesiastical promulgation. Here the ceremonies attending its publication in Rome were to be repeated, with similar solemnity and equal particularity, in each individual Diocese. Without such local publication, the Faithful might plead ignorance in excuse for disobedience, and mortal sin be reduced thereby to a venial inadvertance. This construction of the Canon Law will help to explain frequent diversities in the demeanour of the Vatican towards particular countries, and even towards particular Vicariates of the same country. Thus, the Duke of Norfolk, who served as Grand Master in 1730, before the Bull was issued in Rome, and Lord Petre, who served as Grand Master in 1772, before the Bull was formally published in England, seem to stand on the same footing. Neither seems to have incurred the dire penalties of the *Mandamentum*, though both these noblemen were ornaments of the Roman Catholic Church. In Ireland, the case was still more striking. The present writer has satisfied himself that, in the closing decades of the eighteenth century, a large proportion of the rank and file of the Craft belonged to the Roman Catholic religion. In some districts, the proportion was so large as to amount to a majority. The eminent student of Irish Craft History, R.W. Bro. F. C. Crossle, D.G.M. of the Province of Down, has left it on record that, in Protestant Ulster, there were Lodges largely, if not exclusively, composed of Brethren of the Roman Catholic persuasion. These Lodges, working in perfect amity with the other Lodges of the Province, are, according to Dr. F. C. Crossle, repeatedly mentioned in the Minutes of their sister Lodges as the "Roman Bodies." The protagonist of the Roman Catholics of Ireland, the famous Liberator, Daniel O'Connell, belonged to two local Lodges in the Province of Munster, in addition to the Metropolitan Lodge, of which he was a member for many years. Later still, he was among our counsel in the protracted legal proceedings that resulted, in 1808, in the re-establishment of the jurisdiction of the Grand Lodge of Ireland over the whole of the Kingdom.

A curious and still more convincing instance of the favour with which Freemasonry was regarded by the Roman Catholic Authorities in the Province of Munster is furnished by the artless annals of Lodge No. 60, Ennis. As far as is known, no attempt was made to publish the Papal Bull in Ireland till after the suppression of the rebellion of 1798. Then the ecclesiastical publication began in the Archbishopric of Dublin, and crept from one Diocese to another as occasion might serve. Evidently it was slow in reaching the distant Diocese of Killaloe, of which the ancient town of Ennis has been the ecclesiastical capital since the introduction of ecclesiastical jurisdiction into Ireland. In 1800, on St. John's Day in Summer, the great festal day of the Brotherhood in Ireland, the Lodge formally attended Divine Service in the Roman Catholic Chapel, where the officiating clergyman was no less a personage than the Coadjutor Bishop of the Diocese.

The simple wording of the *Minute* is of a piece with the rest of the *Transaction Book*, and the paragraphs immediately preceding and succeeding it have been supplied in our facsimile for comparison. Whatever we may think of the episode to-day, the writer of the *Minute* saw nothing unusual in the proceedings, and set them down as matter of course.

The Brethren in our
 Ennis Lodge, No. 60, June 2, 1800.
 After being on duty all night the Lodge met a lecture
 given by the Master and no other Business Done
 Ennis Lodge, No. 60, June 24, 1800.
 The being Anniversary of St. John the Lodge
 opened to celebrate that day Marched to the
 where an excellent sermon on the subject of
 Masonry was preached by the Rev. Doctor McDonnell
 in the Chapel of Ennis the Minister of the
 together were honored with the temporary
 of the following Gentlemen & their
 by Daniel M. Donoghue
 of the Master & Doctor
 of the Lodge
 Ennis Lodge, No. 60, July 7, 1800.
 After being on duty all night the Lodge met a lecture
 given by the Master and no other Business Done
 Ennis Lodge, No. 60, July 7, 1800.
 After being on duty all night the Lodge met a lecture
 given by the Master and no other Business Done

The wording of the *Minute* is as follows:—

Ennis Lodge N 60 June 24th. 1800

This being Annoversary of St. John the Lodge assembled to celebrate that day marched to prayers where an excellant Sermon on the subject of Masonray was preached by the Rev. Doctor McDonough in the Chappel of Ennis the Members dined together and were honoured with the company of the following Gentlemen and Brethren, viz :

Revd. Priest McDonough	
Major Lester	229
S. Beck	660

It should be explained that in Ireland at that date, and long subsequently, the terms Priest and Chapel were used exclusively of the Roman Catholic religion. The title of Coadjutor Bishop, unknown outside ecclesiastical circles, and of doubtful legality in lay ears, is naturally merged by the writer of the *Minutes* in the generic term Priest, by which all Roman Catholic clergymen were known in common parlance. But there is no doubt of the ecclesiastical status of the celebrant. In 1793 an Act was passed by the Irish Parliament, which necessitated the subscription of all Roman Catholics who claimed relief or benefit under its provisions. The Rolls of Subscribers' names are preserved in the Public Record Office, Ireland, and the name of the Most Reverend Patrick McDonogh appears as Coadjutor Bishop of Killaloe, residing at Ennis.¹ Thus, on the very eve of the publication of the Papal Bulls in his Diocese, the Bishop, who saw that Freemasonry stood for Brotherhood, had nothing but good to say of the Craft in Ireland. The case is on all fours with that of the Chevalier Andrew Michael Ramsay, who delivered his *Oration* in Paris in 1737, only to find it nullified, and himself stultified, by the publication of the Papal Bull in that city in 1738. The Chevalier, being a devout disciple of the great and good Fénelon, was bound, no less than the Bishop, by the dogma of Infallibility.

One of the reasons for this popularity of the Craft among Roman Catholics in Ireland, may be found in the refuge our Lodges presented from the cruel Penal Laws which prevented Irish Roman Catholics from associating elsewhere on terms of equality with their Protestant fellow-countrymen. No such tyranny oppressed them in the Lodges. There, alone among the social institutions of Ireland, they were received on the level, and were sure of treatment in accordance with their merits. Little wonder that Freemasonry was popular in Ireland, and that no village was without its Lodge in those days.

After the Rebellion of 1798, an end was put to this state of affairs by the action of Most Rev. Dr. Troy, Roman Catholic Archbishop of Dublin, who, in the following year, published, with due ecclesiastical solemnities, the Papal Bulls against Freemasonry. His example was followed in the other dioceses. Then the Roman Catholic Freemasons fell away. The Minutes of the Grand Lodge attest the representations made to the ecclesiastical authorities of that religion. Necessarily, these remonstrances were to no purpose, for the Papal Bull is the expression of Infallibility. Still, many Roman Catholics of the more cultured class adhered to Freemasonry, and were content to put off their renunciation of its principles "to the point of death," as the *Mandamentum* phrases it. This state of affairs lasted till within living memory. When the present writer was received into the Brotherhood, there was hardly a Lodge

¹ *Catholic Qualification Rolls* (Ennis, 1793). The entry has been courteously traced and verified by Bro. H. F. Berry, I.S.O., D.Litt., Asst. Keeper, Public Records, Ireland.

in Dublin which had not an admixture of Roman Catholics. The present writer can recall more than one instance of the prosperity of a Lodge being due to the zeal and devotion of Roman Catholic members. Then came the elevation of His Eminence Cardinal Cullen to the See of Dublin. His Eminence had been, while in Rome, the Director of the *Bullarium*, and had special and intimate knowledge of the import of the Bulls. He felt bound to put them in force without relaxation, and for the last quarter of a century, the Roman Catholics of Ireland have held aloof from the Craft. 'Tis true, 'tis pity, and pity 'tis, 'tis true.

Although, or because, the Church of Rome has so many ways of imparting to the Faithful the infallible utterances of the Supreme Pontiff, the Papal Bull has always been held the most solemn, weighty, and authentic mode of expression at command of the Holy See.

Four Bulls, in all, have been launched against Freemasonry, and, in common with all documents of their class, are known by their initial words.

The earliest in date is the famous Bull of Pope Clement XII., 1738, quoted as the Bull, or Constitution, *In eminenti*.

The next in order is the Bull of Pope Benedict XIV., 1751, entitled *Providus*.

The third is dated 1821, and was issued by Pope Pius VII., under the caption *Ecclesiam a Jesu Christo*.

The fourth and last, which recapitulates the three previous, was promulgated by Pope Leo XII., 1825, with the style *Quo graviora*. In the recapitulation, the Latinity of the first issue is now and again amended.

These heavy pieces of ecclesiastical ordnance have been, and are being, constantly re-enforced by innumerable lesser fulminations, among which may be specially noted two celebrated *Epistolæ Encyclicæ*. The earlier of these Encyclical Letters was under the hand of Pope Pius IX., 1846, and is known as *Qui pluribus*. The other, known as *Humanum genus*, was published by Pope Leo XIII., in 1884.

The Latin text of Pope Clement's Bull is appended, as originally published, 28th April, 1738, together with an English translation, in which elegance has been rigidly subordinated to fidelity, and from which may be gathered some idea of the bewildering intricacy of the ecclesiastical verbiage.

THE BULL OF POPE CLEMENT XII.

CONDEMNATIO SOCIETATIS SEU CONVENTICULORUM DE' LIBERI MURATORI, SEU, DES FRANCS-MACONS, SUB POENA EXCOMMUNICATIONIS IPSO FACTO INCURRENDA; EJUS ABSOLUTIONE, EXCEPTO MORTIS ARTICULO, SUMMO PONTIFICI RESERVATA.

CLEMENS, EPISCOPUS, SERVUS SERVORUM DEI, UNIVERSIS CHRISTI FIDELIBUS SALUTEM, ET APOSTOLICAM BENEDICTIONEM.

IN EMINENTI Apostolatus specula, meritis licet imparibus, divina disponente clementia constituti justà creditum nobis (quantum ex alto conceditur) sollicitudinis studio iis intendimus, per quæ erroribus, vitiisque aditu intercluso, orthodoxæ Religionis potissimum servetur integritas, atque ab universo catholico orbe difficillimis hisce temporibus perturbationum pericula propellantur.

Sane vel ipso rumore publico nunciante, nobis innotuit, longe, lateque progredi, atque in dies invalescere nonnullas Societates, Cœtus, Conventus,

Collectiones, Aggregationes, seu Conventicula vulgo de liberi muratori, seu Francs-Maçons, aut alia quavis nomenclatura pro idiomatum varietate nuncupata, in quibus cujuscumque Religionis et sectæ homines, affectata quadam contenti honestatis naturalis specie, arcto æque ac impervio fœdere, secundum leges et statuta sibi condita, invicem consociantur, quæque simul clam operantur tum districto jure jurando ad sacra biblia interposito, tum gravium pœnarum exaggeratione inviolabili silentio obtegere adstringuntur.

Verum, cum ea sit sceleris natura, ut se ipsum prodat, et clamorem edat sui indicem, hinc societates, seu conventicula prædicta vehementem adeo fidelium mentibus suspicionem ingesserunt, ut iisdem aggregationibus nomen dare, apud prudentes et probos idem omnino sit ac pravitatis, et perversionis notam incurrere; nisi enim male agerent, tanto nequaquam odio lucem haberent. Qui quidem rumor eo usque percrebuit, ut plurimis regionibus memoratæ Societates per sæculi potestates, tamquam Regnorum securitati adversantes, proscriptæ ac providè eliminatæ jam pridem extiterint.

Nos itaque animo volentes gravissima damna, quæ ut plurimum ex hujusmodi Societatibus, seu Conventiculis, nedum temporalis Reipublicæ tranquillitati, verum etiam spirituali animarum saluti inferuntur, atque idcirco tum civilibus, tum canonicis minime cohærere sanctionibus, cum divino eloquio doceamur, diu noctuque, more servi fidelis et prudentis dominicæ familiæ præpositi, vigilandum esse, ne hujusmodi hominum genus, veluti fures domum perfodiant, atque instar valpium vineam demoliri nitantur, ne videlicet simplicium corda pervertant, atque innoxios sagittent in occultis, ad latissimam, quæ iniquitatibus impune patrandis inde aperiri posset, viam obstruendam, aliisque de justis, ac rationalibus causis Nobis notis, easdem Societates, Cœtus, Conventus, Collectiones, Aggregationes, seu Conventicula *de' Liberi Muratori* seu *Francs-Maçons* aut alio quocumque nomine appellatas, de nonnullorum Venerabilium Fratrum Nostrorum S. R. E. Cardinalium consilio, ac etiam motu proprio, et ex certa scientiâ, ac maturâ deliberatione nostris, deque Apostolicæ Potestatis plenitudine, damnanda, et prohibenda esse statuimus et decrevimus, prout præsentis nostra perpetuo valitura Constitutione damnamus, et prohibemus.

Quocirca omnibus et singulis Christi fidelibus cujuscumque status, gradus, conditionis, ordinis, dignitatis, et præeminentiæ, sive laicis, sive clericis, tam sæcularibus, quam regularibus, etiam specifica et individua mentione, et expressione dignis, districte, et in virtute sanctæ Obedientiæ præcipimus, ne quis sub quovis pretextu, aut quæsito colore audeat, vel præsumat prædictas Societates *de' Liberi Muratori* seu *Francs-Maçons* aut alias nuncupatas, inire, vel propagare, confovere, ac in suis ædibus, vel domibus, seu alibi receptare, atque occultare, iis adscribi, aggregari, aut interesse, vel potestatem, seu commoditatem facere, ut alicubi convocentur, iisdem aliquid ministrare, sive alias consilium, auxilium, vel favorem palam, aut in occulto, directe, vel indirecte, per se, vel per alios quoquo modo præstare, nec non alios hortari, inducere, provocare, aut suadere, ut hujusmodi Societatibus adscribantur, annumerentur, seu intersint, vel ipsos quomodolibet juvent, ac foveant; sed omnino ab iisdem Societatibus, Cœtibus, Conventibus, Collectionibus, Aggregationibus, seu Conventiculis prorsus abstinere se debeat, sub pœna excommunicationis per omnes, ut supra, contra facientes ipso facto absque ulla declaratione incurrenda, a qua nemo per quemquam, nisi per Nos, seu Romanorum Pontificem pro tempore existentem, præter quam in articulo mortis constitutus, absolutionis beneficium valeat obtinere.

Volumus insuper, et mandamus, ut tam Episcopi, et Prelati superiores, aliique locorum Ordinarii, quam hæreticæ pravitatis ubique locorum deputati Inquisitores, adversus transgressores, cujuscumque sint status, gradus, conditionis, ordinis, dignitatis, vel præeminentiæ, procedant, et inquirent, eosque tamquam de hæresi vehementer suspectos condignis pœnis puniant, atque coerceant: iis enim, et eorum cuilibet, contra eosdem transgressores procedendi, et inquirendi, ac condignis pœnis coercendi, et puniendi, invocato etiam ad hoc, si opus fuerit, brachii sæcularis auxilio, liberam facultatem tribuimus et impertimur.

Volumus autem, ut earumden præsentium transumptis etiam impressis manu

alicujus notarii publici subscriptis et sigillo personæ in dignitate ecclesiastica constitutæ munitis eadem fides prorsus adhibeatur, quæ ipsis originalibus literis adhiberetur, si forent exhibitæ vel ostensæ.

Nulli ergo hominum liceat hanc paginam nostræ declarationis, damnationis, mandati, prohibitionis, et interdictionis infringere, vel ei ausu temerario contra ire. Si quis autem hoc attentare præsumperit indignationem omnipotentis Dei, ac beatorum Petri et Pauli Apostolorum ejus se noverit incursurum.

Datum Romæ apud Sanctam Mariam Majorem, anno incarnationis Dominicæ millesimo septingentesimo trigesimo octavo, quarto Kalendas Maii, Pontificatus Nostri anno octavo.

A. Card. Prodat.

C. Amat. Prosecret.

Visa de Curiâ.

N. Antonellus.

Locus ✕ Plumbi.

J. B. Eugen.

[Registrata in secretaria Brevium, &c., die, mense et anno quibus supra &c., Publicata fuit ad valvas Basilicæ Principis Apostolorum ac aliis locis solitis consuetis, &c.]¹

THE BULL OF POPE CLEMENT XII.²

CONDEMNATION OF THE SOCIETY, LODGES, AND CONVENTICLES OF LIBERI MURATORI, OR FREEMASONS UNDER PAIN OF EXCOMMUNICATION TO BE INCURRED *ipso facto*, AND ABSOLUTION FROM IT BEING RESERVED FOR THE SUPREME PONTIFF, EXCEPT AT POINT OF DEATH.

CLEMENT, BISHOP, SERVANT OF THE SERVANTS OF GOD, TO ALL THE FAITHFUL IN CHRIST GREETING AND APOSTOLIC BENEEDICTION.

Placed by the disposition of the divine clemency on the eminent watch-tower of the Apostolate, though with merits undeserving of it, according to the duty of pastoral oversight committed to us, we have with constant and zealous anxiety so far as is conceded to us from above, given our attention to those measures by means of which entrance may be closed against errors and vices, and the integrity of orthodox religion may be best preserved, and dangers of disturbances may be repelled, in the present very difficult times, from the whole Catholic world.

It has become known to us, even in truth by public rumour that great and extensive progress is being made by, and the strength daily increasing of, some Societies, Meetings, Gatherings, Conventicles or Lodges commonly named as of *Liberi Muratori*, or Free Masons or some other nomenclature according to difference of language, in which men of any whatsoever religion and sect, content with a certain affectation of natural virtue, are associated mutually in a close and exclusive bond in accordance with laws and statutes framed for themselves: and are bound as well by a stringent oath sworn upon the Sacred Volume, as by the imposition of heavy penalties to conceal under inviolable silence, what they secretly do in their meetings.

¹ BULLARIUM ROMANUM, seu novissima et accuratissima collatio Apostolicarum Constitutionum, ex autographis, quæ in secretiori Vaticano, aliisque Sedis Apostolicæ scriniis asservantur, cum Rubricis, Summariis, Scholiis, & Indice quadruplici. Tomus decimus quartus, complectens Constitutiones Clementis XII., ab anno V ad annum X. MDCCLIV. Typis et sumptibus Hieronymi Mainardi, Superiorum facultate. Sufficient information for ordinary purposes will be found in any current *Encyclopædia*, which may be supplemented from the ecclesiastical point of view, by THE CATHOLIC DICTIONARY, containing some account of the Doctrine, Discipline, Rites, Ceremonies, Councils, and Religious Orders of the Catholic Church. [Sixth edition, with Imprimatur of the Cardinal Archbishop of Westminster.] London: Kegan Paul, Trench, Trübner & Co., Ltd.; 1903. In this Dictionary, there is no entry under the heading TOLERATION.

² Cited by Ecclesiastical Historians as the Bull IN EMINENTI.

But since it is the nature of wickedness to betray itself, and to cry aloud so as to reveal itself, hence the aforesaid Societies or Conventicles have excited so strong suspicion in the minds of the faithful that to enrol oneself in these Lodges is quite the same, in the judgement of prudent and virtuous men as to incur the brand of depravity and perverseness, for if they were not acting ill, they would not by any means have such a hatred of the light. And this repute has spread to such a degree that in very many countries the societies just mentioned have been proscribed, and with foresight banished long since as though hostile to the safety of kingdoms.

We, accordingly, turning over in our mind the very serious injuries which are in the highest degree inflicted by such societies, or conventicles not merely on the tranquillity of the temporal state, but also on the spiritual welfare of souls, and perceiving that they are inconsistent alike with civil and canonical sanctions, being taught by the divine word that it is our duty, by day and night, like a faithful servant, and a prudent ruler of his master's household, to watch that no persons of this kind like thieves break into the house, and like foxes strive to ravage the vineyard, that is to say, thereby pervert the hearts of the simple and privily shoot at the innocent; in order to close the wide road which might be opened thereby for perpetrating iniquity with impunity and for other just and reasonable causes known to ourselves, have determined and decreed that these same Societies, Meetings, Gatherings, Lodges or Conventicles, of *Liberi Muratori*, or Free Masons, or by whatever other name called, herein acting on the advice of some Venerable Brethren of ours, Cardinals of the Holy Roman Church, and also of our own motion, and from our certain knowledge, and mature deliberation, and on the plenitude of Apostolic Power, should be condemned and prohibited as by this present Constitution we do condemn and prohibit them.

Wherefore we direct the faithful in Christ, all and singly, of whatever status, grade, dignity and preeminence, whether laics or clerics as well secular as regular, even those worthy of specific and individual mention and expression, strictly and in virtue of holy obedience, that no one, under any pretext or farfetched colour dare or presume to enter the above mentioned Societies of *Liberi Muratori*, Freemasons, or otherwise named, or to propagate, foster, and receive them whether in their houses or elsewhere, and to conceal them, or be present at them, or to afford them the opportunity or facilities for being convened anywhere, or otherwise to render them advice, help, or favour, openly or in secret, directly or indirectly, of themselves or through the agency of others in whatever way; and likewise to exhort, induce, incite or persuade others to be enrolled in, reckoned amongst, or take part in Societies of this kind, or to aid and foster them in any way whatsoever; but in every particular to abstain utterly as they are in duty bound from the same Societies, Meetings, Assemblies, Gatherings, Lodges or Conventicles, on pain of excommunication to be incurred by all who in the above ways offend—to be incurred *ipso facto* without any declaration, and that from this excommunication no one, except on the point of death, can obtain benefit of absolution except through Us, or the Roman Pontiff for the time being. Further it is our will and charge that as well Bishops and higher Prelates, and other local Ordinaries as the deputed Inquisitors of Heretical Depravity everywhere take action and make inquisition against transgressors, of whatever status, grade, condition, order, dignity or eminence they be, and inflict upon them condign punishment, as though strongly suspected of heresy, and exercise constraint upon them. To the above mentioned and any individual of them, we grant and impart free power of proceeding against the said transgressors, of making inquisition, of constraining by condign punishment, and of invoking thereupon, if need be, even the aid of the secular arm for that purpose.

It is our will also that exactly the same credit be given to copies of these presents, subscribed by the hand of some public notary, and fortified with the seal of some person placed in ecclesiastical dignity, as would be given to the original documents if exhibited or displayed.

Let it be lawful therefore for no man to infringe this proclamation notifying our declaration, condemnation, charge, prohibition and interdiction, or to act counter to it with reckless daring. But if any one presume to attempt this, let him know that he will incur the wrath of Almighty God, and of the blessed Apostles Peter and Paul.

Given at Rome in the Basilica of St Mary the Greater, in the year of Our Lord 1738, on the 28th April, in the 8th year of our Pontificate.

Signatures and Seal follow.

[Registered in the Secretariat of Briefs, &c., on the above date and published on the doors of St. Peter's and other usual places.]

In illustration of what was meant by "invoking thereupon, if need be, even the aid of the secular arm" the following Police order may be cited. It is a translation of a printed proclamation in the Italian language, posted up in Rome in ordinary course. It was issued by the Authorities to whom the internal government and civic administration of the City were entrusted, and runs as follows:—

PROCLAMATION.

Joseph Cardinal Firrao, of the Title of St. Thomas in Parione, and of the sacred Roman College Cardinal Priest:—

WHEREAS the Holiness of our Lord Pope Clement XII. happily reigning, in his Bull of the 28th April last, beginning *In eminenti*, condemned, under pain of Excommunication reserved to himself, certain Companies, Societies, and Meetings, under the title of Free-Masons, more proper to be called Conventicles, which under the pretext of Civil Association, admit men of any Sect and Religion, with a strict tie of Secrecy confirmed by oath on the sacred bible, as to all that is transacted or done in the said meetings, and Conventicles: And whereas such Societies, Meetings and Conventicles are not only suspected of occult Heresy but even dangerous to public Peace, and the safety of the Ecclesiastical State; since if they did not contain Matters contrary to the orthodox Faith, to the state and to the Peace of the Commonwealth, so many and strict ties of Secrecy would not be required, as it is wisely taken notice of in the aforesaid Bull; and it being the will of the Holiness of our said Lord, that such Societies, Meetings, and Conventicles, totally cease and be dissolved, and that they who are not constrained by the fears of Censures be curbed at least by temporal Punishment.

THEREFORE it is the express order of his Holiness, by this Edict to prohibit all Persons, of any Sex, State or condition soever, whether Ecclesiastical, Secular, or Regular, of whatever Rank, or Dignity, though ordinarily or extraordinarily privileged, even such as require special mention to be made of them, comprehending the four Legations of Bologna, Ferrara, Romagna Urbino, and the city and Dukedom of Benevento; and it is hereby forbidden that any do presume to meet, assemble, or associate in any place under the said Societies, or Assemblies of Free-Masons, or under any Title or Cloak whatsoever, or even be present at such Meetings and Assemblies, under Pain of death and Confiscation of their Effects, to be irremissibly incurred without Hope of Grace.

IT is likewise prohibited, as above, to any Person whomsoever to incite or tempt any one to associate with any such Societies, Meetings, or Assemblies, or to advise, aid, or abet to the like Purpose the said Meetings or Assemblies, under the penalties above mentioned; and they who shall furnish or provide a House, or any other Place, for such Meetings or Conventicles to be held, though under pretext of Loan, Hire, or any other Contract soever, are hereby condemned, over and above the aforesaid Penalties, to have the House, or Houses or other Places where such Meetings or Conventicles shall be held utterly erased and demolished; and it is his Holiness's Will, that to incur the above mentioned Penalty of Demolition, any common conjectures, hints or presumptions, may and shall suffice for a presumption of knowledge in the Landlords of such Houses and Places, without admission of any excuse whatever.

AND because it is the express will of our said Lord, that such Meetings, Societies, and Conventicles do cease as pernicious and suspect of Heresy and Sedition, and be utterly dissolved; His Holiness does hereby strictly order, that any Persons, as above, who shall have notice for the future of the holding of the said Meetings Assemblies, and

Conventicles, or who shall be solicited to associate with the same, or are in any manner accomplices or partakers with them, be obliged under the fine of a thousand crowns in Gold, beside other grievous corporal Punishments, the Galleys not to be excepted to be inflicted at pleasure, to denounce them to his Eminence, or to the chief Magistrate of the ordinary Tribunal of the Cities or other Places in which the Offence shall have been committed, contrary to this Edict; with Promise and Assurance to such Denouncers or Informers, that they shall be kept inviolably secret and safe and shall further obtain grace and immunity, notwithstanding any Penalty they themselves may or shall have incurred.

AND that no one may excuse himself from the obligation of informing under the borrowed Pretext of personal Secret, or the most sacred Oath, or other stricter tie, by order of his said Holiness, Notice is hereby given to all, that such Obligation of personal Secret, or any sort of oath in criminal Matters, and already condemned under Pain of Excommunication, as above, neither holds nor binds in any manner, being null, void, and of no effect.

IT is our will that the present Proclamation, when affixed in the usual places in Rome, do oblige and bind Rome and its District, and from the term of twenty days after, the whole Ecclesiastical State, comprehending even the Legations and Cities of Bologna, Ferrara, and Benevento, in the same manner as if they had been personally notified to each of them, Given in Rome this 14th day of January 1739.

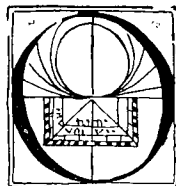
Joseph Cardinal Firrao.

Jerome de Bardi, Secretary.

[Rome: from the printing-office of the Reverend Apostolic Chamber.
1739.]¹

¹*Annales originis magni Galliarum O.*; Paris, 1812; Appendix, No. xxxiii, Section C.

BRO. W. M. BYWATER.



UR Lodge is poorer by the loss of its veteran Past Master, Bro. Witham Matthew Bywater, P.G.S.B. (Eng.), who died on the 1st March, 1911, aged 86 years. The *Transactions* already contain notices of Bro. Bywater's long Masonic career at vol. i., 9, and vol. iii., 182; the latter on the occasion of his installation as Worshipful Master in 1890; and the good works and services of our late Brother are so well-known as to need no detailed repetition now.

Bro. Bywater's initiation in the Royal Athelstan, now No. 19, on November 11th, 1846, commenced a life-long membership of his Mother Lodge, of which he became Master in 1853; was Secretary from 1863 to 1878, and later Treasurer; traced its career from 1769, thereby obtaining its centenary warrant; and wrote its History, published in 1869. For many years he was father of the Lodge, the members of which presented him with his portrait at a banquet to celebrate his jubilee, in 1896. The Secretaryship of the Percy Lodge of Instruction afforded another direction for Bro. Bywater's energies, and his Masonic services were recognised by his appointment as Grand Sword Bearer, in 1887, in which year he officiated in that capacity at the Grand Lodge held at the Albert Hall to celebrate the jubilee of Queen Victoria's reign. Five times elected on the Board of General Purposes, and twice on the Board of Benevolence, he also held office in the Royal Arch, Mark Masonry, Ancient and Accepted Rite, and Knight Templary.

At the Quatuor Coronati Lodge, Bro. Bywater was included in the earliest list of joining members, on 7th April, 1886; having previously been a member of the Masonic Archæological Institute, founded in 1869; and shortly before compiled his useful *Notes on Laurence Dermott, G.S., and his work*, 1884, privately printed.

Early in his membership he presented to the Lodge its handsome ivory and ebony gavels, and, on 8th November, 1890, he was installed Master, and delivered his inaugural address, which will be found in vol. iii., pages 168—171. To *A.Q.C.* (vol. iv. of which has his portrait) he contributed *Notes on the Church of St. Bartholomew the Great*, vol. iv., 193; on *Cobham Church, Kent*, *ibid* 194; and on the *Chapel of St. Gabriel, in Canterbury Cathedral*, vol. vi., 157; all three being connected with visits paid by members of the Lodge.

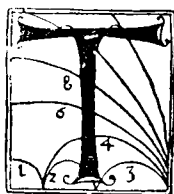
Gone to his rest full of years, our Brother leaves a memory we shall regard with respect and veneration.

W.B.H.

REVIEW.

HISTORY OF THE ROYAL KENT LODGE OF ANTIQUITY
No. 20, CHATHAM.

(By Bro. Herbert Francis Whyman, P.Prov.G.D., Kent, etc., etc.)



HIS is the oldest Lodge out of London, although as Bro. Hugban points out in his Introduction "it has not been so long a Provincial Lodge as many." This paradox is accounted for by the fact that it was constituted in London, in 1723, on March 28th, and met at the Anchor Inn, in Dutchy Lane, Strand, being only removed to the Province of Kent twenty-five years later. Owing to various other Lodges having disappeared, the Royal Kent Lodge of Antiquity is now the tenth in seniority on the roll of Grand Lodge, and is as vigorous and flourishing as at any period of its existence. A Warrant of Confirmation was granted September 16th, 1787, and the Lodge was in that year No. 13.

Bro. Whyman has included a reduced facsimile of Pine's engraved List of 1725, in which the Lodge appears on the third page. Various other places of meeting are given up to 1748, and then the Lodge was moved to Chatham, the reason for this being unknown, though the custom was fairly common, many Provincial Lodges having commenced their career in the metropolis. The prefix, "Royal," was added to its former title of "The Kentish Lodge of Antiquity" in 1819, whether by permission or not does not appear.

In 1820 a disastrous fire at the Sun Tavern destroyed all the property of the Lodge except the cash book, and that only dated from 1818, so the available records are only obtained from Grand Lodge and casual outside sources before that date.

The Warrant of Confirmation having been destroyed another was, of course, necessary, and was granted by the Duke of Sussex, under date of 11th of August, 1820.

A selection from the Minutes after this date is interesting but with no very special features.

A Centenary Warrant was applied for, and granted on June 30th, 1873, the occasion being celebrated with much *éclat*. Both the typography and the illustrations of the book are excellent, and Bro. Whyman is to be congratulated on the readable and interesting volume he has compiled from such very meagre materials.

F. J. W. CROWE.

NOTES AND QUERIES.



THE Early Grand Encampment of Ireland.—I have shown in my brief history of Chivalric Freemasonry in the British Islands that the Early Grand Encampment of Knights Templars of Scotland was a legitimate body, having been chartered by the Early Grand Encampment of Ireland—the earliest body granting warrants for Encampments in the United Kingdom. A union between that body and Great Priory of Scotland has recently been effected, as I suggested in my little history, was most desirable, but I regret that some of the members of the Early Grand Encampment are now trying to annul the compact. I trust the union of those two bodies may not be dissolved, and for reasons apparent to every true Knight Templar. The exact time at which the Early Grand Encampment of Ireland ceased to exist is not known, although every effort to ascertain it has been made by Bro. Dr. Chetwode Crawley and myself. The Grand Encampment of Ireland (now Great Priory) was established in 1836. It is clear that in that year the Early Grand was extinct, but a proposal to form a new body was made in 1823. Early Grand Encampment proposed that all the Knight Templars should be formed into a body under the jurisdiction of a nobleman as Grand Master. This suggestion was not adopted, presumably owing to opposition from the Early Grand Encampment and the “Grand Kilwinning Chapter.” The suggestion shows, however, that the influence of the two bodies was on the wane.

I have lately got possession of a certificate, which seems to shew that in Dublin, in 1833, a Lodge gave Knight Templar Degrees under the sanction of a private, so to speak, Knight Templars Encampment, and not under the authority of the Grand Encampment, which probably in 1833 was extinct. The following is the certificate.

We do hereby certify that Brother Molony is a reg^d M.M. in Lodge No. 245 and under the sanction of E. G. En. No. 15.

In the City of Dublin this 31st day of July, 1833.

Signed G. Davis, W.M.
J. Jones, S.W.
John O'Reilly, J.W.
Edw^d Carr, Secretary.

No. 15 Grand Encampment does not appear amongst the Encampments which in 1836 formed the Supreme Grand Encampment of Ireland.

SIR CHARLES CAMERON, C.B.,
D.G.M. Order of the Temple in Ireland, D.G.M. Freemasons, Ireland.

Magister Mathesios.—I am pleased to see two interesting additions to this subject from the pens of Bros. Ravenscroft and Robinson in *A.Q.C.* vol. xxiii., pages 334—336.

The example given by Bro. Ravenscroft of sculpture at Assisi, associating, as it does, the Rose and Compasses with the Comacines is a strong argument in favour of my contention that the Knight Templars were intimately connected with the Craft and had a great hand in the building of Gothic Cathedrals in the twelfth and thirteenth

centuries. Bro. Ravenscroft's question why those two Masonic Symbols, which have special generative significance, are not more frequently associated in Craft Ritual, is very pertinent to the subject, but is so intimately connected with my reserved subject, the *Chevron*, that I cannot go further into it here, except to refer him to vol. xxiii., page 136, where I gave, in Figures 45 and 46, the two symbols representing the subjects he refers to, and these are certainly the most prominent symbols associated in the Craft. The *Compasses* represent the Equilateral Triangle and therefore the Vesica Piscis. The *Square* represents the "Chevron," the significance of which is seen in the name given to certain old Hostelrys in the country, namely "Goat and Compasses." The name Chevron came to us through the Spanish and French, from the Latin *Capriolus*, and its significance was the principal characteristic given to the god Pan and to the Bacchanalian and other Pagan Orgies based on that Cult.

Bro. Robinson is, of course, quite correct in saying that the sub-division of the Vesica figure by 3 is a special case of a general rule, but that does not alter the truth of my statement that there is no other rectangle which (divided of course by 3) will result in 3 similar figures, and of course no other case of the general rule can possibly result in giving Vesica figures; it might as well be said in a sense that the curious fact, that the diagonal of a Vesica Piscis is exactly double its shorter side, was only a special case of a general rule, because when the ratio of sides of a rectangle are as $1 : \sqrt{8}$ the diagonal will be exactly 3 times, if $1 : \sqrt{15}$, it will be 4 times and if $1 : \sqrt{24}$ it will be 5 times the length of the shorter sides and, generally, when the ratio of the sides is as $1 : \sqrt{n-1}$ the diagonal will be \sqrt{n} times the shorter side: but again it is only in the *special* case of the Vesica Piscis when the sides are in the ratio of $1 : \sqrt{3}$ that the diagonal is exactly double the shorter side and that the 2 diagonals consequently form the 2 equilateral triangles which are contained in that figure: No other rectangle can *possibly* have those properties.

I would suggest to Bro. Robinson and to others who wish to get to the truth of what was the unit of measurement used on the Tracing Boards of the Great Builders of Gothic Edifices during the twelfth, thirteenth, and early fourteenth centuries, that they should consult those writers who have made that form of Architecture a special study; it is useless to examine buildings erected after that period, because pure Gothic Art began to decline as early as the fourteenth century, and, by the fifteenth century, as pointed out by White, in *Ecclesiologist*, vol. xi., the equilateral triangle was lost sight of, and a mode of setting out work by diagonal squares was taken up. In my paper will be found references to the leading authorities on this subject, with the names of a large number of Cathedrals whose ground plans are based upon the equilateral triangle, and, of course, it was only by means of the Vesica Piscis that the draughtsman could form that triangle.

I tried to show in my Paper that the Gothic style was founded upon the highest Mystical form of Symbolism possible to men of thought in those days; the number of Cathedrals built during those three centuries was so prodigious that, without the documentary evidence which we have, it would be absolutely incredible. The highest Thinkers, Artists, Poets, Philosophers, and Mystics, became Architects, and helped to beautify design, giving their lives and energies to the work without reward. It was, in fact, at that period, the only means by which they could record their aspirations: every beautiful thought found its expression in some symbol of artistic design. Each Cathedral was, in fact, a beautiful complete story, but, with the fall of the Knight Templars, the funds for building were cut off, and thousands of men of thought were

forced to look out for other and less costly means of expression ; this they found in the advent of the Printing Press, with its facilities for spreading knowledge broadcast to the masses, and the old form of Symbolic teaching by means of tectonic art and iconography was abandoned to the idiosyncracies of Mathematicians and Artists, who henceforth produced, for the purpose of gain, only that which pleased the eye, in place of the products from that wonderful religious enthusiasm which worked purely from love of the divine. It was impossible for me to do more than touch upon the fringe of Religious Symbolism in so short a space as is relegated to our papers, but the whole subject comprises one of the most fascinating studies of the Middle Ages, especially if treated, as it should be, on the lines of an essay upon :—

“ The Evolution of Thought as depicted in Human Strivings after the Transcendental in Mediæval Mysticism.”

SYDNEY T. KLEIN.

The Three Great Lights.—(*A.Q.C.* vol. xxiii., 40.) In Bro. Hextall's paper occurs the reference to a probable change, verbal as well as actual, in connection with the arrangements of working the ceremonies since the sittings of the Special Lodge of Promulgation. In the discussion which followed the paper, it was pointed out that there could be but one rendering of the words the “ Three Great Lights,” but the following extract from Preston's *Illustrations* shows that at the close of the eighteenth century they were used in another sense (*vide* p. 317 and footnote, 9th ed. 1796). The event referred to is the Consecration of the Lodge of Perfect Unanimity No. 1 (Provincial) at Madras, on 7th October, 1787, when the differences between the Moderns and the “ Ancient York Masons ” in that district had been healed by No. 152 (the latter) taking a new constitution and joining the newly formed Province of the Coast of Coromandel under Brigadier General Horne.

“ Here follows the ORDER of the PROCESSION.

.

[After the vessels containing corn wine & oil came—]

Brothers Home & Horsiman, carrying two great lights.

.

[After the LODGE, covered with white satin &c. came]

The worshipful Brother LUCAS, as Master of the new Lodge,
carrying the Bible, compasses, and square, on a crimson
velvet cushion,

Third great light carried by Brother Gregory.”

W.W.

Picart's List of Lodges.—With reference to the plate facing p. 126 of vol. xxiii. of *A.Q.C.*, which is reproduced from the 2nd edition of Picart's *Ceremonies et Coutumes Religieuses*, it has occurred to me that a comparison between it and the plate given in the 1st Edition of the same work might interest some Brethren, for not only has the plate been reversed in the 2nd Edition, so that the numbers read from

right to left, and the seated figures are on the left instead of the right, but the engraver has also made several minor alterations, as shown below :—

<i>1st Edition</i>		<i>2nd Edition.</i>	
Under portrait,	S ^r Richard Steele		S ^r Richard Steele
Nos. 6 and 10,	Neu Bond Street		*New Bond Street
No. 7	Zween's Street		*Queen's Street
„ 46	*Hannover Square		Hanover Square
„ 50	Marid		*Madrid
„ 55	*Henrietta Street		Henrietta Street
	Covent Gard ⁿ		in Covent Gard
„ 57	*Holbourn		Holborn
„ 62	*Northampton		Northampto ⁿ
„ 87	*(above arms) New		“New” is omitted
„ 92	*Threednedle Street		Threednede Street
„ 95	*Dorcett Street		Dorsett Str
„ 110	is numbered “101”		*is numbered correctly
„ 118	Lancashier ^e		*Lancashire
„ 120	*Great Whild Street		Great Wild Street

I have also compared my facsimile of the copy of the 1735 List (which I discovered in the Bodleian Library) and have marked with * the points of agreement in the above list.

I should like to know why the portrait of Sir Richard Steele was introduced by Picart.

E. L. HAWKINS.

Preston's Illustrations of Masonry.—Bro. Hextall in *A.Q.C.*, page 327, draws attention to the funeral services in honor of George Washington at Boston, February, 1800, mentioned by Bro. Chetwode Crawley in *A.Q.C.*, page 95, saying such does not appear in his copy of First American Illustrations of Masonry by Wm. Preston, printed and sold at Alexandria 1804.

The extracts sent to me by Bro. Crawley as found in his paper were culled from the copy in my possession, the title reading, “The First American Improved Edition from Strahan's tenth London Edition, to which is annexed many valuable Masonic addenda and a complete list of the Lodges in the United States of America. Edited by Brother George Richards, P.G.S., G.L.M. Printed by W. & D. Treadwell, Portsmouth, 1804.”

Bro. Richards in his preface, which is dated at Portsmouth, New Hampshire, December 10th, 1804, says, “that on a careful revision of the tenth London edition of Preston's Illustrations of Masonry by A. Strahan & Co., several improvements suggested themselves to his view.” The text he divided into different sections under suitable titles. The notes, particular addresses, medallion inscriptions, etc., in the body of the work, he has transferred with suitable references to an appendix.

In his Addenda he has given many valuable Masonic papers, among others Hon. Bro. Timothy Bigelow's long eulogy on Washington *in extenso*,—Letters to Mr. and Mrs. Washington from the G.L. of Mass.,—A list of Lodges in America, etc. The preface

closes with acknowledgments for kind patronage to the several Grand Masters, and in particular those of Massachusetts, Maryland, and Virginia.

At the close of the volume is given an alphabetical list of lodges in the United States, together with those in His Britannic Majesty's Province of Nova Scotia. This I look upon as particularly interesting at this late year of Grace.

I might here state that the Hon. Bro. Bigelow of Groton was an M.A. of Harvard University, a prominent lawyer, and Grand Master of Mass. 1806-7-8; and finally, in reply to my enquiry as to the two publications, the Librarian of the G.L. of Mass. writes me, "The two books mentioned in your letter are before me, Bro. Richards placed a preface in his edition and it is dated December 10, 1804. The other has no preface by the Virginia Brother, so it cannot be told what month it was issued. It would not be thought probable that the Virginia edition was issued after December 10th, 1804. Bro. Richards' is, however, much the better book for use in this country."

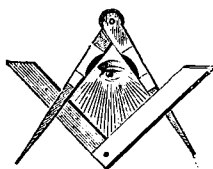
I presume that what I have here set down, although possibly somewhat profuse, will be a sufficient answer to the query, and as our excellent Bro. Gould in a preface to his "Concise History" says, as he proceeded to tell his story he was unable to confine himself to the narrow limits he had originally mapped out when beginning the work.

Montreal, April 3rd, 1911.

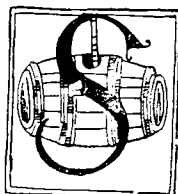
J. BEAMISH SAUL.

"Monsieur Tonson" (see page 28 *ante*).—The hero, Thomas King, was a real personage, living from 1730 to 1805. After the usual ups-and-downs of an actor's life in those days, he became manager at Drury Lane Theatre, and held that post, except for an interval at Covent Garden, from 1782 to 1801.

The song was re-printed as a pamphlet, with illustrations by Isaac Robert Cruikshank, in 1830, prefixed to it being the portrait and life of "Tom King"; the latter agreeing, in the main, with other notices to be found of him. As none of these present King as a "wag on town," or notorious practical joker, it may well be that the introduction of his name into "Monsieur Tonson" was not suggested to the contemporary and anonymous author altogether by friendly motives.



OBITUARY.



SINCE the publication of our last Volume, the Lodge and Correspondence Circle have sustained the loss by death of the following Brethren :

Arthur Baines, of Lichfield House, Hanley, Staffordshire ; a Past Provincial Grand Deacon and Past Provincial Grand Registrar (R.A.) of Staffordshire, and Secretary of the Gordon Lodge No. 2149, Hanley. He joined our Correspondence Circle, of which he became a life member in March, 1901 ; and his death took place on 29th November, 1910.

Clement Harris Berry, of Devonian, Stopford Road, Upton Manor, London, E., on 7th February, 1911. He was a P.M. of the Dalhousie Lodge No. 860, P.Z. of Dalhousie Chapter No. 860, and a member of London Rank. He joined the Correspondence Circle in October, 1899.

Robert Smith Brown, 75, Queen Street, Edinburgh. For many years he acted as Grand Scribe E. of the Grand Chapter of Scotland, and was the Local Secretary for Edinburgh of our Correspondence Circle, which he joined in May, 1889.

Matthew Frederick Browne, Burlington, Kansas, U.S.A., P.M. of No. 66 and Past High Priest of Chapter No. 77, on 31st October, 1910. He joined our Correspondence Circle in May, 1906.

Witham Matthew Bywater, Invicta, 33, Telford Avenue, Streatham Hill, London, S.W., on 1st March 1911, in his 86th year. A Past Grand Sword Bearer of England (1887), he was elected a Joining Member of the Quatuor Coronati Lodge in April, 1886, was W.M. in 1890-1, and acted as D.C. from 1904 to 1908. He was buried at Brompton Cemetery on 7th March.

Sir **Caspar Purdon Clarke**, C.I.E., F.S.A., 17, Penywern Road, Earls Court, London, S.W. A member of the Urban Lodge No. 1196, L.R., and a Past Master of the Quatuor Coronati Lodge (1898-9) which he joined in January, 1889. He died on 29th March, 1911.

William James Coles, 34, Denman Street, London Bridge, London, S.E., on 25th June, 1911. Bro. Coles succumbed to an attack of pneumonia after a few days' illness. He had been a member of our Correspondence Circle since January, 1907, and was a member of the Commemoration Lodge No. 2663.

Charles Henry Cox, 61, Acre Lane, Brixton, London, S.W., of the Lodge of Integrity No. 163 and the Chapter of Faith No. 141, on 10th January, 1911, after an illness which lasted over a year. He was elected to the Correspondence Circle in May, 1890.

Percy W. Dale, Stanmore, Wellingborough Road, Northampton, on 1st April, 1911. Bro. P. W. Dale was well-known in business circles in Northampton and was for about 19 years joint Secretary of the County Cricket Club. He was born at Stanmore in Middlesex, but went to Northampton to take up a responsible position in the London and North-Western Railway. He subsequently resigned this post to become local manager of the North British and Mercantile Association. He was a member of the Kingsley Lodge No. 2431, and of our Correspondence Circle, which he joined in March, 1906.

John Henry Duffill, Town Hall, Durban, Natal: A member of Maranoa Lodge No. 730 (S.C.) and P.Z. of Chapter No. 175 (S.C.) He joined our Correspondence Circle in May, 1899; and died suddenly on 18th March, 1911.

Alexander C. Forrester, 35, Old Queen Street, Westminster, S.W., of the Eastes Lodge No. 1955, who joined the Correspondence Circle in October, 1905.

Edward George Harvey, of 2, Staple Inn, Holborn, London, W.C. He was Secretary of the Clapton Lodge No. 1365, and a P.M. of St. Chad Lodge No. 3115, also a member of the Islington Chapter No. 1471, and of our Correspondence Circle from October, 1907.

George Hoare, 105, Mount View Road, Stroud Green, London, N., on 30th May. Bro. Hoare was a P.M. of the Lodge of Unity No. 183, and a member of the Southgate Lodge No. 1950. He was elected to the Correspondence Circle in March, 1901. The funeral took place at Southgate Cemetery.

William James Hugban, Dunscore, Torquay, Devonshire. P.M. Fortitude Lodge No. 131, P. Provincial Grand Warden and P. Provincial Grand Secretary of Cornwall: Past Grand Warden, Iowa; Past Grand Deacon and Past Grand Sojourner, England. A founder of the Quatuor Coronati Lodge. Died on 20th May, 1911.

Thomas E. Key, Kent House, Aldeburgh, Suffolk, of the Adair Lodge No. 936 and the Royal Sussex Chapter of Perfect Friendship No. 376, on 19th February, 1911. He had been a member of the Correspondence Circle from May, 1899. Bro. Key's remains were interred at Stoneleigh, near Kenilworth.

Alfred Woodley Letts, 2, St. Wilfrid's Road, New Barnet, Hertfordshire, of the Barnet Lodge No. 2509 and L.R. He died on 5th January, 1911, having been a member of the Correspondence Circle since October, 1898.

William Wallace Lowe, 6, Pine Avenue, Long Beach, California, U.S.A. A Past Master of No. 327, and elected to the Correspondence Circle in June, 1903. His death took place on 3rd December, 1910.

Peter John Lynch, of the Pacific Telephone and Telegraph Company, Seattle, Washington, U.S.A., who joined the Correspondence Circle in June, 1908. He died on 20th April, 1911, and his remains were cremated at Oakland, California.

Andrew McDowall, Beaconsfield, Kircudbright, N.B., on 27th January, 1911. Dep. Prov. Grand Master of Galloway; and P.Prov. Grand Scribe N. of Berkshire and Bucks. under the English Grand Chapter. He joined our Correspondence Circle in March, 1893.

William Thomas Martin, Woodcote, 4, Bourne Street, Dudley, Worcestershire. He was a P.M. of the Hope and Charity Lodge No. 377 and a Past Prov. Grand Standard Bearer. He died in April, 1911 and had been a member of the Correspondence Circle since June, 1906.

Lieut.-Col. Sir **Francis Sidney Graham Moon**, Bart., P.G.D., P. Assistant Grand Sojourner, England. He had been in ill health for some months, but his death on 30th January, 1911, was unexpected. He became a member of the Correspondence Circle in June, 1905.

Lieut.-Col. Sir **George Montgomery John Moore**, R.A., C.I.E., of Madras. A Past District Grand Master and Past District Grand Superintendent of Madras, and from 1886 to 1902 President of the Madras Municipality. This distinguished brother joined our Correspondence Circle in May 1893.

Col. **William John Pickance**, of 19 Rue de la Grosse Tour, Brussels, died at Nice on 20th February, 1911. Bro. Pickance was late a Colonel of the Indian Staff Corps, and was a P.Prov. Grand Warden of Hampshire and I.W., but he will be best remembered in connection with the Aldershot Army and Navy Lodge No. 1971. He took an immense interest in founding the "Journal" of this Lodge some five years ago, since when the paper has appeared at regular intervals. He became a member of our Correspondence Circle in November, 1905.

Samuel Richards, Freemasons' Hall, Perth, Western Australia, Grand Inspector of Works of Western Australia. He joined the Correspondence Circle in June 1907, and died in America in 1910.

George Rimell, 9, Welbeck House, Welbeck Street, London, W., of the Concordia Lodge No. 2492. He joined the Correspondence Circle in March 1899.

John Peter Robinson, 5 Guilford Place, Guilford Street, London, W.C., on 6th June 1911. A life member of the Correspondence Circle, to which he was elected in October, 1896.

General **John Corson Smith**, 5531, Washington Avenue, Chicago, Illinois, on 31st December, 1910. Bro. Smith was born on 13th February, 1832, and was a Past Grand Master of Illinois. For many years he represented the Grand Lodge of England at his Grand Lodge. He was closely associated with the Masonic Veteran Association of that State from its formation in 1886, and was Venerable Chief to the time of his death. His many visits to London will be well remembered by those who were privileged to meet him, his membership of our Correspondence Circle dating from May, 1889.

Edward Stimson, 52, Brixton Hill, London, S.W., on 10th April. Bro. Stimson, who was in his 62nd year, had been in practice as an Auctioneer and Surveyor since 1878, and occupied the rostrum at Tokenhouse Yard for the last time at the end of March. He was a Fellow of the Auctioneers' Institute and a Member of the Incorporated Estate Agents' Institute, also a Liveryman of the Felt Makers' Company. He was initiated in the Kent Lodge No. 15 in 1874, becoming its Master in 1884, and serving as Treasurer for nearly twenty years. He was the father of the Lodge, and had four sons among its members. He was recently appointed to London Rank. Bro. Stimson was buried at Streatham Cemetery.

The Honourable Diwan Bahadur **N. Subramaniam**, died at The Luz, Madras, on January 4th, 1911, aged 68. He joined the Outer Circle in 1893, and at his death he was Deputy District Grand Master and D.G.J. of the Royal Arch, besides holding high office in every degree worked in the district. He was a distinguished lawyer, and had been Administrator General for the Presidency for some years before his decease. He was a member of the Legislative Council with the rank of Honourable and the title of Diwan Bahadur as a personal distinction. He was also the leader of the Native Christian Community and had endowed a hospital for native women. He was buried at St. George's Cathedral with Masonic honours on the 5th January, the District Grand Master and some eighty brethren being present, as well as the Judges of the High Court and all the leading Government officials and residents in Madras.



Quatuor Coronati Lodge, No. 2076, London.

PUBLICATIONS.

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Vol. XIX., 1906. Old City Taverns and Masonry, *J. P. Simpson*; The Carolus of our Ancient MSS., *J. Yarker*; The Sirr Family and Freemasonry, *H. Sirr*; The Naimus Grecus Legend, II., *E. H. Dring*; Seals on "Antients" Grand Chapter Certificates, *J. T. Thorp*; The Lodge of Prudent Brethren, *H. Guy*; Templaria et Hospitallaria, *L. de Malczovich*; A Unique Engraved List of Lodges, "Ancients," A.D. 1753, *W. J. Hughan*; The Sea Serjeants, *W. B. Hextall*; "Demit" and Jewel of Ancient Lodge, *G. L. Shackles*; King Solomon and the Queen of Sheba, *F. J. W. Crowe*; J. Morgan, and his "Phoenix Britannicus," *H. Sirr*; Order of the Knights of the Holy Sepulchre of Jerusalem, *L. de Malczovich*; Studies in Eighteenth Century Continental (so-called) Masonry, *Rev. W. K. Firminger*; The Equilateral Triangle in Gothic Architecture, *Arthur Bowes*; Summer Outing—Shrewsbury and Ludlow, *W. John Songhurst*; Notes on the Grand Chaplains of England, *Canon Horsley*; Eighteenth Century Masonic Documents, *Archdeacon Clarke*; Gnosticism and Templary, *E. J. Castle*; An Old Engraved Apron, *St. Maur*; Notes on a Curious Certificate and Seal, *Wm. Wynn Westcott*; Arab Masonry, *John Yarker*; &c.

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IN PROGRESS.

MASONIC REPRINTS.

Of these Masonic Reprints, consisting mainly of exquisite facsimiles, a few copies in each case of the following volumes are still in stock. Vols. I., II., III., IV. and VIII. are out of print.

QUATUOR CORONATORUM ANTIGRAPHA.

Volume I. (*out of print*), contains:—

- Facsimile and Transcript of the "Masonic Poem" MS.,** Bib. Reg. 17 A. 1. (*British Museum*). This MS. is the earliest document (circa 1390) in existence, in any tongue, relating to Freemasonry. It was first published in 1840 by J. Orchard Halliwell with a facsimile of four lines, and again in 1844 with a facsimile of the first page. This was at once translated into several languages, causing great interest throughout the Craft.
- Facsimile and Transcript of "Urbanitatis"** Cott. MS., Caligula A. II., fol. 88. (*British Museum*).
- Facsimile and Transcript from "Instructions for a Parish Priest,"** Cott. MS., Claudius A. II., fol. 127. (*British Museum*). These two old MSS. contain passages identical with some of those which appear in the "Poem."
- "The Plain Dealer,"** No. 51, Monday, September 14th, 1724. An article on the Freemasons, concluding with the celebrated letters on the "Gormogons." This is reproduced from the copy presented to the Lodge by Bro. Ramsden Riley, and only one other copy is known to exist. Portions of the article were printed in "The Grand Mystery," 2nd edition, 1725.
- "An Ode to the Grand Khaibar,"** 1726. This reproduction is also made from the copy in the Lodge Library, presented by Bro. T. B. Whytehead, no other copy being known to exist. The Khaibarites were apparently a somewhat similar Society to the Gormogons, and were equally the rivals of the Freemasons.
- "A Defence of Masonry."** The Free Mason's Pocket Companion, 2nd edition, 1738. (*Grand Lodge of England Library*).
- "Brother Euclid's Letter to the Author."** The New Book of Constitutions, . . . by James Anderson, D.D., London, . . . 1738. (*Grand Lodge of England Library*).
- A Commentary** on the "Masonic Poem," "Urbanitatis," and "Instructions for a Parish Priest," by Bro. R. F. Gould.
- Maps and Glossary.**

In Vols. II. to VI. is reproduced a series of the MS. Constitutions or "Old Charges," which fully represents the various "families" into which all known copies of these interesting documents have been classified by Dr. Begemann.

Volume II. (*out of print*) contains:—

- Facsimile and Transcript of the "Matthew Cooke MS."** Add. MS., 23198 (*British Museum*), with Commentary thereon by Bro. G. W. Speth. This MS. is believed to have been written about the beginning of the 15th century. It is next in point of interest to the "Regius MS," (Masonic Poem) published in Vol. I. and is probably equal to it in interest.
- Facsimile and Transcript of the "Lansdowne MS."** No. 98, art 48, f. 276 b. (*British Museum*). The late Mr. Bond estimated the date of this MS. at about 1600, but as it is believed to have formed part of the collection of Lord Burghley, who died A.D. 1598, its age is probably greater.
- Facsimile and Transcript of the "Harleian MS."** No. 1942. (*British Museum*). The question of the date of this MS. is all-important and has given rise to much discussion. Mr. Bond and others ascribe it to the beginning of the 17th century, though other commentators such as Bro. Gould believe that the contents are scarcely compatible with this theory.

Volume III. (*out of print*) contains:—

- Facsimile of the "Harleian MS."** No. 2054, fo. 22. (*British Museum*). With Introduction and Transcript. This MS. is of the 17th century and contains, besides the usual legends and laws, a curious list of payments made "to be a mason," also the Freemasons' oath in the handwriting of Randle Holme, the herald and antiquary.
- Facsimile of the "Sloane MS."** No. 3848. (*British Museum*). With Introduction and Transcript.
- Facsimile of the "Sloane MS."** No. 3323. (*British Museum*). With Introduction and Transcript. The dates of these two MSS. are 1646 and 1649 respectively.
- Facsimile of the "William Watson MS."** Roll. (*Masonic Library, Province of West Yorkshire, Wakefield*). With Transcript, and Commentary by Bro. C. C. Howard. For many reasons this is one of the most interesting and important in the series of "Old Charges" which has yet been discovered. It is dated 1687, and is the only one showing signs of derivation from the celebrated "Matthew Cooke MS."
- Facsimile (one page) of the "Cama MS."** With Introduction and Transcript. This MS. is in the possession of the Lodge, and has not before been published in any form. It supplies a link long missing between the "Grand Lodge" and "Spencer" families of these old writings.

Volume IV. (*out of print*) contains:—

- Facsimile of the "Grand Lodge No. 1, MS."** Roll. (*Grand Lodge Library*). With Introduction and Transcript. This Roll is dated 25th December, 1583, is the oldest one extant with a date attached, presumably the third or fourth oldest known, and its text is of especial value, inasmuch that in Dr. Begemann's classification it gives its name to the most important family of these documents and to the most important branch of that family.
- Facsimile of the "Grand Lodge No. 2, MS."** Roll. (*Grand Lodge Library*). With Introduction and Transcript. The great value of this MS. apart from its beauty, lies in the fact that it corroborates the text of the Harleian 1942 MS. (see Vol. II.), whose authority has been severely called in question by some students.
- Facsimile of the "Buchanan MS."** Roll. (*Grand Lodge Library*). With Introduction and Transcript. This MS. has once before been printed (in Gould's "History.") Its date would presumably be about 1670.
- Facsimile of "The Beginning and First Foundation of the Most Worthy Craft of Masonry . . . Printed for Mrs. Dodd . . . 1739."** With Introduction. This print is so rare that in addition to the copy in the Library of Grand Lodge, from which our facsimile is taken, only two others are known to exist, and both of these are in the U.S.A.
- Facsimile (two pages) of the "Harris No. 2 MS."** (*Bound up with a copy of the "Freemasons' Calendar for 1781," in the British Museum, Ephemerides, pp. 2493, gaa.*) With Introduction and Transcript. Although of so late a date the additions to the ordinary text presented by this version are of great interest and curiosity.

olume V. (nearly exhausted), price 10s. 6d., contains:—

Facsimile and Transcript of the Scarborough MS. Roll of the Constitutions. This MS. dates previous to 1705, and bears a beautifully coloured coat of the Masons' Arms, besides a valuable endorsement of Makings in the year 1705. It is in the possession of the Grand Lodge of Canada, and was kindly entrusted to us by the Grand Master for the purpose of reproduction.

Facsimile and Transcript of the Phillipps No. 1 MS. A beautiful MS. in two colours of the 17th century.

Facsimile (partial) and Transcript of the Phillipps No. II. MS. Very similar to the above.

Facsimile (partial) and Transcript of the Phillipps No. III. MS. Early 18th century, and has never been published in any form. The above three MSS. are now in the possession of the Rev. J. E. A. Fenwick, Cheltenham.

Volume VI., price 10s. 6d., contains:—

Facsimile of the so-called Inigo Jones MS., formerly in the library of our late Bro. Woodford, and now in the collection of the Provincial Grand Lodge of Worcestershire. It is a specially beautiful MS., rubricated throughout, and has a curious frontispiece, signed Inigo Jones; and dated 1607.

Facsimile of the Wood MS. This is dated 1610, which is undoubtedly authentic. A beautifully written and rubricated MS. with marginal references, and a copious index, the latter being a unique feature in this class of documents. "Newly Translated by J. Whytestones for John Sargensonne, 1610." It was formerly in the library of the late Bro. A. F. A. Woodford, and is now the property of the Provincial Grand Lodge of Worcestershire.

Facsimile and Transcript of the Lechmere MS., 17th century, undated, the property of the Provincial Grand Lodge of Worcestershire.

Volume VII., (nearly exhausted), price 10s. 6d., contains:—

A photo-lithographic facsimile of "**The New Book of Constitutions,**" by Dr. Anderson, 1738, with an introduction by Bro. W. J. Hughan, P.G.D. This is one of the rarest, and to the student one of the most important books in the whole range of Masonic literature, giving as it does, the earliest account of the first twenty-one years of the Grand Lodge of England. Our facsimile is taken from the copy in the library of the late Bro. J. E. Le Feuvre, who kindly lent it for the purpose, and is an exact reproduction, and not a mere imitation in old-faced type.

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FACSIMILES OF THE OLD CHARGES.

FOUR ROLLS, viz, Grand Lodge Nos. 1 and 2 MS., Scarborough MS., and the Buchanan MS., as above, are also published separately, without Transcript, in the original Roll form, lithographed on vegetable vellum, and stitched in exact imitation of the originals. They are enclosed in lettered leather cylinders. **Price One Guinea each.** The edition is strictly limited to 100 of each (only a few left), and each case and roll numbered and registered.

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May, 1911.

Quatuor Coronati Lodge,

NO. 2076, LONDON.



SECRETARY:

W. JOHN SONGHURST, *F.C.I.S.* P.A.G.D.C

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BEING THE TRANSACTIONS OF THE
 QUATUOR CORONATI LODGE NO. 2076, LONDON.



EDITED FOR THE COMMITTEE BY W. H. RYLANDS, F.S.A., P.A.G.D.C.,
 and W. J. SONGHURST, P.A.G.D.C.

VOLUME XXIV. PART 2.

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W. J. PARRETT, LTD., PRINTERS, MARGATE.
 1911.

THE QUATUOR CORONATI LODGE No. 2076, LONDON,

was warranted on the 28th November, 1884, in order

- 1.—To provide a centre and bond of union for Masonic Students.
- 2.—To attract intelligent Masons to its meetings, in order to imbue them with a love for Masonic research.
- 3.—To submit the discoveries or conclusions of students to the judgment and criticism of their fellows by means of papers read in Lodge.
- 4.—To submit these communications and the discussions arising thereon to the general body of the Craft by publishing, at proper intervals, the Transactions of the Lodge in their entirety.
- 5.—To tabulate concisely, in the printed Transactions of the Lodge, the progress of the Craft throughout the World.
- 6.—To make the English-speaking Craft acquainted with the progress of Masonic study abroad, by translations (in whole or part) of foreign works.
- 7.—To reprint scarce and valuable works on Freemasonry, and to publish Manuscripts, &c.
- 8.—To form a Masonic Library and Museum.
- 9.—To acquire permanent London premises, and open a reading-room for the members.

The membership is limited to forty, in order to prevent the Lodge becoming unwieldy.

No members are admitted without a high literary, artistic, or scientific qualification.

The annual subscription is one guinea, and the fees for initiation and joining are twenty guineas and five guineas respectively.

The funds are wholly devoted to Lodge and literary purposes, and no portion is spent in refreshment. The members usually dine together after the meetings, but at their own individual cost. Visitors, who are cordially welcome, enjoy the option of partaking—on the same terms—of a meal at the common table.

The stated meetings are the first Friday in January, March, May, and October, St. John's Day (in Harvest), and the 8th November, (Feast of the Quatuor Coronati).

At every meeting an original paper is read, which is followed by a discussion.

The Transactions of the Lodge, *Ars Quatuor Coronatorum*, are published towards the end of April, July, and December in each year. They contain a summary of the business of the Lodge, the full text of the papers read in Lodge together with the discussions, many essays communicated by the brethren but for which no time can be found at the meetings, biographies, historical notes, reviews of Masonic publications, notes and queries, obituary, and other matter. They are profusely illustrated and handsomely printed.

The Antiquarian Reprints of the Lodge, *Quatuor Coronatorum Antigrapha*, appear at undefined intervals, and consist of facsimiles of documents of Masonic interest with commentaries or introductions by brothers well informed on the subjects treated of.

The St. John's Card is a symbolic plate, conveying a greeting to the members, and is issued on or about the 27th December of each year. It forms the frontispiece to a list of the members of the Lodge and of the Correspondence Circle, with their Masonic rank and addresses, and is of uniform size with the Transactions with which it is usually bound up as an appendix.

The Library has now been arranged in the new offices at No. 52, Great Queen Street, Lincoln's Inn Fields, London, where Members of both Circles may consult the books on application to the Secretary.

To the Lodge is attached an outer or

CORRESPONDENCE CIRCLE.

This was inaugurated in January, 1887, and now numbers about 3500 members, comprising many of the most distinguished brethren of the Craft, such as Masonic Students and Writers, Grand Masters, Grand Secretaries, and nearly 300 Grand Lodges, Supreme Councils, Private Lodges, Libraries and other corporate bodies.

The members of our Correspondence Circle are placed on the following footing:—

1.—The summonses convoking the meetings are posted to them regularly. They are entitled to attend all the meetings of the Lodge whenever convenient to themselves, but, unlike the members of the Inner Circle, their attendance is not even morally obligatory. When present they are entitled to take part in the discussions on the papers read before the Lodge, and to introduce their personal friends. They are not visitors at our Lodge meetings, but rather associates of the Lodge.

2.—The printed Transactions of the Lodge are posted to them as issued.

3.—The St. John's Card is sent to them annually.

4.—They are, equally with the full members, entitled to subscribe for the other publications of the Lodge, such as those mentioned under No. 7 above.

5.—Papers from Correspondence Members are gratefully accepted, and as far as possible, recorded in the Transactions.

6.—They are accorded free admittance to our Library and Reading Rooms.

A Candidate for Membership in the Correspondence Circle is subject to no qualification, literary, artistic, or scientific. His election takes place at the Lodge-meeting following the receipt of his application.

Brethren elected to the Correspondence Circle pay a joining fee of twenty-one shillings which includes the subscription to the following 30th November.

The annual subscription is only half-a-guinea (10s. 6d.), and is renewable each December for the following year. Brethren joining us late in the year suffer no disadvantage, as they receive all the Transactions previously issued in the same year.

It will thus be seen that for only half the annual subscription, the members of the Correspondence Circle enjoy all the advantages of the full members, except the right of voting in Lodge matters and holding office.

Members of both Circles are requested to favour the Secretary with communications to be read in Lodge and subsequently printed. Members of foreign jurisdictions will, we trust, keep us posted from time to time in the current Masonic history of their districts. Foreign members can render still further assistance by furnishing us at intervals with the names of new Masonic Works published abroad, together with any printed reviews of such publications.

Members should also bear in mind that every additional member increases our power of doing good by publishing matter of interest to them. Those therefore, who have already experienced the advantage of association with us, are urged to advocate our cause to their personal friends, and to induce them to join us. Were each member annually to send us one new member, we should soon be in a position to offer them many more advantages than we already provide. Those who can help us in no other way, can do so in this.

Every Master Mason in good standing throughout the Universe, and all Lodges, Chapters, and Libraries or other corporate bodies are eligible as Members of the Correspondence Circle.

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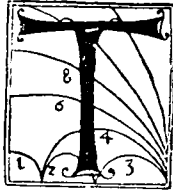
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THE SECRETARY, 52, Great Queen Street, W.C. *Report*, Metropolitan College, Societas Rosicruciana in Anglia, 1889-90. *The Texas Freemason*, all before Vol. VIII.; Vol. VIII., Nos. 3, 6, 9 (1901-2); Vol. IX., No. 1 (1902). *The Freemasons' Chronicle*, London, Vols. IX., X., XVI. (Nos. 395, 409, 417, 418); XVII. (No. 425); XVIII. (Nos. 458, 461, 468); XX. (Nos. 499, 500, 503); XXI. (No. 524); XXII. (Nos. 565, 567); XXIII. (No. 573).

FRIDAY, 5th MAY, 1911.



THE Lodge met at Freemasons' Hall at 5 p.m. Present:—Bros. Henry Sadler, P.A.G.D.C., W.M.; J. P. Simpson, P.A.G.R., S.W.; E. H. Dring, J.W.; Canon J. W. Horsley, P.G.Ch., P.M., Ch.; Hamon le Strange, Pr.G.M., Norfolk, P.M., Treas.; W. John Songhurst, P.A.G.D.C., Secretary; E. L. Hawkins, S.D.; W. B. Hextall, J.D.; W. Wonnacott, I.G.; and Edward Macbean, P.M.

Also the following members of the Correspondence Circle:—Bros. Fred. H. Postans, H. R. Justice, John Church, H. F. Whyman, Eugene E. Street, J. M. Chapman, Osborne Pearston, G. Trevelyan Lee, T. Cann Hughes, Harry Tipper, P.A.G.Pt., F. W. Levander, J. Smith, Curt Nauwerck, Alfred S. Gedge, W. G. Apsland, H. H. Montague Smith, Dr. G. A. Greene, W. A. Tharp, S. J. Fenton, J. C. Brookhouse, Kirkman Smith, G. V. Montague, Dr. Andrew Ellis Wynter, W. F. Preedy, J. Richards, R. E. Landesmann, Rev. M. Rosenbaum, Fred. Armitage, Israel Solomons, D. Bock, Col. D. Warliker, Chas. S. Ayling, Chas. W. Braine, Col. R. S. Ellis, P.G.S.B., J. R. Thomas, Col. C. H. L. Baskerville, R. W. Anderson, N. Chaplin, H. Hyde, C. F. Sykes, Wm. C. P. Tapper, William Mallng, James J. Nolan, J. Procter Watson, J. F. H. Gilbard, W. A. Barker, F. P. Robinson, Fred. A. Robinson, W. R. A. Smith, John White, P.G.D., Reginald C. Watson, C. Isler, L. Danielsson, J. Walter Hobbs, John M. Knight, T. E. Shuttleworth, A. H. Tapper, Dr. S. Walshe Owen, John E. Tapper, and A. L. Brown.

Also the following Visitors:—Bros. F. C. Lloyd, Neptune Lodge No. 22; A. Taylor, Runymede Lodge No. 2430; Arthur de Sola, Lodge De Vereeniging, Curaçao; Dr. John Dixon, P.A.G.D.C.; H. F. Bayliss, Loyalty and Charity Lodge No. 1584; W. Leonard Staines, Greenwood Lodge No. 1982; G. P. Armstrong, P.M. Ikaroa Lodge No. 115 (N.Z.C.); J. Hamlyn, W.M. Brixton Ramblers Lodge No. 3347; G. Ross Spencer, P.M. British Kaffrarian Lodge No. 853; Col. Sir Howland Roberts, Bart., P.M. Irish Rifles Lodge No. 2312; H. H. Riach, P.M. Apollo University Lodge No. 357; W. H. Horton, P.M. Buckingham and Chandos Lodge No. 1150; Charles Hall, P.M. Eyre Lodge No. 2742; A. W. Ratcliffe, Royal Kent Lodge of Antiquity No. 20; W. E. Porter, P.M. University of Edinburgh Lodge No. 2974; and John Foulds, P.M. Mother Kilwinning Lodge (S.C.).

Letters of apology for non-attendance were received from Bros. W. J. Hughan, P.G.D.; Dr. W. J. Chetwode Crawley, G.Treas., Ireland; J. P. Rylands; William Watson; Admiral Sir A. H. Markham, P.Dis.G.M., Malta, P.M.; E. Conder, L.R., P.M.; E. Armitage, P.Dep.G.D.C.; L. A. de Malczovich; Dr. W. Wynn Westcott, P.G.D., P.M.; Fred. J. W. Crowe, P.G.O., I.P.M.; G. Greiner, P.A.G.D.C., P.M.; Sydney T. Klein, L.R., P.M.; John T. Thorp, P.A.G.D.C., P.M.; and R. F. Gould, P.G.D., P.M.

The death of Brother Sir Caspar Purdon Clarke, C.I.E., L.R., P.M., on 29th March, was announced, and a vote of sincere condolence with Lady Clarke was unanimously passed.

One Lodge and seventy-five Brethren were admitted to membership of the Correspondence Circle.

A vote of Congratulation was accorded to Bros. W. J. Armitage, Dudley Cory-Wright, Dr. A. E. Cowley, Charles Stokes, Seymour Bell, J. Keogh Murphy, T. Stirling Lee, Arthur Carpenter, David Hills, Alfred Ingleton, Francis William Wright, J. M. Hamm, Lionel F. Dunnett, W. H. Pocklington, John C. Moor, Col. Sir A. H. McMahon, Dr. J. C. Gardner, Dr. W. Hotten George, H. G. Arnold, S. B. Wilkinson, A. J. Carpenter, G. Thorne Phillips, H. J. Pillinger, and Joseph Cook, on their having received Grand Lodge Honours at the Grand Festival held on the 26th April.

The Secretary called attention to the following

EXHIBITS.

By Bro. W. M. SEMANS, Delaware, Ohio.

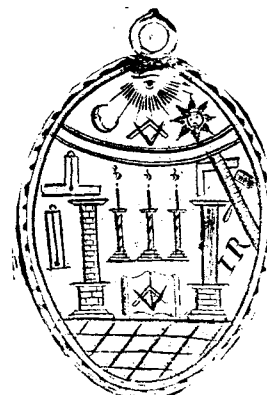
Bronze MEDAL, dated January 21st, 1911, commemorating the 100th anniversary of Hiram Lodge, No. 18, Delaware, Ohio.

Presented to the Lodge.

By Messrs. H. T. LAMB & Co., London.

Silver Collar JEWEL, Craft and R.A., made by Thomas Harper, hallmark of 1810.

Engraved JEWEL, silver-gilt, with Craft and R.A. emblems.



Presented to the Lodge.

By Bro. J. S. FENTON, Wimbledon.

Powder HORN, engraved with a number of emblems, some of which may refer to the Orange Society. A seated female figure, with a harp, shamrock, and the motto "Earin Go Bragh," indicate an Irish origin; other figures engraved are a crown, crossed swords, and a bird, which seems to be a combination of an ostrich, a peacock, and a lyre-bird.

Glass SEAL, with level, sun, moon, square and compasses, hammer, arrow and maul.

Pierced circular JEWEL, in an unfinished state. The square and compasses are distinctly shown; the other emblems seem to be a spade and a rake or broom, surmounted by a pruning knife, and the jewel is therefore probably connected with the Society of Free Gardeners.

By Bro. F. W. GOLBY, London.

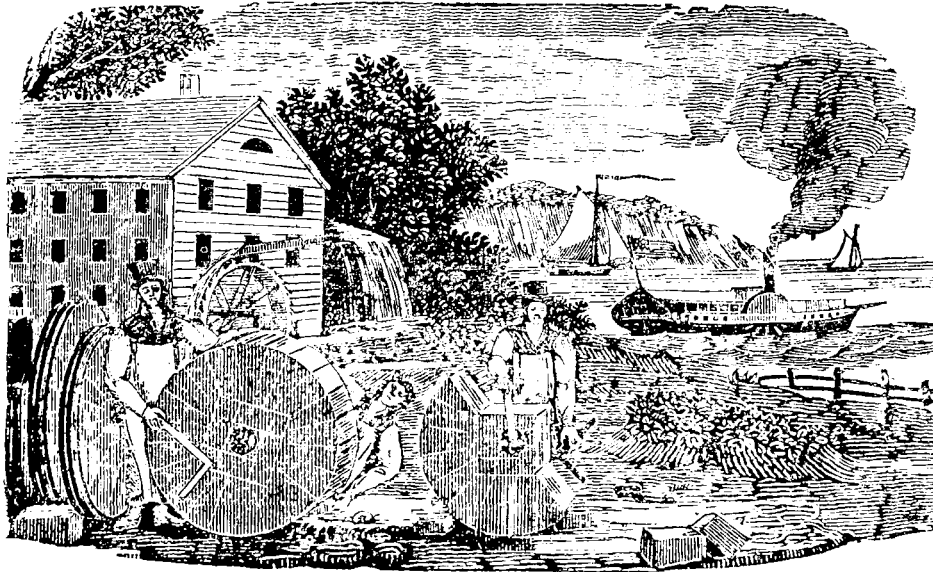
Clay TOBACCO PIPE, on one side of the bowl are the square and compasses, and on the other the Arms of the Masons' Company. This was found at the commencement of the present year in a Tudor cottage at Eynsford, Kent, when re-opening a chimney corner which had long been bricked up.

Two circular JEWELS, of French prisoners' work.

By Bro. ROBERT I. CLEGG, Cleveland, Ohio.

Fac-simile of the first DIRECTORY issued in Cleveland, Ohio. This was printed in 1837, the year in which Freemasonry in Ohio reached its lowest ebb in consequence of the Morgan troubles. It is suggested that Joseph Hayward, who advertises as a manufacturer of mill-stones and other requisites for flour-mills, was a Freemason and for that reason showed his workmen with squares and other operative tools in their hands.

Presented to the Lodge.



**JOSEPH HAYWARD,
French Burr Mill Stone Manufacturer,
No. 46 Huron-Street, Cleveland, Ohio.**

Dealer in Bolting Cloths and Mill Furnishing generally.

By Bro. OSBORNE PEARSTON.

Small silver TOKEN, at present unidentified. Reverse blank.

Presented to the Lodge.



By Bro. GEN. T. J. SHRYOCK, Baltimore.

Bronze PLAQUE, struck "in grateful acknowledgment of twenty-five years service as Grand Master of Masons of Maryland." Bro. Shryock was first elected in 1885.

Presented to the Lodge.

By Bro. A. S. GEDGE.

Small JUG, with the arms of the Grand Lodge of England (Moderns) and a number of Craft emblems.

By Bro. C. H. THOWER, P.Pr.G.St.B., Northants.

Hexagonal FIRING-GLASS, probably Continental, engraved with a number of emblems, some of which are not easily recognisable as referring to the Craft.

By Bro. E. F. PIERDON, New York.

Breast JEWEL, struck to commemorate the 100th anniversary of Columbian Council, R.S. & S.E.M., No. 1, New York, October 6th, 1910.

Presented to the Lodge.

By Bro. E. W. DONOVAN, Prestwich, Lancashire.

BRASS PLATE, about 7in. square. (*See illustration.*) The twelve letters springing from the top of the arch evidently refer to the twelve sons of Jacob. "U.T." in the centre probably stands for Urim and Thummim, and it suggested that the plate may have been intended for the top of a pedestal, or more probably for a breast plate, as at the back towards the top are traces of solder where perhaps two rings were fixed for suspension. It is curious that the back of the plate shows practically the same design unfinished, but with the letters reversed, as though the engraver mistook his instructions and started to engrave a plate from which impressions could be printed. Over the arch are the figures 5 and 7.

BRASS PLATE, shield shape, about 5½in. by 4in. over all. (*See illustration.*) The design has been almost obliterated by what I think cannot be legitimate wear. At the foot is apparently a tessellated pavement, on which are three candlesticks. Of the two figures at the sides one holds in his right hand a pair of compasses and the other in his left a square. Their arms seem to be extended to the centre as though supporting the crown. There are traces of the sun, moon, and seven stars, and the base of a column.

By Bro. METRICK W. HEATH, Clifton.

ONE POUND BANK-NOTE, issued 20th October, 1800, by Messrs. Harrison, Burn & Harrison, Stoke-upon-Trent, upon Messrs. Wilkins, Bloxam, Bulcock, Wilkinson & Taylor of London. It will be noticed that the two columns at the sides have Masonic emblems on their plinths.

By Bro. HARRY J. HORTON, Colne, Lancashire.

LARGE APRON, about 33in. long by 21in. broad, dark blue silk edged with 3in. of light blue silk. At the top the letters P.G., and between them the sun, moon, and seven stars. At the bottom the letters H.E. There are three pictorial representations of

- (a) A cross and serpent, with the letters E.N.
- (b) Noah coming from the Ark and offering sacrifices, with the letters R.D.
- (c) Adam and Eve in the Garden of Eden, with the letters G.A.

These are beautifully painted in oils on silk. It will be noticed that these letters, read from the bottom, make the word GARDEN, and Bro. Seymour Bell has been able to identify the apron as belonging to the Society of Free Gardeners.

By Bro. JOHN T. THORP.

GRAND STEWARD'S APRON, of about 1810-13. This is about 15in. broad by 10in. deep, with a curved flap. It is particularly interesting as while two pieces of ribbon with silver fringe appear from below the flap, one end of the waist ribbon still has a similar fringe, from which the others were undoubtedly derived.

By Bro. SEYMOUR BELL.

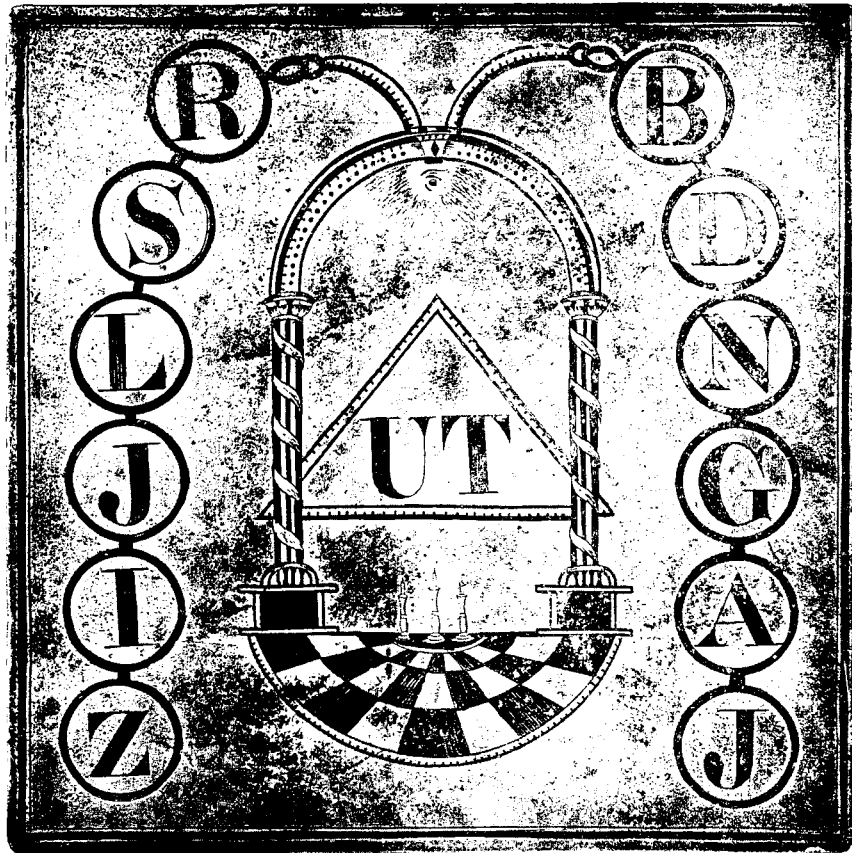
Engraved List of Lodges, 1757.

A hearty vote of thanks was unanimously passed to the brethren who had lent objects for exhibition, and who had made presentations to the Lodge Library and Museum.

Bro. J. C. BROOKHOUSE read the following paper:—



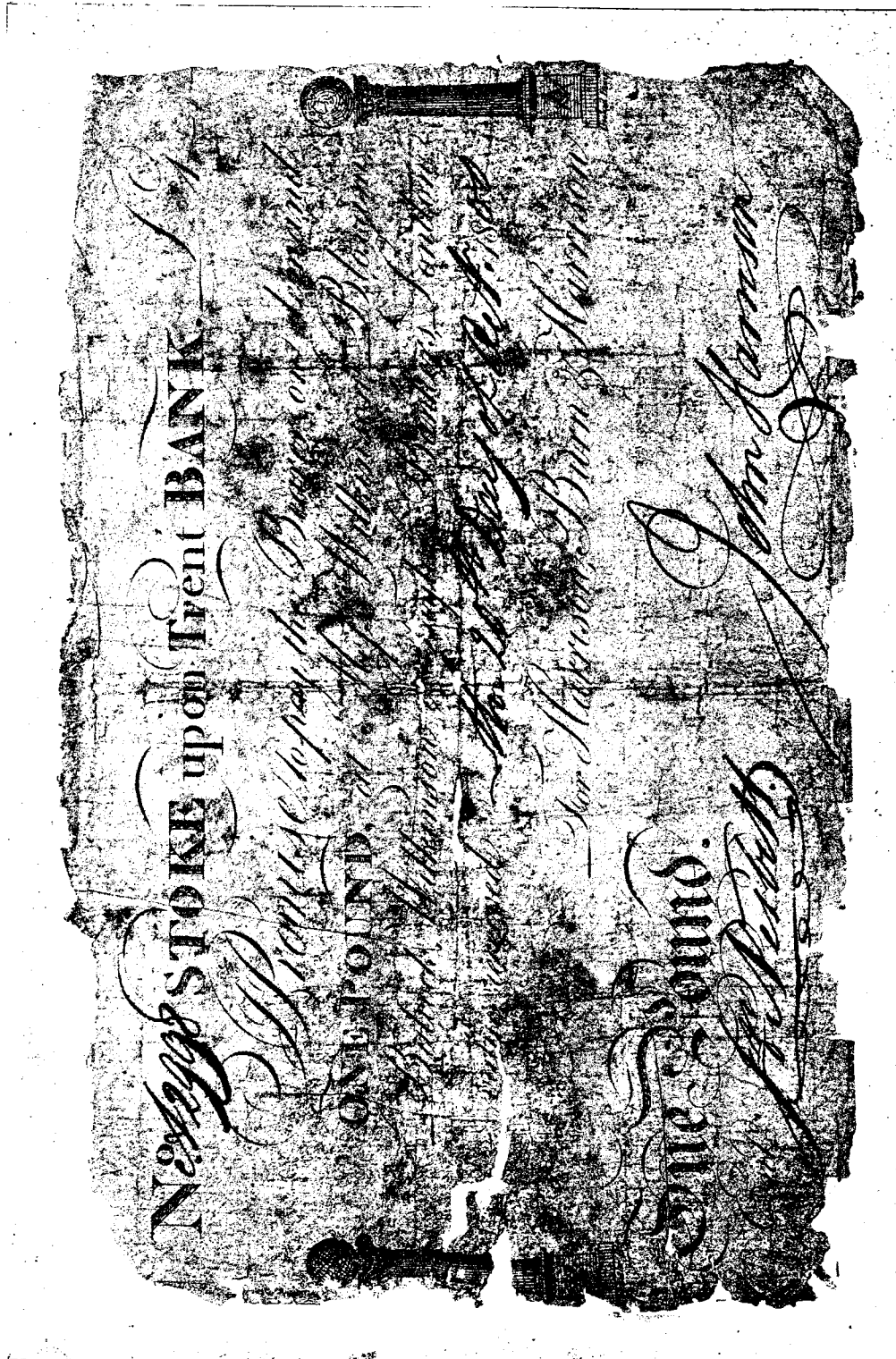
POWDER HORN, exhibited by Bro. S. J. Fenton.



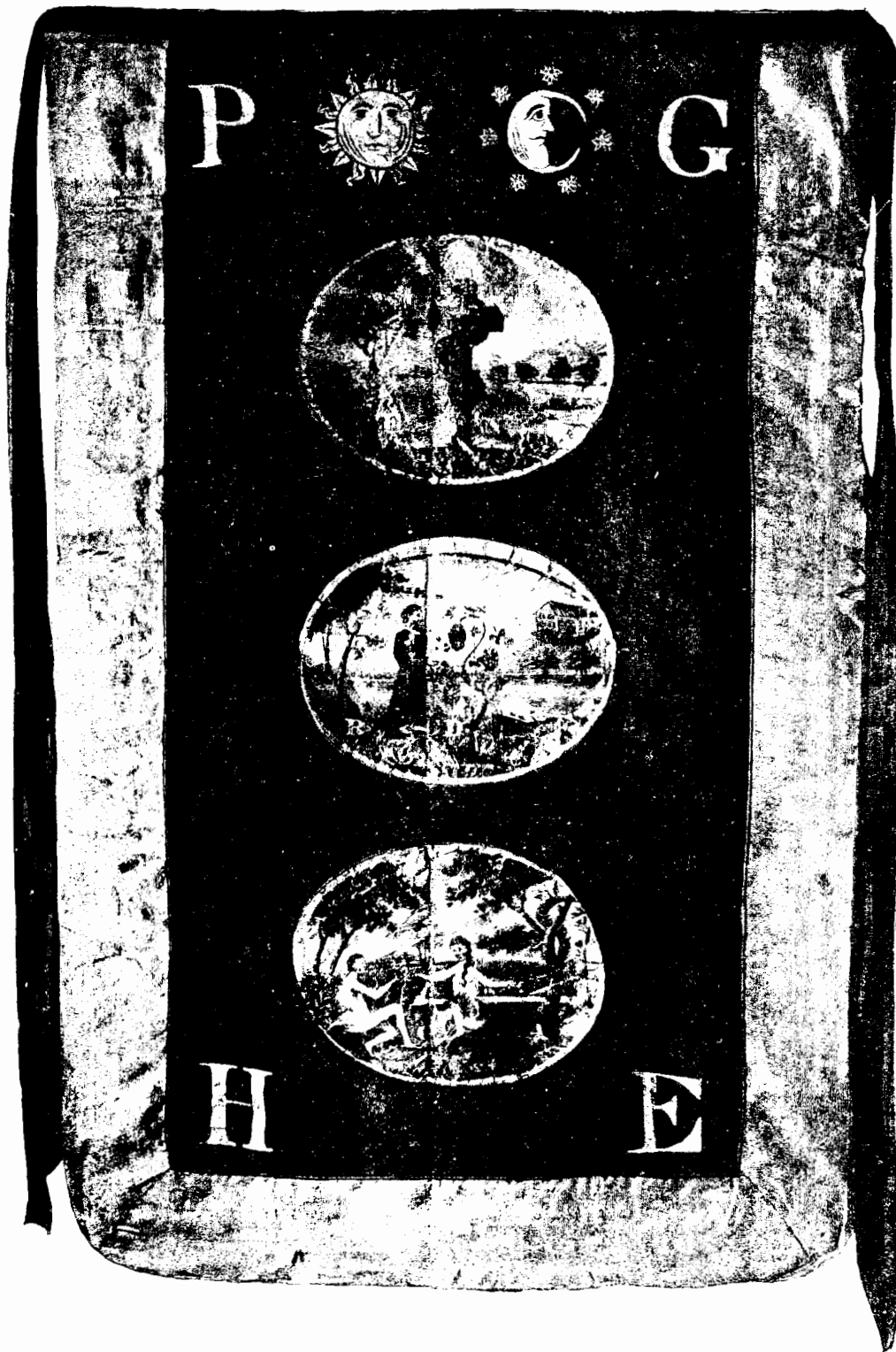
BRASS PLATE about 7" square, exhibited by Bro. E. W. Donovan.



BRASS PLATE about 5½" by 4", exhibited by Bro. E. W. Donovan.



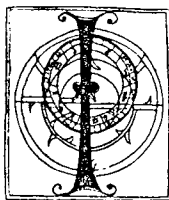
ONE POUND BANK NOTE, exhibited by Bro. Meyrick W. Heath.



APRON OF FREE GARDENERS.
Exhibited by Bro. Harry J. Horton.

THE GOOD SAMARITANS OR ARK MASONS IN POLITICS ; WITH A NOTE ON SOME OF THEIR MEMBERS.

BY BRO. J. C. BROOKHOUSE, J.W., 2693.



IN reading a book upon the History of English Local Government some time since, I found a reference to Masonic influence being exercised in a Borough election at Ipswich, and as the author gave his authorities I was able to follow up the reference. But before I proceed with it, let me say that in the days of corruption the County of Suffolk gave pride of place to none, for I have found that, before the Reform Bill, *nine* individuals sent to Parliament thirteen out of the fourteen Suffolk Borough members, and the Victoria County History tells us that "a convenient frigate would appear just before the election and press those who were likely to vote for the rival candidate," and that "one alderman of Dunwich had a factor at Wapping who paid men to become freemen and then secured their vote, though they had never seen the town. The same official was said to carry the Common Seal of the Borough in his pocket, and to give the oath of a freeman when and where the fancy seized him." Then I may add that at Ipswich every office, post, or appointment, seems to have been elective, from that of Town Clerk down to Water Bailiff and to Master of the Workhouse. So that I have seen it stated that in the days before the Reform Bill no freeman of Ipswich need either work or starve.

Now let me turn to the reference. On pages 116 and 117 of *The History and Description of the Town and Borough of Ipswich*, by G. R. Clarke, 1830, there is a paragraph which for its vivid description of an old time election, coupled with its story of a side degree in the eighteenth century, is perhaps worthy of being brought before a wider public than that which now reads Clarke's book. It runs as follows:—

On the 17th of June, 1790, seventy-four freemen were admitted, and ten more the next day. On the 18th of this month, four candidates were put in nomination as members for the borough; when a poll was demanded, and, after several votes had been rejected, on both sides, by the returning officers, the numbers were as follow:—

William Middleton, esq.	299
Charles Alexander Crickitt, esq.	312
Sir Jno. Hadley D'Oyley, bart.	323
George Rochfort, esq.	243

whereupon C. A. Crickitt, esq., and Sir J. H. D'Oyley, bart., were declared duly elected: and here we have the unusual occurrence, at Ipswich, of one blue and one yellow member. This was about the period of Warren Hastings' trial, and it was alledged that his wealth was not spared in

endeavouring to procure the return of as many of his favourers as possible into parliament. A great deal of money was spent at this election. Sir John D'Oyley, the personal friend of the governor, had just returned from India with a handsome fortune; and he, in a most honourable manner, paid off the debts of his deceased father, who had but a very small estate: this praise-worthy conduct added much to his popularity, and a stratagem was resorted to that tended greatly to secure the freemen in his favour:—a person of the name of Noah Sibley, a man of some parts and oratory, established a club or society, at a house in St. Clement's, purporting to be a particular branch of freemasonry, called the Good Samaritans, or the Ark Masons: the oath of introduction was binding upon every member to unite together in brotherly love and friendship, and to assist each other as much as possible on every occasion: the young freemen in particular were artfully seduced and wheedled to enter as members into this fraternity, and, as Sir John D'Oyley was a brother Samaritan, they became bound by their oath to support him: their public exhibitions were attended with much ceremony in their various processions through the different streets of the town, when a model of Noah's Ark, and a variety of insignia and banners were displayed, and bands of music played before them; and every evening, for a considerable length of time, this society celebrated their midnight orgies with great spirit and festivity; and, doubtless, it was the means of placing Sir John at the head of the poll. Much rioting and confusion prevailed during this severe contest, and, unfortunately, a man of the name of Taylor lost his life by a blow which he received in a scuffle near the Bowling Green; and we are happy to say, that this is the last act of bloodshed we have to record at an Ipswich election.

I transcribed the above and laid it aside until I should have an opportunity of learning more about this Society and its members, Sir John D'Oyley¹ with his admirable electioneer, Noah Sibley, and now I venture to submit the result to Quatuor Coronati readers.

In order to try and find some local reference to this society at Ipswich, I made a careful search through the *Ipswich Journal* for 1790, from the beginning of the year until after the election, and I found no references whatever to the Ark Masons or to Sibley unless the following is pertinent. In the issue of Saturday, March 20th, there appears

A Caution to Freemen. It is difficult to say to what perfection the art of swindling is arrived; several parties are now travelling the country, with a specious pretence of making interest for some unknown candidates, in the different boroughs in the Eastern and Western parts of the Kingdom; they begin with the pretence of instituting some beneficial society and profess the greatest disinterestedness; but when they have gained the confidence of as many persons as they think will answer their purpose, they contrive to collect and carry off a booty, and are heard of no more. These gentry seldom visit the North, as they find the air, even in this mild season, too keen for their purpose. Publicans are desired to be particularly cautious.

Then on the following Saturday, April 3rd, the advertisement soliciting votes for Sir John D'Oyly was inserted.

¹ The name is correctly spelt D'Oyly, just as Sibley should properly be Sibly.

The identity of the society of which Bro. Sibley was a member is shewn by a letter which appeared in the *Monthly Magazine* for December, 1798 (vol. VI., page 426), in the following terms (there is another letter in the *Monthly Magazine* for October, 1798, on the Royal Arch, which is perhaps worth mention in passing).

To the Editor of the Monthly Magazine.

Sir,

With your leave, I will here resume the subject of the abuses of Free Masonry, which is a subject, indeed, more fertile, than either pleasant or useful. There is, however, some curiosity in it; and, therefore, my lucubrations thereon will be amusing to some of your readers.

While almost all other societies have been rationally improved in their principles, the innovations which have got into this, have absolutely disgraced the order by their absurdity and their childishness.

As a proof of this, I shall now present you with a faithful account of one of the new degrees in Free Masonry, and which has not, I believe, been noticed by any writer on that subject.

The brothers of this institution are distinguished by the high-sounding appellations of "The Fraternity of the Royal Ark Mariners, Mark, Mark-Master, Elected of Nine, Unknown, Fifteen, Architect, Excellent, and Super-Excellent Masons," &c &c.

You must observe, that they profess themselves to be followers of Noah (and in *ONE* respect they doubtless are so. Vide Genesis ix. 21.); therefore they call themselves Noachidae or *Sons of Noah*. Hence their president, who at present is Thomas Boothby Parkyns Lord Raneliffe, is dignified with the venerable title of *GRAND NOAH*, and the lodge where they assemble is called the *Royal Ark Vessel*.

These brother mariners wear in lodge time a broad sash ribbon, representing a rain-bow, with an apron fancifully embellished with an ark, dove, &c.

Among the other rules of this society, one is, "That no brother shall be admitted to enter as a mariner on board a Royal Ark Vessel, for any less sum than *ten shillings and sixpence* for his entrance; of which sum *three shillings and sixpence* shall be paid to the Grand and Royal Ark Vessel for his registry, and the residue be disposed of at the discretion of the officers of the vessel."

Their principal place of meeting in London, is at the Surry Tavern, Surry-street, in the Strand. It is not in my power to entertain your readers with extracts from their *elegant, learned, and scientific* lectures. If they have any traditionary notices respecting the antediluvian state, the primitive language, or the original peopling of the different regions of the earth, it is a thousand pities they do not communicate such inestimable treasures to the world, for the clearing up the perplexing doubts and difficulties which attend those recondite subjects.

However, it is in my power to make some of your readers smile, at the exquisite poetry of these Noachites, and I shall then leave the venerable fraternity to vindicate the antiquity and excellence of their order from the charge of imposture and folly, which many will be disposed to think it deserves.

One of their principal poets is Brother Ebenezer Sibley,¹ who is a doctor of physic, and an astrologer to boot, but I am apprehensive, that if his medical and sidereal knowledge does not exceed his skill in harmony, little faith will be put in his prescriptions, or his predictions. But let our worthy Noachite speak, or rather sing, for himself and his fraternity !

“ They entered safe—lo ! the deluge came on,
And none were protected but masons* and wives,
The crafty and knavish came floating along,
The rich and the beggar of profligate lives :
It was now in woe,
For mercy they call,
To old Father Noah,
And loudly did bawl,
But Heav’n shut the door, and the ark was afloat,
So perish they must, *for they were found without !*”

There is, doubtless, something affecting and tragical, in this composition ; but another of their lyrists endeavours to imitate Anacreon : with what success let the following stanza evince :

Let us drink our wine to make our hearts glad,
And not, like old Noah, get drunk and be mad ;
Lest, like him, we may fall on our backs and expose

* * * *

To leave joking ; what can be more profane and ridiculous, than to turn the scripture histories into jovial songs, especially by a set of men who call themselves after the name of the patriarch, whom they here treat with contempt ?

Upon the whole, Mr. Editor, you will clearly perceive, that while Free Masonry consists of such trifling follies as this, no legitimate government need be afraid of its producing a revolution. Men who can delight in such absurdities must make wretched politicians or philosophers. Such institutions may indeed be productive of bad consequences in any country, by encouraging a fondness for silly speculations and frivolous pursuits.

I wish that those Freemasons who have a regard for true knowledge, virtue, religion, and the interests of their country, would lay these things to heart, and set themselves to clear away the rubbish which defiles and loads the building. By so doing they will do good service to the society, and herein they shall have the cordial assistance, as they have the good wishes, of their and your

Humble servant, Z. H. J.

*With Brother Sibley’s (and the Grand Noah’s) leave, I should suppose that these venerable and ingenious builders of the ark ought rather to be called *carpenters*, or *shipwrights*, than *masons* ; but perhaps they will plead as an apology for adopting that appellation, that Noah was commanded to *pitch*, or rather, as the Hebrew expresses it, *plaster* the ark. Gen. vi. 14. But this kind of *plastering* is very different from mason’s work, so called. I am afraid, then, that the modern Noachites have no grounds for calling themselves Masons.

¹ Whose identity with the Noah Sibley of the above abstract I will shew later.

And a search through the *Freemasons' Magazine* has brought to light the following further references to the degree:—In 1794 (vol. III. p. 147)

“Aug. 16. Being the birth-day of his Royal Highness the Duke of York, it was celebrated with all the honours of Masonry by the Order of *Knights Templars* resident at London, united with the Society of *Antient Masons* of the *Diluvian Order*, or *Royal Ark* and *Mark Mariners*, assembled at the *Surry Tavern* in the Strand, by summons from Thomas Dunckerley, Esq. Grand Master and Grand Commander of those United Orders.

An elegant supper was provided, and the Grand Master gave the following toasts: The King and the Craft—The Prince of Wales, Grand Master of Symbolic Masonry—His Royal Highness the Duke of York, with a *thrice hearty* wish that His Royal Highness may be blest with health and happiness, and long remain a *terror* to the enemies of Great Britain—The Duke of Clarence, Grand Patron of Royal Arch Masons—Prince Edward, Grand Patron of Knights Templars—The Queen, Princesses, and all the Royal Family—The Duchess of York—Earl Moira and Sir Peter Parker—Lord Howe, and the wooden walls of Old England—Thomas Dunckerley, Esq. Grand Master of the United Orders.

The United Orders unanimously resolved that they would provide themselves with arms and accoutrements, in order to defend our country against the enemies of our happy constitution. The day was passed with that harmony and conviviality peculiar to Masons, and the Grand Chapter closed at eleven in the evening.”

Bro. Sadler has very kindly unearthed from his scrap book two songs, both of which are headed, “An Ark Masons Song,” composed by Bro. E. Sibly, D.G.N. (Deputy Grand Noah), one of which contains the verse quoted above. I have added them as appendix to this paper.

At Mark Masons' Hall I understand that there are no records of Sibly, or of Sir John D'Oyly.

The best particulars of Sir John's career are to be found in “The History of the House of D'Oyly,” by W. D'Oyly Bayley, 1845 (published in two parts, the branch of the family which our subject represented appearing in part 2), and there a pathetic story is unfolded of how Sir Edmund D'Oyly, the 4th baronet, was shamefully choused of his estate, so that his cousin, Sir Hadley, a country clergyman, Vicar of Thaxted, succeeded to a baronetcy, “without, however, an acre of land annexed,” and resided at Ipswich “till his death, leading the quiet uneventful life of most clergymen. . . .” “He only enjoyed his title a year; for, dying at Ipswich, *æt* about 60, 27 June 1764, “much in debt, he was interred 1st July following at St. Helen's, Ipswich . . .”

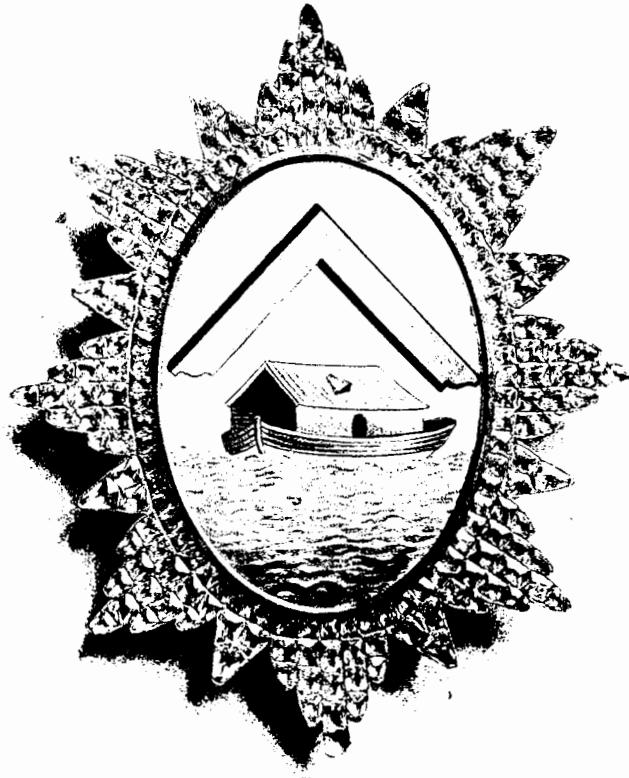
Sir John, who was ten years old at his father's death, was born in January, 1754, and “was early patronised by the Royal Family as were also most of his sisters,” (one was nurse to Princess Amelia,) “and was destined for a page of honour.” But he was sent to India, as “affording a better prospect for replenishing the empty “coffers of his family”; there Warren Hastings “became his most intimate “and kindest friend.” He was appointed Governor of Moorshedabad, married in 1780, and “in 1785, having amassed a handsome fortune, Sir J. H. D'Oyly

“ returned to England; and his first care, after his arrival, was to discharge the debts of his late father at Ipswich in Suffolk. This proceeding made him so popular at Ipswich, that that borough elected him one of its representatives in Parliament in the year 1790; and he sat M.P. for Ipswich during the trial of Warren Hastings, and proved himself one of his warmest friends and supporters.” Sir John must (apart from those midnight orgies with the Samaritans) have been a convivial soul, for we read that “after the acquittal of the Governor-General, Sir J. H. D'Oyly gave a sumptuous entertainment in honour of the event; invitations to which were sent by newspaper to Scotland and Ireland. In 1796, after a long-contested and expensive election, Sir John D'Oyly was once more returned M.P. for Ipswich; but on the dissolution he retired from parliamentary life . . . After the resignation of his seat for Ipswich, viz. in 1800, Sir John H. D'Oyly went with his wife and family to Ireland . . . He returned to England, however, in 1803,” and on his wife's death, 6th September of that year, “determined to re-enter the East Indian Company's Service, and accordingly set sail for India, with his daughters, in May, 1804, . . . leaving his son John Hadley D'Oyly under the guardianship of the Rt. Hon. Warren Hastings and his friend Mr. Henry Grant of Portman Square. Reaching India, Sir John D'Oyly was appointed Collector of Calcutta and of the 24 Pergunnahs; and afterwards held the office of Postmaster General. He also became a senior merchant E.I.C.S., Bengal Establishment, and thence remained in India until his decease, which event occurred at Calcutta, 13th January 1818, æt 64.” We learn that he sought out his relations and “caused them all to share with him the fruits of his East Indian toils, by obtaining several of them appointments in the E.I.C.S. and promoting them all whenever he had the opportunity; and, in fact, there are few of his family within the pale of a cognizable relationship, who did not owe much to this excellent and inestimable man.”

There are, however, two bad breaks on Mr. D'Oyly Bayley's part in this piece of biography. First, although no doubt the 1796 election was as “long-contested and expensive” as most elections of the period, yet Sir John D'Oyly could afford not to trouble about it; he was not then “once more returned M.P. for Ipswich”—indeed, according to Clarke's History he did not stand as a candidate. Secondly, the Parliament of 1796 was not dissolved in 1800; it lasted until 29th June, 1802. The author has, as his footnotes declare, relied on that delightful source, “family information.”

Sir Charles D'Oyly, the eldest son of Sir John, and who succeeded in 1818 to the title, was a prominent Mason in Bengal.

Noah Sibley presented some difficulty. I managed to refer to a Poll Book which was used in the Ipswich election of 1780 (I could not get hold of one for 1790), and there was no person named Sibley then a freeman. The *Dictionary of National Biography*, however, threw a good deal of light, for it appears that at the time of the election there were two brothers, Ebenezer and Manoah Sibly (the name is spelt without the e), sons of a Bristol mechanic, who were both of them occultists and authors. Manoah (1757-1840), who *primâ facie* would seem to be the likeliest of the two, was taken from school on the death of his mother when he was eleven, and “thenceforth pursued his studies unaided. Before he was twenty he was able to teach Hebrew, Greek, Latin, and Syriac, as well as shorthand, and published ‘*A Critical Essay*’ on the Hebrew text of Jeremiah xxxiii. 16. On 7th May 1780 he married an orphan named Sarah, two years older than himself, and opened a bookshop. The business was chiefly managed by his wife, while Sibly himself set up a school,



JEWEL OF SIBLY'S ROYAL ARK MARINERS.

From the original in the Irwin Collection in the Museum of the Grand Lodge of England. The Jewel is 6in. by 5½in. over all. There are five other similar enamelled jewels in the collection, also connected with Sibly's organization. They are rather smaller, and have only the oval frame set in paste, without the rays. They bear as emblems, in addition to the Ark, the Square. Level, Plumb-rule, Crossed Keys, and Crossed Pens respectively.

“studied books on alchemy and astronomy, and for a time was employed as a short-hand reporter in the law courts. In 1787 he embraced the tenets of the Swedenborgians, and soon became known among them as a preacher. He accepted the charge of a congregation in 1790, and, after several migrations, a permanent place of worship was built for him in Friars Street, near Ludgate Hill, in 1803. In 1797 he obtained a situation in the Bank of England, which gave him increased leisure for his ministerial duties,” and he remained an officer there until a few months before his death. He is said to have “had a large share in preparing the liturgy of the New church.”

But it was his brother Ebenezer who is identified as the electioneer. He is described in the *Dictionary of National Biography* as follows: “(d.1800), astrologer, was the son of a mechanic and brother of Manoah Sibly. He early devoted himself to medicine, and more especially to astrology. He studied surgery in London, and on 20th April 1792 graduated M.D. from King’s College, Aberdeen. In 1790 he was residing in Ipswich, and distinguished himself at the general election by his exertions on behalf of Sir John Hadley D’Oyly, the whig member.” He was the author of several medical and astrological works.

Davy’s *Suffolk Collections* (Brit. Mus. Additional MS., 19166, folio 396, referred to in D.N.B.) adds a little information and concludes the matter. “Ebenezer Sibly living 1790 died 1800. Of this individual I have met with no particulars, except that in the Year 1790, he was for some time resident at Ipswich, for the purpose of assisting in support of the interest of the Yellows, or Whig party, in the then approaching election of Members for the Borough.” Davy also quotes from the *Ipswich Journal*, January 14th, 1800. Lately died in London, Dr. Sibly, better known here, by the name of Father Noah, from the conspicuous part he took in Sir John D’Oyly’s election.”

The masonic careers of our subjects are very difficult to reconstruct. An enquiry addressed to the two old lodges in Ipswich has brought a reply from the British Union No. 114, whose secretary tells me that he has carefully looked through the Minute Books, which were in those days kept as presence books also, from December 1786, to December 1791, and from February 1792 to June 1805, but he could not find any mention of the names. They are not noted as visitors and he has not seen their names anywhere as having attended any Lodge during the period mentioned in those two books. He has very kindly promised to make some further enquiry for me, and I hope that this may result in something further being discovered.

Sibly, however, is described as D.G.N. (Deputy Grand Noah) in the heading to his songs; the Ark Mariner Jewels in the Irwin collection at the Grand Lodge Museum are stated by Col. Irwin in the MS. catalogue to have belonged to him; and he was exalted in the Caledonian Royal Arch Chapter No. 2, in April, 1799, but the number of his Craft Lodge is not given.

But Sibly does appear in curious circumstances, and we can get some further help from the books of which he was the author.

The earliest which I have been able to find in the British Museum is “in the year of masonry 5784,” which is the date of the original dedication of a book entitled “*A new and complete illustration of the celestial science of astrology* by the late E. Sibly, M.D., F.R.H.S., 12th Edition, London. 1817.” In the foreground of the frontispiece (Jas. Roberts *Sculp*) is a square and compasses with a sextant and lens. The dedication is written from Portsmouth Common in the year of masonry 5784.

“To the Ancient and Honourable FRATERNITY of FREE and ACCEPTED MASONS.”

GENTLEMEN AND BRETHREN,

The Antiquity of your excellent Fraternity, the universality of its plan, and the moral rectitude and purity of its design, claim a decided pre-eminence over every other Bond of Society into which mankind have ever formed themselves for the mutual welfare and happiness of each other. The nobleness of soul which first prompted to its institution, and the benevolence of heart which has ever since prevailed throughout all its members, will remain a subject of lasting admiration!

To you, therefore, as the promoters of liberal sentiment, and the guardians of every useful science, I commit this venerable pile of ancient Astrology; a fabric obviously constructed by the Great Architect of the World, primeval with the Ordination of Nature, and inseparable from one of the grand subjects of your official contemplation.

This science, by being little known, and less understood, may meet with censure and disapprobation from that description of learned, as well as of illiterate, men, whose rule of faith uniformly keeps pace with their own arbitrary conceptions. But the dispassionate part of mankind, with every good Mason, will candidly weigh the evidence “by the balance of the Sanctuary,” and reserve their sentence till after a fair and impartial trial.

Sheltered, therefore, under the wing of your fraternal regard, and patronised by every sober admirer of the secret works of Nature, I shall attempt to lay the Foundation-stone of an illustrious Building, sacred to Urania, upon which some more able and ingenious Workman, sanctioned by your patronage and protection, may hereafter raise the edifice to out-top the skies, and, like Jacob's ladder, pierce the starry regions, leading the intellectual faculties of the soul to the most sublime contemplations of God and Nature.

I have the honour to profess myself, with unequivocal attachment and esteem,

GENTLEMEN,

Your Accepted Brother,

And faithful Servant,

E. SIBLY.

PORTSMOUTH COMMON,

In the Year of Masonry 5784.

The author's preface to the new edition contains nothing masonic and is addressed from No. 1, Upper Titchfield-street, Cavendish-square; in it he refers to “predictions foretold upwards of seven years ago now actually fulfilled.” It is undated.

It may be noticed that there is here no reference to any side degree.

Next we get *Uranoscopia*. *Uranoscopia* bears no printer's or publisher's name and no date, but the plates are marked *Sibly Del* or *Sibly Invt. Ames Sculpt. Bristol*. The frontispiece contains a portrait of “E. SIBLY ASTRO-PHILO Author of the Complete Illustration of the Celestial Science of Astrology.”

Then we have an undated work called *The Medical Mirror, or Treatise on the Impregnation of the Human Female shewing the origin of diseases and the principles of life and death*. By E. Sibly, M.D., F.R.H.S., of Titchfield-street, Cavendish-square.



FRONTISPIECE to *Uranoscopia*, undated, but certainly earlier than 1792, when he took his M.D.



PORTRAIT OF EBENEZER SIBLY,
from his *Illustrations of the Occult Sciences*, 1796.

2nd Edition. No date, but the M.D. dates it as after 1792. The preface here contains the following expressions: "*The uncomplaining seaman . . . and the poor soldier . . . are surely the first objects of medical care and comfort. Their perilous situation . . . urges us to seek the balmy oil of the good Samaritan to heal their bleeding wounds.*"

After this "*A key to physick and the occult sciences forming an interesting supplement to Culpeper's Family Physician.*" By E. Sibly, M.D., F.R.H.S. London, no date, ? 1794. Some plates as in *Medical Mirror*.

In the left hand bottom corner of the frontispiece there appears the 47th proposition complete. The dedication to the key to Physick is addressed "to the numerous subscribers to my former works," and concludes "Your much honoured Brother, Friend, and Servant, E. SIBLY." It strongly recommends a "Solar Tincture" and a "Lunar Tincture" as specifics for almost all illnesses that flesh is heir to.

In the same year he edited "*Culpeper's Herbal*" (on the title page of which he described himself as "M.D. Fellow of the Harmonic Philosophical Society at Paris, and author of the Complete ILLUSTRATION of ASTROLOGY") and dedicated it to "Thomas Dunckerly, Esq., Provincial Grand Master of the Ancient and Honourable Fraternity of Free and Accepted Masons of Dorset, Essex, Gloucester, Somerset, Bristol, Southampton, and the Isle of Wight." In this dedication he addressed Dunckerly as "Sir" and, after claiming his patronage as "Head of many respectable Lodges of free and accepted Masons, whose Care it has been to cherish a Contemplation of the deep mysteries of Nature, from Time immemorial," points out that the work contains "an ample store of Precepts whereby the blessings of Health might be universally dispensed, and the happiness of Mankind more permanently secured; to promote which is the leading Feature of masonic Principles." He concludes in these words, "I am, Sir, Your most humble and devoted Servant, E. Sibly." and dates the dedication from "No. 1 Upper Titchfield-street, Cavendish-square, London, In the Year of Masonry 5798" or 1794. This dedication seems to contain nothing masonic; he uses no masonic terms, does not describe himself as brother, yet there occurs a remarkable passage that the work will "dawn forth with accumulated Lustre under the Shield of your Arm; which, like that of the good Samaritan, is ever reached out to administer Comfort and Relief to your afflicted Fellow Creatures." Here are the good Samaritans again.

In 1796 we have the *Magazine of Natural History*, 7 volumes, by E. Sibly, M.D., F.R.H.S., but there is nothing masonic about it, and then I think we should again turn to the two volumes of *The new and complete illustration of the Celestial Science of Astrology* (at the British Museum, vol. I., is the 12th edition, 1817, and vol. II., the 11th edition, 1813). There vol. II., which has no preface or further dedication, is stated to be by "E. Sibly, M.D., of the King's College in Aberdeen; and Fellow of the Harmonic Philosophical Society in Paris," and contains a frontispiece portrait of "E. Sibly, M.D., F.R.H.S., Member of the Royal College of Physicians in Aberdeen," and, below the portrait, a vignette of a person who has alighted from his horse and is attending (pouring in oil and wine?) to an injured man lying on the roadside, an eighteenth century Good Samaritan. The first nativity in the Second Volume is that of Mr. George Witchell, Master of the Royal Academy at Portsmouth, and an Astronomer.

Beyond this the British Museum has an undated manuscript letter addressed to General Rainsford, Soho Square, in the following terms:

Dear General.

The tryal is not as yet come on concerning the book called Rotalo invented for the Lottory at Rome by T.M.N. but as it would

be highly serviceable to my Cause if a printed Book is in existance will feal myself much obliged if you General will be so kind to take an oppertunity and look for your Copy between this and Friday as on that Morning my Brother the Minester will do himself the pleasure of waiting on you to see it as he is one of my witnesses.

I am dear Sir

Yours truly

E Sibly M.D

Nº 40 New Bridge
Street,
Ludgate Hill.

We may trace Sibly a little further by the old Directories. In Wilke's *Directory to the Nobility*, etc., 1793, we find Ebenezer Sibly, Student in physic and the occult sciences, 12, Grafton Street, Tottenham Court Road. In Boyle's *Court Guide*, 1796-7-8, Dr. Sibly appears at 1, Upper Titchfield Street, but is omitted in 1799—I believe that the issues, if any, for 1793-4-5 are not in the British Museum. In the *City Companion to the Court Guide* for 1800, Dr. Sibly's address is given as New Bridge Street, City, but in the detailed list of householders in that street he does not appear—the issue for 1799 is missing.

His Will and Codicils, wherein he is described as “of New Bridge Street, Blackfriars, in the City of London, Doctor of Physic,” give us a few more particulars of his family and interests. The Will bears date “the day of 1799,” and the Codicils in June of that year; they were proved in December, dating his death 1799 and not 1800 as in the D.N.B. The Will recites that he had the sole right of selling, under letters Patent, the Solar Tincture, and that he was the proprietor of the Lunar Tincture and powders, and that Mr. William Barnett had bought for £500 a partnership with him as to one eighth part of the profits to arise from the sale of the Solar Tincture—Sibly tells us that he had been compelled to raise money to extend the sale of these medicines—and not only had he sold a share to Barnett but he had also borrowed £556 from Mr. Saffell (whom he appointed one of his executors) who had thereupon also become a partner as to one eighth of the profits to arise from the sale of the Solar Tincture and the Lunar Tincture and powders. The executors to the Will were Mr. Charles William Saffell of Bridge Street, his partner, and his brother Manoah Sibly and after leaving his library to Mr. John Richard Saffell he gave all his interest in the medicines and all his other property to his executors in trust to pay half the profits arising from the medicines to Mr. Saffell “if he should continue to carry on the business of selling them to the best advantage.” For the other half of the profits Saffell was to account to Mr. Joseph Chamberlain, of Portsmouth, Druggist, who should certify balances, which were, however, to remain in Saffell's hands until his, Sibly's, daughter Urania came of age or married, when it was to go to her subject to certain legacies. If she died under 21 unmarried, it was to go (after some legacies) to the children of his brothers Manoah and Job. Mr. Chamberlain was appointed the guardian of the daughter. Dr. Sibly does not omit to mention his wife Charlotte Thomas Sibly; he recites that he has for some years been living apart from her and he leaves her one shilling, which he directs his executors to pay to her if she shall demand it. The estate was sworn under £2000, but this would not include any realty. Probate was granted (December 13th, 1799), to Saffell, Manoah Sibly having renounced.

One would like to know whether Saffell was any relation to Thomas Saffold at the Black Bull and Lillie's Head, Blackfriars, who was a physician and astrologer, and died in 1691.

We can therefore reconstruct his movements to some slight extent as follows :—

In 1784, he was a Mason and living at Portsmouth.

In 1790, he had taken the Good Samaritan or Royal Ark Mason Degree and was at Ipswich.

In 1792, he was at Aberdeen to take his Doctorate, and in the same year he was in London, at 12, Grafton Street, Tottenham Court Road.

In 1794, at 1, Upper Titchfield Street, where he remained until 1799.

In 1799, at New Bridge Street (presumably No. 40, whence the undated letter was sent, but there is no No. 40 in the streets section of the Directory). In this year he was exalted in the Royal Arch Degree, and towards the end of this year he died.

His progress is also indirectly, but, I think, interestingly shewn by a comparison of two portraits of him, one the earlier in *Uranoscopia* and the other later in the *Illustration of Astrology*; in the former we find a lean, hungry individual, while in the latter he has become portly, suave, and plausible looking.

The letter to General Rainsford is interesting but I have not been able to find the cause which is alluded to; the letter was sealed with a large seal bearing per pale azure and gules a griffin passant between three crescents argent—the arms of SYBLY, which also appear beside his portrait in the frontispiece to the *Illustration of Astrology*.

The Surrey Tavern, Surrey Street, Strand, which appears to have been the London meeting place of the fraternity, has left no trace behind that I have discovered. Lane's list of lodges says that the Old Kings Arms Lodge, now No. 28, met there from 1789 to 1790, and the Old Union, now No. 46, from 1796 to 1800, and Boyle's *View of London* 1799 gives a list of (Freemasons' Lodges) Royal Arch Chapters including No. 2 Caledonian Chapter which met there also. There are no records or documents at the Westminster Town Hall to throw any light on its precise situation nor do the Collections of Prints at the Guildhall or the Crace collection at the British Museum give any assistance. An inquiry of the Town Clerk at Ipswich as to whether it would be possible to trace the old house in St. Clements brought a reply that the old rate books, etc., had been destroyed.

Lord Raneliffe (born 1755, died 1800) only appears here incidentally as Grand Noah of the Society, but his portrait formed the frontispiece to the October, 1796, *Freemasons Magazine*, where he is described as "The Rt. Hon. Thos. Boothby Parkyns, Lord Raneliffe of Ireland. Supreme G.M. of Kt. Templars and G.M. of Royal Arch Masons, &c., &c. V.P. of the S. of A. F.R.S. F.A.S. &c., &c. & M.P. for Leicester."

A biographical sketch of him forms part of the same issue. We are told that

"Lord Raneliffe received a learned education; for which he was well qualified by his abilities. Nature has endowed him with a clear, acute, and strong understanding. His acquirements, useful and ornamental, are great, and fitted to adorn a high station. He is an excellent classical scholar, has a masterly knowledge of history, politics, and the subjects connected with these; and is peculiarly well versed in the history of his country. Besides those branches which he knows as a general scholar, he is thoroughly conversant with the subjects, which it is the immediate business of a senator to comprehend and investigate, the politics of the times, in their various ramifications, internal and external.

His Lordship wants nothing but the inclination to make him an eloquent speaker, as he is a sound reasoner, and a well informed man. He, however, is not the only instance that talents and information do not always unfold themselves in public speaking. Speaking is very frequently rather a knack of ready utterance, than a fluency of well-digested, or well-directed, argument.

To the solid and useful endowments of ability and knowledge his Lordship has added the most pleasing accomplishments. He is a man of fine taste, naturally delicate, and habitually correct. His opinion in the fine arts is very highly respected. In music he displays not taste only, but impressive execution and forcible genius.

His Lordship, while Mr. Parkyns, came into the House of Commons. During two Parliaments he has been member for Leicester.¹ For some time Mr. Parkyns generally voted on the same side with Opposition; but when the consequences of the French Revolution became alarming in this Country, by the doctrine which it diffused, when the question ceased to be, shall this or that set of men be Ministers? but an alternative arose, shall or shall we not have a monarchy at all? Mr. Parkyns, in common with most of the men of property who had formerly dissented from Administration, resolved to strengthen the hands of Government. At that time men of patriotism and property were not satisfied, many of them, with civil exertions only in defence of their attacked and endangered country, but had recourse to military also. Men of fortune raised Regiments to assist in combating foreign or domestic enemies. Mr. Parkyns offered to levy a Corps; and by his fortune, together with his influence in his native county of Nottingham, and in the Town of Leicester, which he represented, soon completed that Regiment known by the name of the Prince of Wales's Fencibles.

In October, 1795, Col. Parkyns was created an Irish Peer, by the title of Baron Raneliffe. He was then absent in Ireland with his regiment. At his return, the famous Treason and Sedition Bills had been announced by Lord Grenville and Mr. Pitt in the two Houses. Lord Raneliffe, conceiving, as most others did, that seditious meetings had increased in an unprecedented degree, and risen to an unprecedented audacity, and therefore called for new and rigid restrictions, proportioned to the newness and flagrancy of the case, voted for the bill for preventing seditious meetings. Vicious ingenuity had produced acts not anticipated by the framers of the treason laws. Explanatory alterations became necessary to comprehend such and similar acts. For these alterations Lord Raneliffe, conceiving that legislation must be adapted to expediency, voted. Certain persons calling themselves freemen of Leicester, at a meeting held at a tavern in Cateaton-street,² expressed their disapprobation of the votes of his Lordship for the two bills, and endeavoured to stir up an opposition to his Lordship at the General Election. Presuming upon the support of these persons, and also on the absence

¹ M.P. for Stockbridge, 1784.

„ Leicester Boro, 1790.

„ „ re-elected after appointment as Lt.-Col. in the Army. 7 Feb. 1795.

„ „ 1796.

² Cateaton Street is now part of Gresham Street, London, E.C.

of my Lord, returned to the performance of his military duty in Ireland, a gentleman proposed himself as an opposing candidate. The event, however, shewed that the declaration of the persons who met in Cateaton-street, calling itself the sense of the Freemen of Leicester, was not so. The Freemen of Leicester returned Lord Raneliffe.

In his dispositions he is as aimiable, and in his manners as agreeable, as in his other qualities he is respectable. The best proof of this is the warm regard and affection of all those who know his Lordship.

“Those most do love him who do know him most.”

His Lordship is a middle sized man, with pleasing mild expressive features. He is very well made and active; rather slender than corpulent. In the whole of his deportment he has very much the appearance of a man of fashion.

Then, after particulars of his marriage and children, we come to the only reference to his Masonic activities, and the concluding paragraph runs:—

As a zealous Patron of the Order of FREEMASONRY his Lordship has ever been conspicuous, and is in well merited possession of its highest honours, as will appear from the description of his Titles annexed to the engraving of his Portrait which accompanies our present Number.

Masonically, beyond his Grand Mastership of the Knights Templars, he was Prov.G.M. of

Nottingham	1783.	
Derbyshire	1789	until 1792.
Rutland	1789	until 1798.
Leicester	1793	(his son being appointed in 1812).

and Prov.G.Sup. (R.A.) Leicester and Rutland, 1793.

Bro. Thorp, in the *Transactions* of the Lodge of Research, speaking of Lord Raneliffe as a Prov.G.M. of the province of Leicestershire, says “he does not appear to “have taken the slightest personal interest in Masonry in this Province during the “eleven years he presided over it, except on one solitary occasion, namely, being present “at an Emergency Meeting of St. John’s Lodge, Leicester, on April 27th, 1791, after “which he presented the set of silver jewels for the officers, which are still in use in that “Lodge.”

His Acting Grand Master in the K.T. Degree was William Hannam, Provost Marshal of His Majesty’s Guards, whose portrait, with a notice, appears in the November, 1796, *Freemasons’ Magazine*.

Lady Raneliffe, who died in 1797, aged 31, is the subject of a very curious notice in the *Gentleman’s Magazine*. After mentioning that she was married at 18, and was the mother of nine children in thirteen years, it states “With every elegance of person, “youth, riches, dignity, and mental accomplishments, in the highest degree refined and “cultivated; matched to a husband whose worth is equalled only by his benevolence; “nothing seemed to have been wanting to complete the happiness of the charming “woman whose loss we now deplore. Yet she was one more instance of the ill-placed “partiality of relations, who, in the moment of parental delusion, defeat the happiness “of a favourite child by throwing too princely a fortune in the capricious lap of “a giddy female.”

It is an incomprehensible piece of irrelevance, for nothing before or after explains it or hints at any trouble.

This note upon Lord Raneliffe—possibly the reference to his high authority upon art and music—had an immediate effect; in the next issue of the *Freemasons' Magazine* Bro. William Stokes bursts into print with a Cantata. Vol. vii., page 339.

A CANTATA,

By Brother William Stokes.

Recitative.

Silent the pipe had lain neglected long,
The Muse uncourted, and the Lyre unstrung;
Poetic fire sunk to a latent spark,
Till rais'd by *RANCLIFFE*—for its theme the Ark,
(That Ark to whom we all existence owe)
And gracious promise of the varied Bow.

Air.

When, in his Ark of Gopher-wood,
Noah rode buoyant on the flood,
O'erwhelm'd with sad despair and woe,
A guilty race sunk down below.
With blest Omnipotence its guide,
The mastless Ark did safely ride,
And on the Mount, from danger free,
Did rest the whole Fraternity.

Recitative.

The floods decrease; and now with joy are seen
The hills and valleys in their wonted green.
The altar smokes, the fervent prayer ascends,
And Heav'n, well pleas'd, to man's request attends:
The grand ethereal bow is form'd above,
Sure token of Beneficence and love.

Air.

Look round the gay parterre
Where fragrant scents arise,
And beauteous flow'rets there
Enchanting meet your eyes:
Delightful streak or shade
In native colours glow;
Yet is no hue display'd
That shines not in the bow.

In leafy umbrage green,
Sweet blows the violet;
And in the hyacine
With deeper blue is met:
How various are the shades
That in our gardens blow!
Yet not a tint's display'd
That shines not in the Bow.

The family history is curious in its rise and fall of fortune.

Thomas Parkyns, the 1st baronet, born about 1639, married, in or before 1662, Anne, daughter *and heiress* of Thomas Cressy. Major in the Army, of Fulsby in Kirkby-on-Bain, Lincoln. He was created a baronet 1681, and died 1684.

His son and heir, Thomas Parkyns, born 1662, married 1686 Elizabeth, daughter *and heiress* of John Sampson, of Beason, Derby, who was son *and heir* of John Sampson, Alderman of London. He died 1741.

His son and heir (by a second marriage) Thomas Parkyns, born 1728, married his great niece, Jane, daughter *and heiress* of Thomas Parkyns, of Wimeswold, county Leicester, and after her death married again. He died 1806.

His son was Lord Raneliffe, who married *the heiress* of Sir William James, of Eltham, Kent, and died in 1800.

The peerage and baronetcy both descended upon Lord Raneliffe's son George, second Baron Raneliffe, born 1784, one of whose sponsors was Prince George, afterwards George IV. On his grandfather's death he came into an unencumbered property of £21,000 a year (*Gentleman's Magazine*, October 1807.) He married in 1807, but separated from his wife 1815, and died in 1850, leaving all his property to Mrs. Burt, who had been his mistress for the last 20 years of his life. There was a scene at the reading of his will. (*Gentleman's Magazine*, 1850). He was succeeded in the baronetcy, but not in the estates, by his cousin and heir male.

BRO. HENRY SADLER said:—

I have no intention of offering anything in the nature of criticism on the interesting paper to which we have just listened.

Ark Masonry is to me almost a sealed book—as I have never identified myself with that Society.

My present duty, and it is a very pleasing one, is to move that a hearty vote of thanks be given and recorded on our minutes to Bro. Brookhouse for the entertainment he has afforded us, and for the trouble he has taken in collecting and in bringing under notice so much information relating to a Society which, although not strictly speaking Masonic, may yet be considered an off-shoot of Masonry. Whatever tends to shed light on the early transactions of the little known branches or off-shoots of our Ancient Order cannot but be highly appreciated by Masonic students of the present day, more especially by the members of this Lodge. Bro. Brookhouse has not been able to tell us much relating to the career of Sibly in Craft Masonry. Fortunately I am in a position to state that he was initiated in 1784, in Lodge No. 79 of 'Ancient' *régime* at Portsmouth, and that in 1789 he was a Founder, and, indeed, the first Master of No. 253, in London, under the same Constitution, now the Lodge of Joppa No. 188.

In 1793 he was exalted in No. 240 of the Ancients, and was either re-exalted or joined the Caledonian Chapter, No. 2 of the Moderns, in 1799, so that, like a good many other Brethren of that period, he probably belonged to both sides, although up to now, I have been unable to identify him as a member of a Lodge under the 'Modern' sanction.

I now beg formally to move the vote of thanks to Bro. Brookhouse.

Bro. SIMPSON said:—

I have much pleasure in seconding the motion. This is one of a series of papers, all interesting and instructive, on various Societies connected in some way with Masonry. The Bucks, the Gregorians, and the Gormogons have already been dealt with and we have also had most excellent papers on "Mock Masonry." In the paper to-day we come across a Society interfering in politics, and as the Ark Masons seem at some time to have been patronised and supported by such an excellent Mason as Thomas Dunckerley, the political connection must not be passed over without consideration. It is said that in some Continental countries, measures have been forced into law by the influence of the Masons. We hope this is not the case. Needless to say such a state of affairs could not be possible in this country.

There is one point which I may mention, as perhaps it may assist Bro. Brookhouse in identifying the position of the Surrey Tavern in the Strand. In the middle of the eighteenth century there was a commission appointed for the regulation of Hackney coachmen in "Surrey Street next the Surrey Tavern." This is the only mention of the Tavern that I have been able to find. Churchill, in his Satire, *The Ghost*, 1762, makes allusion to the Hackney coachmen.

Bro. W. B. HEXTALL said:—

I was some time since led to find out what I could about Ebenezer Sibly as the author of a book now lying on the table, which contains the frontispiece with Square and Compasses, etc., as well as (opposite page 390) a portrait of Sibly which I assume is that referred to by Bro. Brookhouse, and depicting him in his later and prosperous days, as it has below it the vignette of a Good Samaritan in eighteenth century garb. The title-page of this volume is not, I believe, that usually found, it being, "A new and complete Illustration of the Occult Sciences, or the Art of foretelling future Events and Contingencies, by the Aspects, Positions, and Influences of the Heavenly Bodies. Founded on Natural Philosophy, Scripture, Reason, and the Mathematics"; whilst the same work generally has as its title, "A new and complete Illustration of the Celestial Science of Astrology." This book contains over 1100 quarto pages, and four parts, each with a separate title-page, the only one with a date being that to part iii., which has "Printed in the year 1796"; whilst the Dedication is the same as the one read by Bro. Brookhouse, but addressed, without date, from No. 1, Upper Titchfield-Street, Cavendish-square. On the title-page to part iii. Sibly describes himself as "Astro Philo,"¹ and the book contains portraits, with accompanying nativities, of many monarchs and statesmen, besides those of Nicholas Culpeper, William Lilly, John Heydon, John Gadbury, Henry Coley, John Partridge, George Parker, and Vincent Wing, all described as Astrologers or Students in Astrology. Beyond the wording of the curious Masonic Dedication, no allusion to freemasonry appears to be found; a casual reference to Dr. Desaguliers² being to him as a writer on hydrostatics, and not as a mason.

There are noticeable variations in the dates that have been given as those of the first issues of Ebenezer Sibly's Works; but his principal one, "The Celestial Science," or "The Occult Sciences," (for the two books are the same) seems to have been first published in 1784 or 1785, and re-published until a twelfth edition was reached in 1817.

¹ "The late celebrated empiric and astrologer, Ebenezer Sibly." *Biographical Dictionary of Living Authors*, 1816.

² Page 65, footnote.

I felicitate Bro. Brookhouse upon his success in eliciting assistance for his paper from Ipswich. In 1903-4 applications I addressed to two Masonic quarters in and near that town, soliciting information for a note since printed in our *Transactions*¹ were apparently thought unworthy of reply, in marked contrast with courtesy which had been shown me locally by a gentleman who was not a member of the Craft.

General Charles Rainsford, to whom Ebenezer Sibly wrote from New Bridge Street, fought as a cornet of horse at the battle of Fontenoy, in 1745, served at home and abroad, holding a command at Gibraltar, was more than once Member of Parliament, and died in May, 1809, being buried in a family vault in the Chapel of St. Peter ad Vincula, in the Tower of London. The *Dictionary of National Biography* states that he was a Fellow of the Royal Society and the Society of Antiquaries; that he dabbled in alchemy, was a rosicrucian and a freemason; and that he left behind him nearly forty volumes of manuscript which were purchased by the British Museum, are now with the Additional MSS., and treat of (amongst other subjects) freemasonry, magnetism, and alchemical processes.

A word as to the first Lord Raneliffe as Grand Master of the Knight Templars. In our Worshipful Master's well-known book, "Thomas Dunckerley," 1891, at page 277, will be found a letter dated 23rd November, 1795, from W. Hannam, Acting Grand Master, announcing the death of Dunckerley, and recommending Lord Raneliffe as his successor, "the more so from his being a Colonel in the Army." His Lordship was installed 3rd February, 1796, and held the office until his death in 1800, it then fell into abeyance until the Duke of Kent was elected Grand Master in 1805.²

The first Lord Raneliffe's grandfather—the second baronet—Sir Thomas Parkyns—trod the paths of literature in a somewhat eccentric manner; his *magnum opus* being "The Inn Play or Cornish Hugg Wrestler, suggested in a method which teacheth to break all holds and throw most falls mathematically; of great use to such who understand the small sword in fencing," published in 1713 and thrice reprinted. The word "Cornish" in the title is rather misleading, as it had reference, not to the Western County, but to a Mr. Cornish, who had taught wrestling to Sir Thomas when a student at Gray's Inn, about 1682: the author's object being to discountenance "out-play" and encourage the method of "in-play" named in the title. Another work was, "A Practical and Grammatical Introduction to the Latin Tongue, for the use of his grandson and of Bunny School," 1717, in which Sir Thomas tells the reader that he had not taken a Latin Grammar into his hand since he left Westminster School thirty-five years before. The work, possibly for that reason, failed to obtain a permanent position amongst the educational publications of its age.

Bro. HAWKINS said :—

W.M. and Brethren,—I should like to be allowed to support the vote of thanks to Bro. Brookhouse for his interesting paper, because I have noted one or two points on which I should like to make a few remarks.

First, there is now the U.S.A., an androgynous degree called "The Good Samaritan," which is conferred on Royal Arch Masons and their wives alone; it has, of course, no connection with the Ark Mariner degree.

¹ A.Q.C. xviii., 50.

² A.Q.C. xiii., 171.

Secondly, I could wish that Bro. Brookhouse had given us a little more information about the degree of Ark Mariner, for when I was preparing my "Concise Cyclopædia" I could find out very little about it; however, it is a curious coincidence that the date (1790) of the establishment of the Ark Masons, at Ipswich, is identical with that of the earliest reference to the Ark Mariner degree that I could discover. I do not think it was invented in that year: it is said to exist "from time immemorial." My reference is in a minute of the Preceptory at Bath.

"1790. William Boyce took all the degrees of ye Red Cross, also Royal Ark Mariners." (*A.Q.C.* xvii., 89).

Thirdly, the signature "Z.H.J." of the writer of the letter to the *Monthly Magazine* would suggest that he was himself a Royal Arch Mason.

Bro. WONNACOTT said:—

In adding a word of appreciation of Bro. Brookhouse's paper, let me observe that he appears to have taken back to the year 1790, the earliest mention of the Degree of Ark Masons, as such: but it behoves us to pay attention to the first extract he quotes and weigh the value of the reference therein given. Clarke's *History of Ipswich* was not written till 1830, a lapse of forty years after the celebrated election he describes, but the extract bears evidence that Clarke had something more tangible at hand than floating tradition. But this is the only reference (besides that in the Preface of the *Medical Mirror*, 1792) yet brought to light of the *Good Samaritans*, which Sibly is said to have founded, its alternative title being that of "Ark Masons." Yet an examination of the symbols and rituals of the eighteenth century anterior to this date shows that the Ark, with its attendant attributes the Rainbow, the Dove, and others, was frequently used, while the title *Noachite* or *Noachidae* was much older than the last decade of the century. On the Stirling brasses dating from 1743 we have an Ark, etc. (*A.Q.C.* xiii., 34).

I am inclined to think Sibly started at Ipswich some club or society intended to be a political asset, to which he tacked on some masonic or pseudo-masonic trimmings and a Masonic name to veil his real intentions, and that this club or society indulged in the usual practices prevailing at that time in convivial circles, for it is particularly mentioned that its midnight orgies were celebrated "*every evening* for a considerable length of time." This does not appear to point to a genuine masonic body, whose meetings certainly would not be nightly, nor do I think there would be much inducement to midnight orgies.

But in following up the evidence there is good basis for considering that Sibly was connected with the real Ark Masons, or Royal Ark Mariners, for we find his name among four who were, or considered themselves, the designers of an engraved plate which is here for exhibition this evening.¹ This engraving, dated 1796, consists of an ornamental border containing a number of panels and symbolical drawings referring to the Ark and other Degrees, and the body of the document contains an interim dispensation to hold a Royal Ark Vessel at the Surrey Tavern, granted to Charles Sinclair, another of the syndicate of designers whose names here appear. The other two were William Hannam, and Isaac Moseley, the latter being the actual publisher of the drawing. I am not inclined to think this drawing was designed for the purpose of

¹ We must express our gratitude to Bro. C. F. Matier, Grand Secretary of the Grand Lodge of Mark Master Masons, for kindly permitting the exhibit and reproduction of the engraving.



INTERIM WARRANT OF ROYAL ARK MARINERS issued to Charles Sinclair, 1796.
From the original in Mark Masons' Hall, London.

dispensations or certificates, but for an apron. A photograph of one was shewn in this Lodge by Bro. Byatt of Melbourne, in 1909, the example being much too worn to be considered good. But from the description given in the *A.Q.C.* xxii., 189, we are able to identify the emblems and panel drawings by the aid of the example now before us. It was then described as a "Craft apron, printed in dark blue on white silk with traces of the Waistband, surrounded with a graceful border of ellipses, etc. . . . This border is identical with that found on aprons engraved by Newman." It then goes on to describe the emblems in detail, which we are now enabled to recognise, and concludes:—"Immediately below . . . is the following inscription,

Daniel Dodd, delin.	}	London.
John Luckington, sculp.		

Published as the Act directs, March 15th, 1794, by I. Moseley, Bridge Road, Pimlico. Sold by J. Jones, Little Chapel Street, Soho, and at the George, Piccadilly.

Bros.	{	Isaac Moseley
		Ebenezer Sibley
		Charles Sinclair
		William Hannam

The apron evidently includes several degrees now unknown in connection with Craft Masonry."

Of the four brethren whose names appear on the Surrey Tavern dispensation, Sibly has been already ably dealt with in the paper. The second, Charles Sinclair, to whom this dispensation was granted, was Secretary and presumably one of the founders. He was for some time Grand Tyler, and in the Grand Conclave of Knights Templars was Grand Equerry, in and about 1807.

William Hannam was acting Grand Master of the Grand Conclave under Dunckerley, and was also a prominent figure in the Royal Arch. He is sometimes described as Capt. William Hannam, and was resident in the Savoy precincts.

Of Moseley, the publisher, I have not been able to obtain any particulars of masonic interest, but it may be noted that Daniel Dodd who was responsible for the drawing design, also drew the Portrait of Sibly which appears in the work on Astrology.

The extract from the *Monthly Magazine* of 1798, is, of course, later than the date of this dispensation, but earlier than either of Bro. Brookhouse's extracts is the (undated) list of officers in Dunckerley's handwriting, where Dunckerley himself appeared as the Grand Commander. And this brings me to the *Freemasons' Magazine* article quoted in the paper. The extract is taken from the *London Evening Post* of 19th August, 1794, and in its form here given there is a mutilation in the toast of "the Queen, Princesses, and all the Royal Family," followed by "the Duchess of York," for in the original these appear as one toast—not two:—"The Queen, Princess, the Duchess of York and all the Royal Family"—The toast "Thomas Dunckerley" does not appear in the version quoted by Osborn, in his book on Freemasonry in Cornwall.

Three years after this letter of 1798, we have the Friendship Chapter at Portsmouth (*A.Q.C.* vii., 99), where two Companions received the degree of "Mark Mariner."

We must remember, too, that Dunckerley was frequently at Portsmouth, generally wintering there, or in the neighbourhood, and Sibly may have had intercourse with him there, or perhaps took some of the degrees under his patronage.

The following extract from How's "Manual" may be of interest. Edition 1881, page 225, heading "Harodim."

Some of the degrees now embodied in the Ancient and Accepted Rite continued to be separately practised up to a very recent period, and little over forty years since [*circa* 1840] were conferred at the Crown Tavern on Clerkenwell Green. . . . We are unable to learn what degrees were conferred, for, excepting as to the Ark Mariner or Noachite, and the Rose-Croix, we have no knowledge. They gave no certificate. Brothers Wheeler, Broadfoot and Goldsworthy were the acting directors of the proceedings.

The Old Kent Lodge, now No. 15, had a warrant from the late Duke of Kent, empowering it to confer seven degrees, . . .

The Lodge of Fidelity, now No. 3, was the last Lodge that worked the old degrees.

When the Duke of Sussex came into power, he exerted all his influence to suppress the mode of perpetuating such ceremonies, and the degrees referred to were confined to a few brethren, of whom . . . Dr. Leeson was one.

The first of the candidates mentioned at the Ipswich election, William Middleton, who was unsuccessful, was also a mason, and was later Sir William Middleton, Bart., Provincial Grand Master of Suffolk in 1788, under the 'Moderns.'

Sir John D'Oyly was the sixth baronet, and belonged to a younger branch of the family which settled in Oxfordshire, at Chislehampton, and separated from the older and original line *temp.* Henry III. They originally spelt their name D'Oyllé. The original coat of arms, *or two bendlets azure*, was abandoned in the reign of Henry III., when the younger branch was founded, and was replaced by a different bearing, *gules a stag's head caboshed argent*. During the reign of Edward I., this was differenced by an increase to three bucks' heads. The motto was "Do no ylle, quoth D'Oyle."

This Sir John married in March, 1780, Diana relict of William Cotes—or Coates—of Calcutta, the daughter of William Rochfort, Esq., whose brother Robert was the first Earl of Belvedere, an Irish title which became extinct in 1814. The issue of this marriage was two sons and two daughters: (1) Charles, who succeeded him as seventh baronet; (2) Maynard Eliza, m. 1805, Walter Farquhar, younger son of the first Sir Walter Farquhar, Bart. (died in 1813), and secondly, Rev. T. Snow, Vicar of St. Dunstan's; (3) Harriet, m. George Baring, son of Sir Francis Baring, Bart.; and (4) John Hadley, who became the eighth baronet. Lady D'Oyly died 6th September, 1803. I may also add that Sir Hadley D'Oyly, the fourth baronet, besides being Vicar of Thaxted, Essex, was also Rector of Felix Stow and Wooton, Suffolk.

Lord Raneliffe, created a Baron of Ireland 1st October, 1795, was Provincial Grand Superintendent (in addition to the Counties named) of Derby in the year 1793, or earlier. His father, the third baronet, was married three times in all. He took his second wife in 1765, and she lived till March 22nd, 1796, being the mother of ten children. His third wife was Miss Boulton (m. 1st September, 1796), by whom also he had issue. The family of Parkyns originally settled at Upton, in Berkshire, and in 1681 Thomas Parkyns was created a Baronet for faithful service in the civil wars. Lord Raneliffe was the fourth of the series.

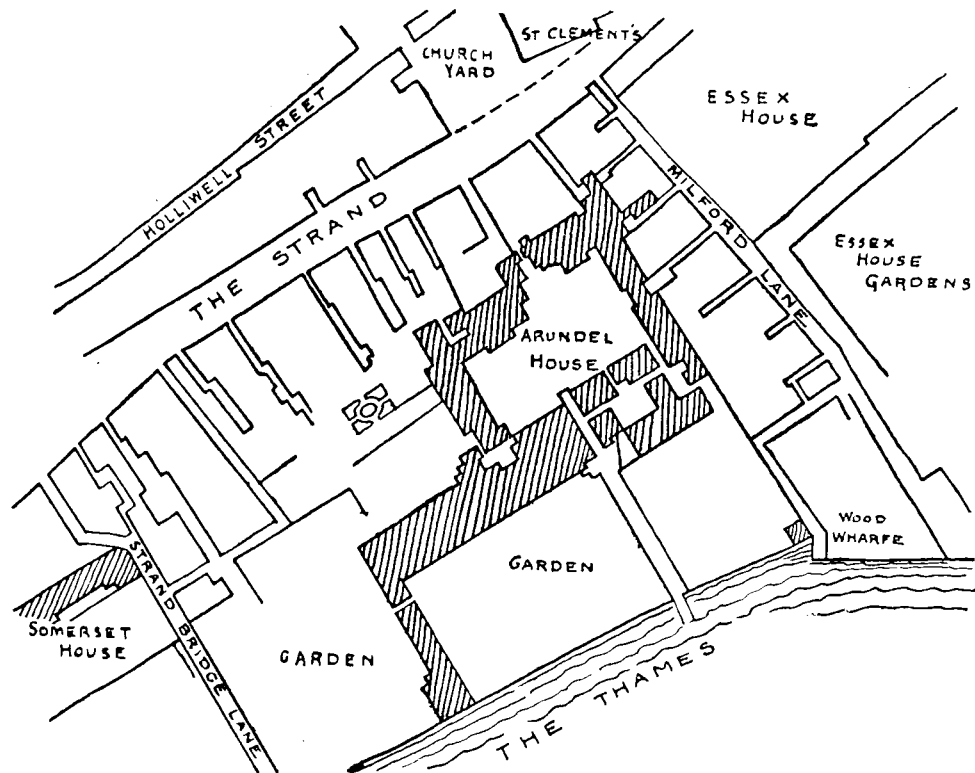


Even an Original Picture. Lady's group

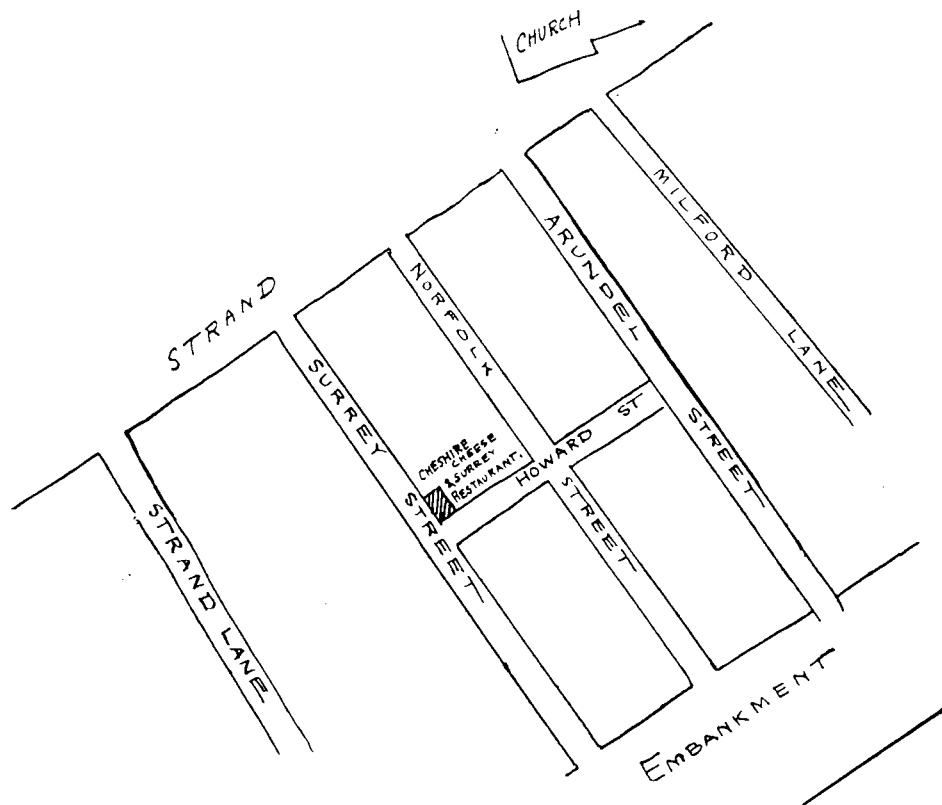
The R. Hon. The  *Brothby Parkyns,*
LORD RANCLIFFE OF IRELAND,
Supreme G. M. of H. Templars & G. M. of Royal Arch. Masons &c. &c.
(V. P. of the S. of A. F. R. S. F. A. S. &c. &c. & M. P. for Leicester.

London Published by C. Cawthorne, British Library, Strand, Sept. 19. 1796.

From the *Freemasons' Magazine*, September, 1796.



PLAN OF ARUNDEL HOUSE, STRAND, DEMOLISHED 1678.



THE CHESHIRE CHEESE AND SURREY RESTAURANT, SURREY STREET, STRAND.

Bro. Brookhouse is not able to supply much information about the masonic career of Lord Raneliffe, but we know he was the first Principal of Grand Chapter at the time that body was dissected, and (as Hughan tells us) it was agreed on the 17th December, 1795, to separate the *private* Chapter from the Grand Chapter, so that in future the exaltations should take place in Chapter No. 1, *which was revived for that purpose*, and thus dispel "every remaining jealousy and uneasiness." (*English Rite*, 1st ed., 123). This decision was confirmed on April 22nd, 1796, the three Grand Principals being appointed to the offices (of the private Chapter) and the name was adopted of "Grand Lodge of Royal Arch Masons." Lord Raneliffe held the office of Grand Z from 1796 till his death in 1800, having succeeded Dunckerley on 3rd February, 1796.

The "Prince of Wales's Fencibles" which he is said to have raised, had a lodge, No. 312 of the Antients, formed in 1798, but of which there are no records. We only know that in 1804 it was at Manchester.

The Surrey Tavern, in Surrey Street, Strand, which Bro. Brookhouse has been unable to locate, could not have been a very old establishment, for the whole neighbourhood (the Duke of Norfolk's estate) was formerly the site of Arundel Place, or House, and its extensive gardens, which was not demolished till 1678. Arundel Place was originally the town mansion of the Bishop of Bath: in the time of Edward VI. "Bath Inn" was granted to Lord Thomas Seymour and was known at that time as Hampton Place. When that unfortunate nobleman lost his head the estate was purchased by Thomas Fitzalan, Earl of Arundel, for the sum of £41 6s. 8d., and his daughter Mary brought it as part of her dowry on her marriage in 1556 to Thomas the fourth Duke of Norfolk, on whose execution in 1572 for high treason all his honours and the greater part of his estates were forfeited. The sixth Duke, Henry, demolished Arundel Place in 1678 and dispersed the collection known as the Arundel Marbles, which had been housed there since 1627, and the greater part of these are now at Oxford, though it is said some of the inscribed and sculptured stones had been used in reparation of the old mansion. The library was made over to the Royal Society which for a time made Arundel Place its home. It was from the roof of this place that Hollar, in 1642, made his well-known view of London looking eastward, he having had lodgings given him here by his patron Thomas, the Earl of Pembroke. On the clearance of the site the present streets known as Arundel, Surrey, Norfolk and Howard Streets were laid out, and were named after Thomas Howard, restored in honour as Earl of Arundel, Surrey and Norfolk.

The Surrey Tavern can be located as being at the corner of Surrey Street and Howard Street, the present licensed premises bearing the name of the "Cheshire Cheese" (of course not the famous hostelry), but it has a secondary title, "the Surrey Restaurant." The accompanying diagram shows its site, and the plan of Arundel Place prior to its demolition, is taken from a map published in the "Builder," of March 18th, 1899. Besides the two lodges mentioned as meeting at the "Surrey Tavern"—the Old King's Arms, now No. 28, and the Old Union, now No. 46—we find a lodge met at the "Cheshire Cheese" in Arundel Street, on the "First Thursday in every Month," and is in the 1723-24 engraved List of Lodges, but Lane has not been able to locate the number of this lodge (and twenty-four others in the same list). Probably the two names are variants of the same tavern, or the "Cheshire Cheese" and "Surrey Tavern" became amalgamated, giving us the present name. There were no taverns in Norfolk or Howard Streets.

Bro. BROOKHOUSE writes as follows in reply:—

In thanking the brethren for their very kindly reception of my maiden effort, I would like to express my particular obligation to those who have commented upon it and taken the matter so much further thereby.

Three points have arisen in the discussion with which I would especially deal: First, Bro. Wonnacott's reference to the date of the first extract; Second, the masonic nature of the Society at Ipswich; Third, the location of the Surrey Tavern. I will take them in order.

First: Although Clarke's book bears date 1830, the connection of Sibly with the Ark at Ipswich is proved by the earlier notice in the *Ipswich Journal* cited in Davy's *Suffolk Collections* which I have quoted. There, in 1800, he is said to have been known as Father Noah by reason of his activities at the 1790 election. He was admittedly an Ark Mason later (Z.H.J.'s letter in *Monthly Magazine*, Dispensation, Songs) and this scrap of information coupling him with Ipswich, in a non-Masonic local paper, contemporaneous with his death, seems to me to make the evidence altogether complete.

Second: Whether this Society were in fact the same as that now known as the Royal Ark Mariner or not, we know that this latter degree did exist as a degree in 1790 at Bath, and in 1794 at London. We have, too, Clarke's description of the Society as "the Good Samaritans, or the Ark Masons," and we must consider this in connection with the fact that in the preface to *The Medical Mirror*, and in the dedication of *Culpeper's Herbal* in 1794, (this dedication being to Dunckerley, the foremost Mason of his age in the side degrees), we have distinct references to "the Good Samaritan," while in the frontispiece to vol. ii. of *The Illustration of Astrology* (also masonically dedicated) a Good Samaritan is vignettted below Sibly's portrait. This is to my mind very strong evidence that, identical or not with the Ark Masons, there was a legitimate and more or less organized body, patronized by or restricted to Craft members, known as the "Good Samaritans," which has hitherto been unobserved; I do not think that Sibly, who was undoubtedly an astute and clever fellow (puffing his tincture in his scientific works), would have so insisted upon the expression both verbally and pictorially unless there was some point in it, and unless he thought he could secure some advantage thereby—he played the "Good Samaritan" surely for all it was worth.

Third: I believe that the Surry Tavern was at the top of Surry (now Surrey) Street on the corner, and was not half way down where the "Cheshire Cheese" now stands. My reasons are (a) that the house is described in one case as "the Surry Tavern, in the Strand," and in the other case as "the Surry Tavern, Surry Street, in the Strand," (b) that great alterations took place in the Strand about 1800-1801, and, in the former year, 1800, the Old Union Lodge removed from the Tavern where it had been meeting since 1796—no Lodge seems to have met there since, and this affords some suggestion that that year marks its close, (c) the Directories certainly back to 1842 name the "Cheshire Cheese" in Surry Street, with no sub-title or alternative name. The sub-title of "Surrey Restaurant" now used by the Cheshire Cheese does not seem to me to afford any valid evidence to the contrary. The "Surrey" was surely suggested by the name of the street, and the word restaurant, used for an English dining-place, only dates from about 1860—and see Besant's *Fifty years ago*, p. 160, "The substitution of the *Restaurant*, for the Tavern is of recent origin. In the year 1837, "there were certainly *restaurants*, if it true, but they were humble places, and confined "to the parts of London frequented by the French; for English of every degree there "was the Tavern"; the name is too reminiscent of "The Piccadilly Café" or "The Strand

Tea-rooms" to appeal to me, unless it could be shewn (and I believe it can not) that the "Cheshire Cheese," which has been so called for many years, had a "Surry" sub-title, say, fifty years ago, before the word "restaurant" came into common use—there is too big a gap at present between The Surry Tavern and The Surrey Restaurant.

The Commission for regulating Hackney Coachmen after its meeting place in Surry Street had been burnt down (I have not been able to discover where in Surry Street they met), removed to Great Queen Street, Lincoln's Inn Fields, and thence to Somerset Place, Somerset House, Strand, where their office was in Sibley's time.

Just one word with reference to the Dispensation; the four crests in the corners are:—

top left: Johnstone, Johnston or Johnson (one branch held the Marquisate of Annandale and subsidiary titles (S) extinct 1792).

top right: Untraceable.¹

bottom left; Untraceable.

bottom right: ? a crest (? design work; ? symbols of eternity and immortality) and it is curious to note that these crests appear also in the spurious Finch certificates and charts. Two out of three crests being unknown, it is quite impossible to discuss the origin and reason of their appearing—I hope that any brother who may recognise them will send the information in to the Lodge. I believe that the connection of the family of Johnstone (spelling varies) or its members with this degree is not as yet clear; if the other crests were known and the families ascertained, the three names together might afford evidence of much value.

APPENDIX.

(From a pamphlet in the Grand Lodge Library.)

An

ARK MASON'S SONG

composed by

Brother E. Sibley, D.G.N.

In times of old date, when Crimes did abound,
 And Man was so base to admit no contrition
 Great Jove in a rage swore by Neptune he'd drown
 The Earth, with those Creatures form'd in the Creation;
 Then summon'd he all
 The Gods great and small,
 Before to assemble
 To hear his decree;
 Then Sol and bold Mars, with Saturn did join,
 With Venus and Luna, swift Mercury entwine.

¹ Compare the badge of the members of the Grand Master's Royal Ark Council.

When in Counsel sat, Great Jove ask'd them all,
 As they in their orbits did constantly roll,
 If Man and all Creatures on this Earthly Ball,
 Had not gone astray from his just controul :

Then Sol he replied,
 Not to be denied,
 That Pride and not Honor,
 Preside over all ;

Then hide your warm Beams, ye bright Herald of Day,
 While I by a flood wash such Monsters away.

Then Mars tho' a Warrior, and Saturn the old,
 Aghast stood and trembled, when Neptune appear'd.
 Dame Venus, the Author of Love was struck cold,
 While Madam swift Luna, this message did hear,

Go rule in the Sea
 From hence evermore,
 And bring the floods up,
 To reach every shore ;

Let every high Mountain and Rock be found low,
 While the Rain from above the whole Earth overflow.

But Mercury a volatile God, he replied,
 When on my return from embassy made,
 As regions around, I was taken survey,
 A Mason I found TRUE JUST and then said,

His Name was old NOAH,
 From defilement free,
 His Wife and his Sons,
 Ah ! and their Wives three,

Are of the old Stock, and from Enoch so good,
 A true worthy Mason always pleased God.

Then Mercury was sent, and most swiftly did fly,
 From Jove to brave NOAH an ARK to invent,
 The model was given, thirty Cubits high,
 Fifty it was over, three hundred in Length :

It was so compleat,
 Three stories did meet.
 That every Beast and
 Bird was secure ;

Of Wood it was Gopher, to keep out the Tide,
 A Window on high and one Door on the side.

They entered safe, lo ! the Deluge came on,
 And none was protected but Masons and Wives,
 The crafty and knavish came floating along,
 The Rich and the Beggar of profligate lives ;

It was then in haste
 For mercy they call,
 To old father NOAH
 And loudly did bawl ;
 But Jove the Door shut, and the ARK was afloat,
 So perish they must for they was found without.

Then Jove with his Lightning and Thunder did roll,
 While the fountains beneath and the sluices above,
 Sent forth their supplies, while thousands did howl,
 The inconstant Husband and stranger to Love ,

It was even then
 Fine Women and Men,
 No fear of each other,
 Did mix all of them ;
 With Asses and Swine and the hornified Tribe,
 So pair'd by strong Boreas and the raging tide.

At the end of the Flood, three times NOAH sent,
 A Dove to find out the true state of the Ground,
 She returned in the Even with Joy as she went,
 In her Mouth, an Olive Leaf pluck'd there was found :

Then old father NOAH
 By Jove's great command,
 Came forth with the Cattle,
 Once more on the Land ;
 And this Invitation they could not deny,
 Being joined by Love to " increase multiply."

Then NOAH by skill as a Mason soon rais'd,
 An Altar to offer Burnt offerings thereon,
 By the smell of which Saviour great Jove was appeas'd ;
 This Covemant he made with Brave NOAH and his Sons,

That the Earth evermore
 Should be free from a flood,
 While Seed time and Harvest,
 Is well understood :
 To confirm this decree, the Gods bound to shew,
 In the Heavens a *Token*, the form of a Bow.

Thus to us is given the cause of the Flood,
 And how all true Masons together combin'd,
 To enter the ARK for they well understood,
 For protection no other place ever could find ;

Where every want
 Was quickly supplied,
 Joy, Peace and Contentment,
 So freely reside.
 That NOAH even after the Flood did agree,
 The ARK should be sacred to free Masonry.

Then let us like NOAH the ARK enter in,
 And keep up the Lodge so justly renown'd,
 For we as descendants of *Japhath* or *Shem*,
 The *Sciences* Love, and with us are found
 The true principles
 That lead to delight,
 That make us like NOAH,
 Stand truly upwright,
 Then fill up a Bumper and toast it around,
 To all true ARK MASONS, like NOAH of old.

AN
 ARK MASON'S SONG
 composed by
 Brother E. Sibley, D.G.N.

Ye seekers of Wisdom, desirous to learn
 The ARK Mason secret, you here may discern ;
 Give but close attention, it soon will unfold,
 ARK Masons at present, are like those of old.

They're Sons of fair Science, that join hand in hand,
 To whom Nature's Laws, free and open doth stand
 Unreveal'd to *all*, in this virtuous School,
 Where each Brother's perfection is found by a *Rule*.

Such Rules as are Social, they are such as are good,
 By none but *Ark Masons*, rightly understood ;
 They are *Mystic*, they are glorious, and doth the Heart move
 To Friendship, sweet Union, and Brotherly Love.

The Tools that they work with, are the Plumb Line of Truth,
 The level of Honor, curbs Passions of youth ;
 The Square and the Compass, so well they employ,
 That Brethren that's needy, relief soon enjoy.

The *Ax*, *Saw*, and *Borer*, they use in due time,
 The chief of their Actions they guide by a Line ;
 Within and without, they so place the Cement,
 That the *Ark* is *secure*, and *Noah* content.

Within an *Ark Lodge*, there can nothing reside
 Belonging to *Malice*, base *Envy* or *Pride* ;
 For old Father Noah, doth teach his Sons how,
 To shun such Hell Fiends, as their dang'rous *Foe*.

Then let us unite, and Unanimous join,
 To establish this Order, as Masons combine :
 Then true *Sons* of *Wisdom*, once blind, soon shall see,
 The long wish'd for *Zenith*, of ARK MASONRY.

THE OLD CHARGES AND THE PAPAL BULLS.

SECTION II.

BY W. J. CHETWODE CRAWLEY, LL.D., D.C.L.
Grand Treasurer. Ireland.

WHEN the CHURCH OF ROME had thus made plain the meaning of the phrase *Brachii secularis auxilium*, the States under her religious or political influence naturally followed the lead. But the incidence of the Secular Arm did not pursue exactly the course that might have been expected. For instance, the name of Switzerland has ever been associated with freedom, yet the Cantons of Geneva and Berne were among the first to suppress the Lodges and to proscribe the Fraternity. On the other hand, the *Parlement de Paris* declined or neglected to register the Papal Bull as a Civil Decree. This is the more surprising, as the Bull was published with due ecclesiastical form in the Archdiocese of Paris, and it was well-known that the King himself looked on Freemasonry with disfavour.¹ The reluctance of the *Parlement* was inspired, no doubt, by the Jansenist leaven that pervaded the Gallican Church, and the political ebullitions that strained the safeguards of French society, rather than by any special regard for Freemasons or their tenets.

The inaction of the *Parlement* neither lessened the hold of the Bull on the conscience of the Faithful, nor freed the Freemasons from the operation of the ordinary law. The characteristic inroads on French Lodges, so carefully chronicled by Thory and his colleagues, were made under the general laws against Secret Societies, just as in England, at the same time, Quaker Meetings, the embodiments of peace and quiet, were broken up under the law prohibiting riotous assemblies. In France, the Ultramontane Church and the Court Party stood unitedly for blind obedience to the Papal Bull, thus forcing the Freemasons to recruit their ranks from the *libres penseurs* and disaffected *noblesse* that thought themselves the moulders of the French Revolution. Thus it came about, by force of environment, that Freemasonry under the multigrade Grand Orients of the Latin Races no longer meant quite the same thing as under the God-fearing, law-abiding Grand Lodges of the English-speaking Brotherhood.

The formal publication of the Bull crept from Diocese to Diocese, as we have seen it creep through Ireland, and, as was noticed in reference to the Secular Arm, not always in accordance with expectation. For example, the geographical position and commercial connections of Marseilles might suggest it as the earliest Diocese for the introduction of such a Bull from Rome. But the publication did not take place till January, 1742, when it was accompanied by an episcopal letter, a translation of which is appended as a specimen.²

¹ Findel, *History of Freemasonry*; London, 1866, p. 350, etc. Gould, *History of Freemasonry*, vol. iii., chap. xxviii. Lemontay, *Histoire de la Regence et de la Minorité de Louis XV.*, tome ii., p. 202, Paris, 1822. Duruty, *Récherches sur le Rite Ecossais*; Paris, 1879, p. 286. Kloss, *Geschichte der Freimaurerei*, Darmstadt, 1822, etc.

² *Les Vrais Jugemens*, Bruxelles; Pierre De Hondt, 1752, p. 126. For fuller description of this remarkable book, *vide infra*.

ORDINANCE OF THE LORD BISHOP OF MARSEILLES.

HENRI FRANÇOIS XAVIER DE BELSUNCE DE CASTELMORON, by Divine Providence and the Grace of the Holy Apostolic See, Bishop of Marseilles, etc., etc.
To the Clergy, Secular and Regular, and to all the Faithful within our Diocese, SALVATION and BLESSING in our Lord Jesus Christ.

Would it be possible for Us, my very dear Brethren, without incurring guilt before God and man alike, to keep silence about a strange and mysterious Society which is beginning to establish itself in this City, and which is exciting so much attention among us to-day! Could we be at ease while those among you, who, in contempt of all authority, have engaged themselves in this Society, evolve a fictitious honour out of their disobedience, and make use of the most urgent solicitations to increase the number of their associates!

If all Secret Associations are explicitly forbidden in this Kingdom, with how much more reason should a ban be laid on those whose inviolable secrecy ought of itself to be enough to call forth the most justifiable alarms?

What fatal consequences for Religion and for the State? Is there not ground for fear of a Society and Assemblies in which are received, indiscriminately, people of every Nation, of every Religion, and of every Rank, among whom at once comes the closest intimacy, which displays itself on behalf of every stranger and every foreigner as soon as by some preconcerted sign he has made himself known as a member of this mysterious Society?

Undoubtedly, persons endowed with resolute piety look with mingled contempt and indignation on this Society, ridiculous even in its appellation. But, my very dear Brethren, those who publicly proclaim themselves Free-Masons, and who openly seek to gain others to join them, would still have it in their power to seduce the weak and unsuspecting, if we were not to rise up in witness against a scandal which has become only too public. We must, therefore, bethink ourselves, on this occasion, as on any other, that We are responsible for the weak and the foolish.

FOR WHICH REASONS WE warn all our flock, of whatever condition, rank, or profession they may be, that they cannot enter the Assemblies of Freemasons, or, if already admitted thereto, continue therein without committing sin such that We reserve to ourselves and our Vicars-General the power of absolution.

Wherefore, this present Ordinance shall be read and published in connection with Parochial Masses and Sermons; having been posted and advertised wherever need shall be, at discretion of our agent in charge.

Given at Marseilles in our Episcopal Palace,
14th January, 1742.

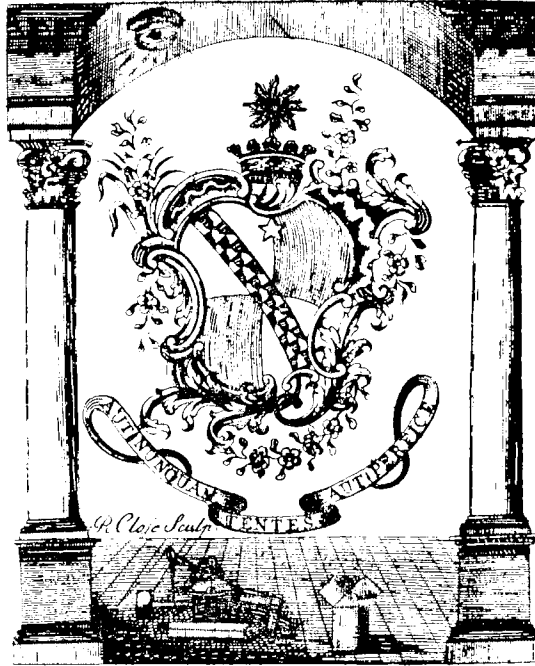
HENRI, Bp. of Marseilles.

BOYER, Secretary.

It will be observed that the Bishop confines himself to the general statement that the Law prohibits Secret Societies "in this Kingdom," and that he makes no mention of the Secular Arm. From these omissions it may be inferred that the action, or, rather, the inaction of the *Parlement de Paris* had been copied by the *Parlement de Toulouse*.¹

¹ An English version of the Bull *In Eminenti*, more fluent and less literal than that in our text, was published in Scott's *Pocket Companion*, 1754, and subsequent editions. Such a publication has nothing in common with the Ecclesiastical Promulgation enjoined by the Canon Law. This version, with accompanying documents, was transferred by the Rev. George Oliver, D.D., to his *Golden Remains of the Early Masonic Writers*, vol. iii., p. 89. In the later editions of the *Pocket Companion*, notably in those issued in Edinburgh and Glasgow, in 1761 and 1765 respectively, the *Act of the Associate Synod [of the Presbyterian Church] concerning the Mason-Oath* is printed in full, as though inviting comparison with the Bull. Of this *Act*, first printed in the *Scots Magazine*, August 1757, Dr. Oliver permits himself to write bluntly that "the practices of this holy Association appear so agreeable to those of the Roman Catholic Church that they afford a shrewd suspicion, that the principles from which practices result, are of the same nature, and have the same dangerous tendency with those professed by the Roman See." *Ibid*, p. 139.

ARS QUATUOR CORONATORUM.



TO THE
Right Worshipful *and* Right Honourable
Lord *GEORGE SACKVILLE*,
GRAND MASTER of the *Antient and Honourable*
Fraternity of FREE and ACCEPTED
MASONS in *I R E L A N D*.

DEDICATION OF BERNARD CLARKE'S

ANSWER TO THE POPE'S BULL.

DATED 10TH SEPT., 1751.

From Dr. W. J. Chetwode Crawley's Collection.

THE SECOND PAPAL BULL, 1751.

The promulgation of the Second Papal Bull, in 1751, could not fail to stir up the embers of controversy into a blaze of spurious Rituals and alleged Disclosures on the one hand, and Apologies and Defences on the other. Two such pamphlets, of extreme rarity, and published at centres so far apart as Dublin and Brussels, may be instanced as specially bearing on our subject.

The first,¹ and, if possible, the rarer of the two pamphlets was a direct and immediate *Answer* to the Bull, and was published with the Approbation of the Grand Lodge of Ireland, little more than three months after the publication of the Bull in Rome. The author was Bernard Clarke, an Irish Schoolmaster, said to have been the uncle and teacher of the famous scholar, Adam Clarke. The reputation of this Nonconformist Divine is so bound up with the literature of Dissent in England that one is apt to overlook his Irish parentage and early education in Ireland.

It would have been well if the dialectic ability of the nephew had been foreshadowed in the uncle, for the *Answer* retorts the method of the Bull, and savours rather of rebuke than of reputation. The logical conclusion of the writer is fairly summed up in the opening quatrain of the doggerel poem which, after the fashion of the day, he appends to his more staid prose:—

“ To all who MASONRY despise,
This Counsel I bestow,
Don't ridicule, if you are wise,
A *Secret* you don't know.”

Though Bro. Bernard Clarke's pamphlet was not undeserving of the sanction of Grand Lodge on the ground of literary merit, as literary merit was then understood by the Fraternity, yet its value to-day is chiefly due to the evidence it supplies of the date of Lord George Sackville's election as Grand Master of the Grand Lodge of Ireland. As late as the year 1900, the only known *contemporary* evidence of the election was to be found in a note disinterred from the MS. Records of the Grand Lodge of the Antients by that Master of Archives, our Worshipful Master.² The Preface and Dedication of the *Answer* show Lord George Sackville to have been Grand Master from St. John's Day in Summer, 1751, and the fact is set forth “by the Consent and Approbation of the Grand Lodge of Ireland.”

The other contemporary pamphlet, to which allusion has been made, was published in the interest of the Roman Catholic Church, at Brussels, the year after the issue of the second Bull. It begged the question no less completely than did Bro. Bernard Clarke's *Answer* of the previous year. But it inverted the position, and arrived, with equal complacency, at a diametrically opposite conclusion.³ The case is of everyday occurrence in religious controversy. The feature which, apart from its rarity, lifts the book out of the common, is the fact that, in the course of argument, it re-prints in full the Bulls IN EMINENTI and PROVIDAS, “in order that no one may allege ignorance of

¹ *An Answer to the Pope's Bull. With a Vindication of the real Principles of Freemasonry. Publish'd by the Consent and Approbation of the GRAND LODGE OF IRELAND. Magna est Veritas et prevalebit. By BERNARD CLARKE. Dublin. Printed by John Butler, on Cork Hill, for the Author. 1751.* The book is apparently unknown to Kloss and Taute.

² *Cementaria Hibernica, Fasc. III. ; Succession of Grand Officers of Ireland : Introduction : 1900.*

³ *Les Vrais Jugemens sur la Société des Francs-Maçons. Où l'on raporte [sic] un détail abrégé de leurs Statuts; où l'on fait voir ensuite combien ces Maximes sont contraires à celles de la Religion. . . . Et abscondita in lumen producerit. On a mis au jour ce que les ténèbres cachaient. Job, c. 28, v. 11. Bruxelles : chés Pierre De Hondt, Imprimeur Libraire. MDCCLII.*

their import." Such a publication of Papal Constitutions is altogether unusual, and is more in conformity with the requirements of the Civil than of the Canon Law, which is quite content with ecclesiastical publication. It must not be confounded with the formal method of promulgation on which the whole stress was laid by the Papal Chancery, and which was always accompanied and enforced by explanatory addresses and admonition, such as the *Mandatum* or Ordinance of the Bishop of Marseilles, already cited in illustration of the Bull *IN EMINENTI*.

II.

THE BULL OF POPE BENEDICT XIV.¹

SANCTISSIMI IN CHRISTO, PATRIS ET DOMINI NOSTRI DOMINI BENEDICTI DIVINA PROVIDENTIA PAPÆ XIV. CONSTITUTIO QUA NONNULLÆ SOCIETATES SEU CONVENTICULA, DE 'LIBERI MURATORI, SEU, DES FRANCS-MAÇONS, VEL ALITER NUNCUPATA, ITERUM DAMNANTUR ET PROHIBENTUR, CUM INVOCATIONE BRACHII ET AUXILII SECULARIUM PRINCIPUM ET POTESTATUM.

BENEDICTUS EPISCOPUS SERVUS SERVORUM DEI, AD PERETUAM REI MEMORIAM.

PROVIDAS Romanorum Pontificum Prædecessorum Nostrorum Leges atque Sanctiones, non solum eas, quorum vigorem vel temporum lapsu, vel hominum neglectu labefactari aut extinguere posse veremur, sed eas etiam, quæ recentem vim, plenumque obtinent robur, justis gravibusque id exigentibus causis, novo auctoritatis Nostræ munimine roborandas confirmandasque censemus.

Sane felicitis recordationis Prædecessor Noster Clemens Papa XII per suas Apostolicas Litteras Anno Incarnationis Dominicæ MDCCXXXVIII IV kalend. Maias Pontificatus sui anno VIII datas, et universis Christi-fidelibus inscriptas, quarum initium est: *IN EMINENTI*; Nonnullas Societates, Coetus, Conventus, Collectiones, Conventicula, seu Aggregationes, vulgò dē Liberi Muratori, seu Francs-Maçons, vel aliter nuncupatas in quibusdam Regionibus tunc latè diffusas, atque in dies invalescentes, perpetuò damnavit atque prohibuit; præcipiens omnibus, et singulis Christi fidelibus, sub pœna excommunicationis, Ipso facto absque ulla declaratione incurrenda, à quâ nemo per alium, quam per Romanum Pontificem pro tempore existentem, excepto mortis articulo, absolvi posset, ne quis auderet vel præsumeret hujusmodi Societates inire, vel propagare, aut confovere, receptare, occultare, iisque adscribi, aggregari aut interesse, et aliàs prout in eisdem Litteris latiùs et uberius continetur, quarum tenor talis est, videlicet:

"CLEMENS Episcopus, Servus Servorum Dei, Universis Christi fidelibus salutem, et Apostolicam Benedictionem. 'In eminenti Apostolatus Speculo' etc." ut supra.²

Cum autem, sicut accepimûs, aliqui fuerint, qui asserere, ac vulgo jactare non dubitaverint, dictam excommunicationis pœnam a Prædecessore Nostro, ut præfertur, impositam non amplius afficere, propterea quod ipsa præinserta Constitutio a nobis confirmata non fuerit; quasi vero pro Apostolicarum Constitutionum a prædecessore editarum subsistentia, Pontificis Successoris expressa confirmatio requiratur.

Cumque etiam a nonnullis piis ac Deum timentibus viris Nobis insinuatam fuerit, ad omnia Calumniantium subterfugia tollenda declarandamque animi Nostri

¹ Quoted by historians as the Bull *Providas*.

² *Vide Supra*, p. 69.

cum ejusdem Prædecessoris mente ac voluntate uniformitatem, magnopere expediens fore, ut ejusdem Prædecessoris constitutioni novum Confirmationis Nostræ suffragium adjungeremus.

Nos licet hucusque, dum pluribus Christi-fidelibus de violatis ejusdem Constitutionis Legibus vere pœnitentibus atque dolentibus, seque a damnatis hujusmodi Societatibus seu Conventiculis omnino recessuros, et numquam in posterum ad illas et illa redituros ex animo profitentibus, absolutionem ab incursa excommunicatione tum antea sæpe tum maxime elapso Jubilæi anno benigne concessimus; seu dum facultatem Pœnitentiariis a Nobis deputatis communicavimus, ut hujusmodi pœnitentibus, qui ad ipsos confugerent, eandem absolutionem Nostro nomine, et auctoritate impertiri valerent; dum etiam sollicito vigilantia studio instare non præ-termisimus, ut a competentibus Judicibus et Tribunalibus adversus ejusdem Constitutionis Violatores pro delicti mensura procederetur, quod et ab eis reipsa sæpe præstitum fuit; non quidem probabilia dumtaxat, sed plane evidentia et indubitata argumenta dederimus, ex quibus animi Nostri sensus, ac firma, et deliberata voluntas, quoad censuræ per dictum Clementem Prædecessorem, ut præfertur, impositæ vigorem et subsistentiam satis aperte inferri debuerant; sique autem contraria de Nobis opinio circumferretur, Nos eam securi contemnere possemus, causamque nostram justo Dei Omnipotentis judicio relinquere, ea verba usurpantes, quæ olim inter sacras actiones recitata fuisse constat: Præsta quæsumus Domine, ut mentium reprobarum non curemus obloquium sed eadem pravitate calcata exoramus, ut nec terreri nos lacerationibus patiaris injustis, nec captiosis adulationibus implicari sed potius amare quod præcipis, ut habet antiquum Missale quod S. Gelasio Prædecessori Nostro tribuitur et a Ven. S. D. Josepho Maria Cardinali Thomasio editum fuit, in Missa quæ inscribitur “Contra obloquentes.”

Ne tamen aliquid per Nos improvide prætermisum dici valeret, quo facile possemus mendacibus calumniis fomentum adimere, atque eos obstruere; audito prius nonnullorum Ven. Fratrum Nostrorum S. R. E. Cardinalium consilio, eandem Prædecessoris Nostri Constitutionem præsentibus, ut supra, de verbo ad verbum insertam, in forma specifica, quæ omnium amplissima, et efficacissima habetur, confirmare decrevimus; prout eam ex certa scientia et Apostolicæ auctoritatis Nostræ plenitudine, earundem præsentium Litterarum tenore in omnibus et per omnia, perinde ac si Nostris motu proprio auctoritate, ac nomine primum edita fuissent, confirmamus, roboramus, et innovamus ac perpetuam vim et efficaciam habere volumus, et decernimus.

Porro inter gravissimas præfatæ prohibitionis et damnationis causas, in præinserta Constitutione enunciatas, una est, quod in hujusmodi Societatibus et Conventiculis, cujuscumque Religionis ac sectæ homines invicem consociantur; Quæ ex re satis patet, quam magna pernicies Catholicæ Religionis puritati inferri valeat. Altera est arctum et impervium secreti fœdus, quo occultantur ea, quæ in hujusmodi Conventiculis fiunt; quibus proinde ea sententia merito aptari potest, quam Cæcilius Natalis apud Minucium Felicem in causa nimium diversa protulit: Honesta semper publico gaudent; scelera secreta sunt. Tertia est jusjurandum, quo se hujusmodi secreto inviolabilitur servando adstringunt quasi liceat alicui, ejus libet promissionis aut juramenti obtentu se tueri, quominus a legitima potestate interrogatus, omnia fateri teneatur, quæcumque exquiruntur, ad dignoscendum, an aliquid in hujusmodi Conventiculis fiat, quod sit contra Religionis ac Reipublicæ statum et leges. Quarta est, quod hujusmodi Societates non minus Civilibus quam canonicis Sanctionibus adversari dignoscuntur; cum scilicet Jure Civili omnia Collegia et Sodalitia præter publicam auctoritatem consociata prohibeantur, ut videre est in Pandectarum libro xlvii. Tit. 22. “de Collegiis et Corporibus illicitis,” et in celebri epistola C. Plinii Cæcili Secundi, quæ est xcvi, libri x, in qua ait, edicto suo, secundum Imperatoris mandata, vetitum fuisse ne Heteriæ essent id est ne Societates et Conventus sine principis auctoritate iniri, et haberi possent. Quinta est, quod jam in pluribus Regionibus memoratæ Societates et Aggregationes Sæcularium Principum Legibus proscriptæ atque eliminatæ fuerunt. Ultima demum,

quod apud prudentes et probos viros eadem Societates et Aggregationes male audirent, eorumque iudicio quicumque eisdem nomina darent, pravitatis et preversionis notam incurrerent.

Denique idem Prædecessor in præinserta Constitutione Episcopos et Superiores Prælatos, aliosque Locorum Ordinarios excitat, ut pro illius executione, si opus fuerit, brachii sæcularis auxilium invocare non prætermittant.

Quæ omnia et singula non solum a Nobis approbantur et confirmantur eisdemque Ecclesiasticis Superioribus respective commendantur et injunguntur; verum etiam Nos ipsi, Apostolicæ sollicitudinis officio, præsentibus Nostris Literis Catholicorum Principum, Sæcularum Potestatum opem, auxiliumque ad præmissorum effectum invocamus, et enixo studio requirimus; quum ipsi Supremi Principes et potestates electi sint a Deo defensores Fidei, Ecclesiæque protectores; ideoque eorum munus sit idoneis quibusque rationibus efficere, ut Apostolicis Constitutionibus debitum obsequium, et omnimoda observantia præstetur; quod iis in memoriam revocarunt Tridentinæ Synodi Patres Sess. xxv. Cap. 20. multoque antea egregie declaraverat Imperator Carolus Magnus, suorum Capitularium Tit. 1. Cap. 2. ubi, post demandatum omnibus sibi subditis, Ecclesiasticarum Sanctionum observantiam, hæc addidit: nam nullo pacto agnoscere possumus qualiter nobis fideles existere possunt, qui deo infideles, et suis, Sacerdotibus inobedientes apparuerint. Quapropter cunctis ditionum suarum Præsidibus, et ministris injungens, ut omnes et singulos ad debitam obedientiam Ecclesiæ Legibus exhibendam omnino compellerent; gravissimas quoque pœnas adversus eos indixit, qui hoc præstare negligerent, subdens inter alia. "Qui autem in his (quod absit) aut negligentes eisque inobedientes fuerint inventi, sciant, se nec in nostro Imperio honores retinere, licet etiam filii nostri fuerint, nec in Palatio locum, neque nobiscum, aut cum nostris societatem aut communionem ullam habere, sed magis sub districtione et ariditate pœnas luent."

Volumus autem ut earundem præsentium transumptis etiam impressis manu alicujus Notarii publici subscriptis et Sigillo Personæ in Dignitate Ecclesiastica constitutæ munitis, eadem fides prorsus adhibeatur, quæ ipsis originalibus Litteris adhiberetur, si forent exhibitæ et ostensæ.

Nulli ergo omnino hominum liceat hanc paginam nostræ confirmationis, innovationis, approbationis, commissionis, invocationis, requisitionis, decreti, et voluntatis infringere, vel ei ausu temerario contraire. Si quis autem hoc attentare præsumperit, indignationem Omnipotentis Dei ac Beatorum Petri et Pauli Apostolorum ejus se noverit incursurum.

Datum Romæ apud S. Mariam Majorem Anno Incarnationis Dominicæ Millesimo septingentesimo quinquagesimo primo, quintodecimo Kalendas Junii, Pontificatus Nostri Anno Undecimo.

D. Card. Passioneus.
J. Datarius.

Visa de Curia.
J. C. Boschi.

Loco ✠ Plumbi.
J. B. Eugenius.¹

[Registrata in Secretia Brevium. Anno a Nativitate Domini Nostri JESUCHRISTI Millesimo septingentesimo quinquagesimo primo, Indictione

¹ *BULLARIUM Sanctissimi Domini Benedicti XIV. Papæ: Romæ, MDCCLIII. . . . Typis Sacræ Congregationis de Propaganda Fide. Cum Privilegio. (Tom. iii., p. 373.)*

Decimaquarta, die vero 28. Mensis Maii Pontificatus autem sanctissimi in Christo Patris, et Domini Nostri BENEDICTI Divina Providentia PAPÆ XIV. Anno Undecimo, supra-dicta Constitutio affixa, et publicata fuit ad valvas Basilicæ Lateranensis, et Principis Apostolorum, et Cancellariæ Apostolicæ Curiaque Generalis in Monte Citatorio, et in Acie Campi Floræ, ac in aliis locis solitis et consuetis Urbis per me Franciscum Barrolotti Apost. Curs.

Antonius Besani Mag. Curs.]

THE BULL OF POPE BENEDICT XIV.,¹ 1751.

THE CONSTITUTION of BENEDICT XIV., MOST HOLY IN CHRIST, BY DIVINE PROVIDENCE OF THE FATHER AND LORD OF OUR LORD, POPE. WHEREIN SOME SOCIETIES OR CONVENTICLES OF LIBERI MURATORI OR FREEMASONS, OR HOWEVER ELSE NAMED, ARE A SECOND TIME CONDEMNED AND PROHIBITED, WITH INVOCATION OF THE ARM AND AID OF SECULAR PRINCES AND POWERS.

BENEDICT, BISHOP, SERVANT OF THE SERVANTS OF GOD: FOR THE PERMANENT RECORD OF THE MATTER.

The prudent laws and sanctuary of our predecessors, Roman Pontiffs, not only those the vigor of which we fear may either by lapse of time or neglect of man be weakened or destroyed, but those also which have fresh force and full strength, we think, just and weighty cause so requiring it, need strengthening and confirming by the fresh fortification of our authority.

It is true that our predecessor of happy memory, Pope Clement XII., by his Apostolic letter, dated 28th April, A. D. 1738, inscribed to all the faithful in Christ, commencing with the words "In Eminenti," condemned in perpetuity and prohibited certain Societies, Meetings, Gatherings, Collections, Conventicles, or Aggregations, of commonly called *Liberi Muratori*, or Freemasons, or however otherwise named, then widely diffused in certain quarters, and growing in strength daily, instructing the faithful in Christ, all and singly, under pain of Excommunication, *ipso facto*, and to be incurred, without notice, from which no one could be absolved by any other than the Roman Pontiff for the time being, except at the point of death, that none should dare or presume to enter Societies of this kind, or to propagate, foster, admit, or conceal them, or be enrolled in them, or take part in their proceedings, and more to the same effect as is contained more fully and extensively in the same letter, the tenor of which is as follows:—

"Clement, Bishop, Servant of the Servants of God, to all the faithful in Christ, Greeting, and Apostolic Benediction. In the eminent watch tower of the Apostolate, &c." as above.²

Since, however, as we have heard, there have been some who have not hesitated to assert and openly vaunt that the aforesaid penalty of excommunication imposed by our predecessor, as before declared, is no longer effective, because the preceding Constitution has not been confirmed by us, as if forsooth, the express confirmation of a pontifical successor is required for the subsistence of Apostolic Constitutions published by a predecessor:

And since also it has been suggested to us by some pious and God-fearing men that with the object of doing away with all the subterfuge of quibblers, and of declaring the agreement of our mind with the mind and will of the same predecessor, it would be highly expedient to add the fresh support of our confirmation to the Constitution of the same predecessor.

We, although up to the present, whilst we have graciously conceded absolution from incurred excommunication to many faithful in Christ who were truly penitent and contrite at having violated the terms of the same Constitution, and who sincerely promised

¹ Quoted by historians as the Bull *Providas*.

² See page 62.

that they would wholly withdraw from the condemned Societies or Assemblies and never afterwards return to them, both before, and especially in the Jubilee year which has elapsed, or whilst we have communicated power to Penitentiaries deputed by us enabling them in our name and authority to impart the same absolution to penitents of the same class who applied to them; whilst also with anxious zeal and vigilance we did not omit to urge that proceedings should be taken according to the measure of their offence against violators of the same Constitution, by competent judges and tribunals—a service in fact often rendered—although, I say, we have given plainly evident and unquestioned proofs from which our sentiments, and our firm and deliberate will as regards the force and subsistence of the censure imposed as previously mentioned by the said Clement our predecessor ought to have been quite plainly inferred; and if a contrary opinion of us were circulated we might regard it with indifference and contempt and leave our judgment to Almighty God, using the words which as is well known were recited formerly during sacred actions: “Grant Lord, we pray Thee, that we may not regard the abuse of reprobate liars, but trampling underfoot the same wickedness, we implore Thee, suffer us not to be terrified by their abuse, nor entangled by their treacherous flatteries.” So it stands in the ancient Missal, which is ascribed to the Saint Gelasius our predecessor, and was published by the Venerable Servant of God, Joseph Maria Cardinal Thomas, in the Mass entitled “Against them who speak against us.”

However, lest anything unwittingly omitted by us might seem to have weight, with the object of doing away with false calumny and stopping its mouth, after first hearing the counsel of some Venerable brothers of the Holy Roman Church we have decided on confirming by the present document the same constitution as our predecessor, as above, inserted word for word, in the specific form which is held amplest, and most effective; accordingly from certain knowledge, and the plenitude of our apostolic authority, by the tenor of these same presents, in every thing and throughout, just as if it had been first published on our own motion, and authority, and name, we confirm, corroborate and renew it, and will it to have perpetual force and efficacy, and so decree.

Furthermore, among the gravest causes of the before mentioned prohibition and condemnation enunciated in the previously inserted constitution, one is that men of every religion and sect are associated together in the societies and conventicles of this kind; from which circumstance it is obvious how great injury may be inflicted on the purity of the Catholic Religion: a second is the close and impenetrable bond of secrecy whereby the proceedings in such conventicles are concealed, to which may deservedly be applied the sentiment expressed by Cæcilius Natalis in Minucius Felix, in a very different cause, “Things honorable always delight in publicity; crimes are secret.” A third is the oath whereby they bind themselves to keep a secret of the kind inviolably: as though it were lawful for anyone under colour of any promise or oath, to protect himself from being bound to confess, when questioned by legitimate authority, all that is demanded for the purpose of ascertaining whether anything is done in conventicles of this sort contrary to the existence of religion and the state, and to the laws. A fourth is that societies of this kind are known to be opposed to civil no less than canonical sanctions, for it is well known that by Civil Law all colleges and societies are prohibited if formed irrespective of public authority, as may be seen in 47th Book of the Pandects., Tit. 22 “On unlawful Colleges and Corporations,” and in the well known letter of Caius Plinius Secundus, Book x. 97, in which he says that by his edict, in accordance with instructions from the Emperor, the formation of *Hæteriæ* was forbidden, *i.e.*, the forming and holding of Societies and Meetings without the authority of the Prince. A fifth is that already in many quarters the said societies and Aggregations have been proscribed and banished by the laws of secular princes. Lastly, because these same societies were of ill repute among wise and virtuous men, and in their judgment, all who joined them, incurred the brand of depravity and perversion.

In conclusion, the same predecessor, in the above-inserted constitution, calls on the Bishops, higher Prelates, and other local Ordinaries not to omit for its execution, if need be, to invoke the aid of the secular arm.

Which injunctions, all and singly, are not only approved and confirmed by us and commended and enjoined on the same Superior Ecclesiastics respectively, but we ourselves also in accordance with our duty of apostolic solicitude, by our present letters invoke the aid of all secular powers, and their assistance in carrying into effect the measures above mentioned, and we most urgently demand it; since the Sovereign Princes and Powers have been chosen by God to be defenders of the Faith and protectors of the Church; and since it is their duty by all reasonable means to show the obedience due to the Apostolic Constitutions, and the fullest observance of them; whereof they have been reminded by the Fathers of the Council of Trent, Session xxv., Cap. 20, and

long before by the excellent declaration of the Emperor Charlemagne in Tit. 1, c. 2, of his Capitularies, where, after demanding from all his subjects observance of Ecclesiastical Sanctions he adds: "For we can in no way recognize how men can be faithful to us who have shewn themselves not obedient to their own priests, and unfaithful to God." Wherefore, enjoining on all officers and agents of government absolutely to enforce exhibition of due obedience to the Laws of the Church, he announced the severest penalty against those who neglected to show it, adding amongst other things: "But, whoever amongst them, (God forbid there should be any such!) shall be negligent and disobedient to these Laws, let them know that they neither continue to hold office in our Empire, even though they should be our own children, nor have place in the Palace, nor keep company or any commission with us and ours, but rather shall they undergo punishment in isolation and wretchedness."

Further, we will that the same credit be given to copies taken of these presents, subscribed by the hand of some Public Notary and guaranteed by the Seal of a person set in Ecclesiastical dignity, exactly as would be given to the original letter if it were produced and exhibited.

To no man at all then be it lawful to infringe or with rash daring to contravene this document of our confirmation, renewal, approval, charge, appeal, requisition, decree and will: But if anyone presume to attempt this, let him know that he will incur the wrath of Almighty God, and of Saints Peter and Paul, the Apostles.

Dated Rome, St. Mary's the Greater, A.D., 1751.

18th May. 11th year of our Pontificate.

D. Card, Passioneus.

J. Datarins.

Certificate
of Curia. J. C. Boschi.
Place + of Seal.

J. B. Eugenius.

[Registered in the Secretariat of the Briefs, Anno Domini 1751, 14th Indiction, May 18th, and in the 11th year of the Pontificate of the Most Holy in Christ, our Father and Lord Benedict XIV., by Divine Providence, Pope. Accordingly, the above mentioned Constitution was affixed and published on the doors of the Lateran Basilica, and of the Chief of the Apostles, etc., etc.; and in other customary and usual places by me, Franciscus Bartolotti, Apost. Pursuivant.

Antonius Besani, Grand Pursuivant.]

To complete the illustration of the method of ecclesiastical publication we append, from the same contemporary source, the *Mandatum* with which the Archbishop of Avignon enforced the Bull on the conscience of the Faithful in his Diocese. The document sums up the position of the Vatican, and has been frequently cited by writers on both sides during the long controversy, from the days of *Les Vrais Jugemens* to those of Albert Pike's *Allocution*.

[*Translation.*]

ORDINANCE for the publication of the BULL OF OUR HOLY FATHER Pope BENEDICT XIV., which condemns and forbids anew the Societies of so-called FREE MASONS, invoking the arm and aid of Princes and secular Powers.

JOSEPH DE GUYON DE CROCHANS, by the grace of God and of the Apostolic See, ARCHBISHOP OF AVIGNON.

TO THE CLERGY, Secular and regular, and to all the Faithful of our diocese, Greeting and Benediction in our Lord Jesus Christ.

We have long lamented, my very dear brethren, in the privacy of our heart, the surprising blindness of some amongst you who allowing themselves to be seduced by

the artifices of the Devil, and giving way to the deceptive zest for unhappy novelty, rashly engage in the Societies of so called Free Masons, and persist obstinately in so doing, in spite of the prohibition which has been issued by the Apostolic See under the most terrible of Ecclesiastical penalties, Major Excommunication reserved for the Supreme Pontiff.

The sacred Jubilee, which appears to have revived the Faith and Religion nearly extinct in many among you, causing a cessation of secret Assemblies of these suspected Associations, had raised the hope in us that we had happily seen the end of them among our flock. The Constitution which our Holy Father Pope Benedict XIV., happily reigning, has just published against these same Societies will, as we hope, destroy them entirely and crown our righteous desires.

We hasten, my very dear brethren, to acquaint you with this Bull, so worthy of its Author: you will see in it fresh marks of the zeal and wisdom of this Great Pontiff whom the Christian Universe does not cease to admire, you will see in it the solemn confirmation of the Bull which his predecessor, Pope Clement XII., of happy memory, had promulgated in the year 1738 against the Societies of so called Free-Masons, and those among you who may be still of that number, cannot avoid being seriously alarmed at having merited the thunders of the Church.

For this, it is necessary to give you a précis of the contents of the Bulls of these Great Popes. They concur unanimously in overwhelming you with the weight of their authority if you have the misfortune to continue still in Societies solemnly condemned by the Vicar of Jesus Christ.

It is, then, in virtue of holy obedience, that the successor of the Apostle Peter lays strict commands on all and each of the Faithful, of whatever age, rank, condition, order, dignity and preeminence, be they laics, be they clerics, be they seculars, be they regulars, though they might claim to have express and individual mention made of them, that none of them under any colour or pretext whatever, venture or presume to introduce, adhere to, and maintain the Societies of so called Free-Masons, or by whatever other name they are called; or to receive and shelter them in their houses or elsewhere; or to engage in them, associate in them, be present at them; or to give permission or facility for assembling there; or to provide them with anything; or to give them advice, help or favour in any matter whatever, of oneself or through another, directly or indirectly, in public or in private; or to exhort, induce, and encourage others to enrol themselves in these Societies, or to persuade them to join them, be present at them, or to help and support them in any manner; but that they shall be bound to keep wholly aloof from these Societies, Aggregations, Companies and Conventicles under pain of Excommunication incurred by the mere fact, without there being need of any formal notice; from which there can be no absolution, except on the point of death, unless by the Supreme Pontiff.

The reasons for a prohibition and condemnation so express, which His Holiness is graciously pleased to state in his Bull, are worthy of his wisdom, and well fitted to induce you to renounce altogether practices the improprieties and dangers of which they so earnestly set forth.

The first of these reasons is that from men of every kind of religion and sect uniting together, and binding one another in these Societies and Assemblies, the purity of the Catholic Religion, the sole verity, cannot but suffer, sooner or later, great injury.

The second is the strict law of impenetrable secrecy under which all that goes on in such assemblies is carefully concealed.

The third is the oath by which one engages to keep the secret inviolably, as though it were permitted under any pretext of promise or oath whatever to shield oneself from making complete avowal when interrogated by lawful authority in order to ascertain whether anything is done in their assemblies that may be contrary to Religion or State.

The fourth is that Societies of this kind are not less opposed to Civil Laws than to the Canonical and Ecclesiastical Ordinances, the Civil Law prohibiting Societies which are formed without public authority.

The fifth is that these Societies and these Aggregations have been already proscribed and banished from several states by the authority of Secular Princes.

Finally, the last of these reasons is that these same Associations and Assemblies are thought ill of by the wise and virtuous, and that in their judgment, whoever connects himself with them, gives occasion to suspect him of irregularity and disorder.

Pope Clement XII. in his Constitution of 1738 had ordered Bishops, Higher Prelates, and other local Ordinaries as well as the Inquisitors of the Faith to seek out diligently violators of the Constitution, to proceed against them, of whatever age, rank, condition, order, dignity and preeminence they were, and to punish them with suitable penalties, as being strongly suspected of heresy, giving with that object free power to invoke, if necessary, the aid of the Secular arm. His Holiness renews to us today the command of his predecessor, and as a result of his Apostolic solicitude, he urgently invokes the aid and support of Catholic Princes, for the execution of his Bull in their dominions; he tells them they are set by God to be defenders of the Faith, and Protectors of the Church, and to animate their zeal to fulfil these glorious functions, His Holiness reminds them of those beautiful words of the pious Emperor Charlemagne in the first Tit. of his Capitularies, Ch. 2: "We cannot possibly recognize as faithful to us those who show themselves unfaithful to God and to their Priests."

Such, my very dear brethren, is the ardent zeal which our Holy Father the Pope exhibits for the destruction of the Societies and Assemblies of Free-Masons.

For these reasons, in pursuance of the intentions and orders of His Holiness, and in execution of his Bull, we order that it be published at the altar of each parish of this city, and that all those who are engaged in the Societies or Assemblies of these so-called Free-Masons, or called by whatever name, withdraw from them altogether, and forever renounce them with true repentance for having ever taken part in them, that for this purpose they address themselves to Us or to the Reverend Father Inquisitor, or to one of our Vicars General, that they furnish absolutely unequivocal marks of their perfect obedience to the voice of the Vicar of Jesus Christ, and that they put themselves in a state to profit by the grace of the Jubilee just expiring, to receive absolution from the Excommunication reserved for the Holy See, which they have unhappily incurred.

And since we cannot be ignorant that there is in this city a book in manuscript containing the Rules of these Societies of so called Free-Masons, as well as the signatures of those who have joined them, we strictly command, under penalty of Excommunication, that it be given unreservedly into our hands, or those of the Reverend Father Inquisitor; and we likewise command under the same penalty those who know where the book is, without delay, to inform us or the Reverend Father Inquisitor, or one of our Vicars General.

If anyone, which God forbid!, is so blind and hardened as to continue still in these Societies of so called Free-Masons, or called by another name, let him know that we will proceed against him with the utmost rigour of the Law.

And this our present Command shall be read and published at the altars of the Parishes, and in all the Communities of men, Secular and Regular, and affixed to the doors of the Metropolitan Church, and of the Parish Churches.

Given at Avignon in our Archiepiscopal Palace, July 22nd, 1751.

+ Joseph, Archbishop of Avignon
per Monseigneur Philip,
Secretary.

The advance made by Freemasonry between 1738 and 1751 is marked by the difference in method of the corresponding Bulls. Dogmatic condemnation is the characteristic of the first Bull. In the second Bull, the Pope thinks it expedient to resort to argument, and places on record the reasons that induced him to renew the condemnation. The first Bull seems intended for those that were prepared to obey; the second, for those that were beginning to revolt.

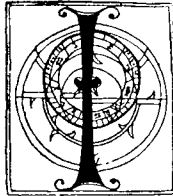
W. J. CHETWODE CRAWLEY.

[To be continued.]

In Memoriam.

SIR CASPAR PURDON CLARKE, W.M., 1899-1900.

BORN 1846. — DIED 1911.



It is now nearly twelve years since—in accordance with our praiseworthy custom for one of the members to deliver a Eulogium on the passing hence of each of our Inner Circle—I had occasion to speak of the work and character of our P.M., William Simpson, who, as it so happened, was the means of bringing our late Bro. Purdon Clarke and myself into closer contact. It occurred during a visit to the South Kensington (or more properly “Victoria and Albert”) Museum many years ago; when Bro. Simpson met me there in order to prove by reference to certain antiques some of the theories advanced in his paper on the “Worship of Death,” on which occasion his old friend Clarke fortuitously turned up. The two students had much in common, but were alike naturally interested more particularly in all that appertained to the mystic East. Our acquaintance ripened into friendship, and we drew more to each other as the years rolled on. His absence in America did nothing to loosen the bonds, but rather the contrary, and when meeting there we seemed even more companionable, and passed many very pleasant hours together. I can say that amongst ‘our Cousins’ he was exceedingly popular, despite the fact that he had to condemn as valueless some of the supposed treasures in the Metropolitan Museum of New York, and had reluctantly, when consulted by inexpert collectors, to pass adverse judgment on prized possessions displayed on walls and in cabinets. His tact and discernment were extraordinary, and when, as often happened, he could judiciously and honestly praise a copy, or wrongly ascribed effort, he would satisfy all parties by labelling a picture as ‘after . . .’ or ‘of the school of . . .’ for he did not hold that all talent lay buried in the graves of the ‘Old Masters.’ He could say ‘no’ with all the grace of a Chesterfield, and expose a sham without creating an enemy. The net result, though some may have felt sore at his verdicts, was a huge accession to the Metropolitan Museum valuables, and large donations and bequests of money. He told me some three years ago of the total value of the presentations since he took charge there, and it was astounding, roughly \$5,000,000, though a trifle to what he would have probably succeeded in obtaining in future years, as he became more trusted and appreciated. His advent had been hailed with great enthusiasm by Press and people of the United States, and all were prepared to accord him a very warm welcome. Thus heralded, his charm of manner, mild Bohemianism, undoubted knowledge of the fine arts, acquaintance with many of the best Americans, the respect and confidence of Mr. Pierpont Morgan and other munificent collectors, speedily assured his complete success as Head of the premier collection of the New World. His methods were not those of his predecessor, General di Cesnola, and his avowed intention to make the Metropolitan Museum EDUCATIVE, won at once universal praise and sympathy—thereafter it was his to command. Mr. Morgan had on two previous occasions pressed him to transfer his services from the British Government, but on the

third asking the cabled offer came at the psychological moment when he was confronted with a difficult problem, and being followed up a few hours later by a visit from Mr. Pierpont Morgan, jun., the subject of this sketch said 'yes,' and another treasure was snapped out of Britain by the masterful American. Apart from any other consideration—and there were many reasons, financial and otherwise, to recommend his expatriation—our Bro. Clarke was aware that in New York he would escape from all 'red tape' harassments and also have vastly larger funds at his disposal for the purchase of valuable objects. There was one legacy alone of the capital value of five million dollars on which he could draw, and in the sequel his faith in the liberality of the Americans was abundantly justified. Amongst the trustees of the Metropolitan Museum were such powerful and sympathetic men as Joseph Choate and Whitelaw Reid, and, of course, his old friend Morgan, who was chairman. With this backing failure was impossible, and the gifts and benefactions which soon came flowing in necessitated large additions to the buildings in order to house the increasing acquisitions.

Not to interrupt the chronological narrative of his life work, it may be convenient to note here that he became C.I.E. in 1883, was knighted in 1902, and decorated C.V.O. in 1905.

He was a 'Girdler' and Member of the Court of the 'Masons' Company, and, consequently, a Freeman and Liveryman of the City of London. Naturally he was interested in learned societies, being F.S.A., F.R.I.B.A., R.A.S., Royal Society of Arts (Council), Royal Academy of Madrid, and the possessor of degrees from several American Universities.

He wielded the pen of a ready writer and lectured fluently. To show his many sidedness we may mention a few of his papers—on "The supposed Mithraic Chamber beneath the Church of St. Clement's at Rome," "The Domestic Architecture of India," "The Street Architecture of India," "Art Castings in Bronze as practised in Rajputana," "Moghul Art," a series of twenty-six articles on "Indian Art," in the *Calcutta Englishman*, and innumerable contributions on various subjects to the Royal Archæological Society, Royal Institute of British Architects, Royal Society of Arts, East India Association, Midland Institute, Birmingham, Walker Art Gallery, Liverpool, etc., etc., etc., besides many addresses and lectures to Yale College and other learned bodies in America and elsewhere.

Caspar Purdon Clarke was born in 1846, son of the late Edward Marmaduke Clarke, Richmond, Co. Dublin (whose family originally came from Taunton, in Somerset), while his mother was an Armagh lady, which probably accounted for some of his characteristics. He was educated at Gaultier's Collegiate School, Sydenham, and later in Boulogne. This part of his training was particularly fortunate, for a knowledge of French is of the utmost importance, not only in Europe, but it is also the general means of communication in trade and polite circles along the Mediterranean littoral, and in Turkey, Asia Minor, and Egypt.

He married, in 1866, Frances Susannah, daughter of Charles Collins, Esq., by whom he had a numerous family. His son, C. Stanley Clarke, is in charge of the Indian Section of the Victoria and Albert Museum, thus following in the parental footsteps.

Clarke's grandfather was in the second quarter of last century an eminent Publisher and Bookseller in Dublin, with a large establishment on each side of the River Liffey. Some years ago our Brother Dr. Chetwode Crawley entertained Bro.

Clarke in the Irish Capital, feasting him at the 'High Table' in T.C.D., where, amongst other Dons who welcomed him, the Professors of Sanscrit and Latin were specially appreciative.

Dealing with his professional career, we may premise by stating that when sixteen years old (1862) he entered the National Art Training School, in South Kensington, and studied there three years, becoming Medallist in 1864, and winning the National Medallion for Architectural Design in 1865. He then passed into H.M. Office of Works, and, in connection with ventilation, had to make a set of plans of the Houses of Parliament from actual measurements of the then newly completed buildings: a somewhat unusual and delicate task. This accomplished, he was transferred to the Works Department of the South Kensington Museum, in 1867, then under General H. Scott.

He was despatched on the first of so very many official trips in 1869, being instructed to superintend the reproduction, for the Museum, of Mosaic decorations to be found in great profusion in the Ecclesiastical Buildings in Italy, visiting for this purpose, amongst other cities, Venice, Florence, and Rome. Such a mission naturally afforded him special facilities for study and frequent opportunities of penetrating into places not generally open to the traveller; and these occasions enabled him, with his previous knowledge of architecture and art, to build solidly on the earlier foundation, which must have been "well and truly laid." Like his old friend 'Crimean' (or later 'Indian') Simpson, our Brother possessed a marvellously retentive and well-indexed memory, which gave him the power promptly to deal with any question or subject that might emerge, and also turn up the references—if the means were at hand. He could give a recipe for mending china, repair a clock, or prepare a dye. I have myself heard him correct an eminent New York lawyer in discussing certain matters dealt with in some of the New England statutes of the revolutionary times. His knowledge was accurate, and on many points voluminous. He doubtless owed much to the friendship and counsel of Sir Wollaston Franks, but the good seed fell on receptive soil.

His next journey was to Egypt in 1872, where he supervised the decorative work at St. Mark's Church in Alexandria.

In 1874 he was appointed H.M. Supt. of Works for the Consular Buildings in Teheran, where he spent some two years, a part of the time being devoted to survey. He was Architect, Clerk of Works, Paymaster, and struck by what he considered a wasteful method, or want of method, marked out a new line, and so saved the British Government a good deal of money by an improved financial scheme. He also completed St. Mary's Roman Catholic Church during his visit to Persia.

On his return in 1876 he was despatched by the Authorities on a purchasing tour through the nearer East, and wandered through Turkey, Syria, and Greece, gathering treasures, and storing his mind with information as to the habits of the peoples, their methods of manufacture, implements, etc.

In the same year he found time to design and superintend the erection of the Church of St. Cuthbert, Cotherstone, Durham.

We have already learnt that he was no mean 'Master Builder,' and that he was also skilled in another direction is evidenced by his Commission from the Indian Government, to construct the Pavilion (for which he was awarded a silver and a bronze medal) in the Paris Exhibition of 1878. His success was emphasized by Marshal Macmahon decorating him with the ribbon of the Legion of Honour. If further proof

of his special ability were needed it is to be found by glancing down the list of similar erections designed by that fertile brain. He had a short trip, in 1879, through Spain, Italy, and Germany, on the outlook for curios.

In 1830, when the Indian Collections in the British Museum were removed to South Kensington he had the onerous and exacting task of re-arranging and re-organising the whole department. Later in the year he was sent as Special Commissioner to India by the Science and Art Department, and for his services was, after his return in 1882, rewarded with the C.I.E., and became Keeper of these Sections.

His first visit to America was in 1884, where he was instructed to investigate and report on the housing of the female students attending Collegiate Courses in Boston, Mass., the result being embodied in the Students' Home, Alexandra House, Kensington Gore, 1834, and also to some extent in the National School for Cookery in the Buckingham Palace Road, 1887, for both of which he was responsible, and each was a signal success.

He returned again to India in 1885 in anticipation of the Colonial and Indian Exhibition of 1886, to scour the Peninsula in search of valuable contributions to enrich that show, and in this quest he was remarkably successful, for his persuasive ways and knowledge of native foibles enabled him frequently to get bargains, and it was commonly said in Hindostan that he obtained full value in all purchases. Hurrying back, he set about the construction of the palace and the planning of the streets, which were very prominent and attractive features. In such work he excelled, for it was in his heart, and, like an Eastern craftsman, he put himself into these efforts. He also drew the plans for the Mosque, which was necessary for the numerous Mohammedans who were employed in various capacities about the Exhibition. This building was no toy, but intended for regular use: and the spiritual needs of these fellow subjects were cared for by a duly accredited Imaum.

Besides his work at the 'Colinderies,' he gave valuable advice to the Managers of the 'Healtheries' and 'Fisheries' Exhibitions.

He repeated in 1889 his mission of eleven years earlier, and organised the British Indian Section, building also the Palace therefor, at the Paris Exhibition, for which he received a gold medal. His experience with these great displays was most extensive, for, in addition to those specified in this brief *resumé* of his labours, he actively assisted in many ways almost yearly at Earl's Court and elsewhere.

After being appointed Keeper of the Art Collections in 1892, he became in 1893 Assistant Director of the South Kensington Museum, and in 1896 was promoted to the full charge of that noble collection as Director.

In 1891 he was in Vienna as the British official delegate to assist in the organising of an Oriental Carpet Exhibition, and the Austrian Government invited him to edit what became a colossal work on Carpets, for when completed the book was about 80lbs weight. While in that city he lectured before a Royal Audience; sufficient testimony to his thorough mastery of this subject.

He served as Royal Commissioner at the Paris Exhibition of 1900, and at St. Louis, Missouri, in 1904. He was *persona grata* to his late Majesty King Edward VII. and assisted in cataloguing the Royal Collections.

To his initiative at South Kensington, the revival of some British manufactures, notably silk brocade and carved wood work, is directly due.

He resigned in the autumn of 1905, on acceptance of the Directorship of the Metropolitan Museum of New York, where he was to have a free hand, and abundant means at his disposal to acquire what he might deem necessary to place the Institution, located in their Central Park, in closer rivalry with the leading galleries of the Old World.

His departure was signalized by the usual send off, and at a numerously attended dinner given in his honour in London—with Sir John Gorst, M.P., President of the Board of Education, in the chair—a massive and handsome Silver Bowl was presented to him, and highly appreciative speeches made by Sir L. Alma Tadema, and many other celebrities assembled to wish him ‘bon voyage.’ Each guest received a copy of a likeness specially drawn by his friend Seymour Lucas, R.A., for this occasion. Bro. Gotthelf Greiner and myself represented our Past Masters, though not in an official capacity.

His projected departure to the Western Continent brought forth in our leading newspapers most laudatory articles, coupled with regret at the reasons which induced so eminent a man to leave his own country, and some of them spoke strongly in sympathy with our Brother. These paragraphs were in sharp contrast to the jubulations of the American press. To prevent any possible misapprehension, it should be made clear that Sir Purdon never had the slightest intention to sell his ‘birthright,’ being far too true an Englishman to change his Nationality.

As may have been gathered already, our dear Brother was not content with the often toilsome and always delicate duties demanded by the Science and Art Department (under the Board of Education), but found time to give his services in other directions. He was in request as adviser to many notable personages, both as an architect and art expert.

Neither in one capacity nor the other was he cramped in his ability. He had planned English and Roman Catholic Churches, and a Mosque, Hostels, Museums, Lord Brassey’s Indian Museum in Park Lane, Lord Iveagh’s marble ballroom, and other erections. His versatility was so great that nothing seemed to be beyond his powers.

Our Brother was initiated in the Urban Lodge No. 1196, in 1876, and reached the Chair in 1894. This Lodge was connected with the Urban Club (a progenitor of the well known Logic Club, which is practically a Lodge of Instruction, and largely frequented by members of the dramatic profession, though welcoming other Brethren, amongst whom were several members of 2076), and Brother Clarke was a warm supporter of it and regular attender for some years. He was also, and happily so, a Founder of the Empress Lodge No. 2581, chartered in 1895. He was proposed for our Inner Circle by his old friend Bro. Wm. Simpson on the night of the latter’s installation as our W.M., 8th November, 1888, and duly elected at the next meeting, 4th January, 1889: was appointed Steward in 1891, and placed in the Chair of K.S. at the festival of the ‘Four Crowned Martyrs’ in 1899, one year later than would have been the case, but he preferred to wait over the interval on account of great pressure of official work and consequent dread of inability adequately to perform the duties devolving on our Presiding Officer.

In 1893 he delivered an erudite address on “The Tracing Board in Modern Oriental and Mediaeval Operative Masonry,” which our then Master, Prof. T. Hayter Lewis, himself an expert Mason as well as a celebrated architect, characterised as “a paper which very few men, whether within our circle or out of it, could have

“written: the practical knowledge and aptitude to decide and apply it to our purpose “is in the possession of very few, whether Freemasons or not.” For such an essay our Brother Clarke was peculiarly fitted, as we may gather from the modest remarks on his dealings with Indian workmen as set forth in his Installation address.

He says, “Owing to the fortunate circumstances which brought me in contact “with Eastern craftsmen during some of the brightest years of my life, the ritual and “traditional lore of Freemasonry appeal to me with peculiar force by awakening “memories of building work performed under conditions similar to those under which “our Master Hiram Abiff probably laboured when summoned by the King to assist in “erecting the Temple of the Most High on the Hill of Sion. As of old the secrets and “mysteries of the various crafts, which I directed, were a precious inheritance, only to “be obtained by long years of apprenticeship and servitude, and as in the East, men “and manners change but little in many centuries, I have known in the life master “workmen, similar to those who built the Temple at Jerusalem, jealous of their craft “knowledge, and careful to preserve the privileges which it secured them in their “social and political position.”

We were justified in expecting from so bright a personality most valuable contributions to our proceedings, but what he intended to accomplish for us remained, to a great extent, undone. Constant wearing duties, the exigencies of his public position and frequent absences from London, militated against his intentions towards the Lodge, and even then the insidious disease which eventually carried him off must have had a pernicious effect on his physical powers. Following his removal to the New World, which cut him off from us except for an occasional call, came more serious illness, and though he was with us in Lodge as late as last November, and had then improved from the low state in which he left New York eighteen months earlier, it was sadly clear that he was a great sufferer.

Early in December he had a relapse, and though sometimes easier, he never really rallied, but gradually, though very slowly (thanks to the excellent and skilful nursing of his devoted and accomplished wife), sank, till the end came 29th March, 1911.

The principal papers both in this Country and in America paid handsome tribute to the memory of one “who had an infinite capacity for taking pains”—as exemplified by his own quaint saying that he “could move a cobweb without breaking it.” In other words that all things are possible to knowledge and patience, qualities in which he excelled.

In an American sketch, written in 1905, John Lane (of Bodley Head fame) says that Sir Purdon Clarke “appears to be chemist, scientist, artist, craftsman, “antiquary, archaeologist, and alchemist combined”—surely an “admirable Crichton.”

An article headed “Walking Encyclopædias” in the *Windsor Magazine* for March, 1905, by Harry Furniss, contained the following appreciative remarks on our dear Brother.

“The thousands who daily visit the South Kensington Museum have little idea that the most remarkable object of interest, in the whole place of wonders, walks on two legs. One may occasionally notice an energetic, bright-faced, medium-sized gentleman, darting about with papers and books in his hand, smiling pleasantly over his gold-rimmed glasses, and disappearing behind the big pieces of statuary, into an office in which he presides over every detail of England’s pride. This is Sir Caspar Purdon Clarke, the Director of the South Kensington Museum.

"As to his encyclopædic knowledge, it is difficult to say what Sir Caspar Purdon Clarke does not know. Perhaps very few, if any, men now living, better deserve the name, 'a walking encyclopædia,' than he: and it is only right and fitting that he should be Director of the greatest museum in the world, the temple of art treasures at South Kensington.

"Sir Purdon Clarke is extraordinarily well versed in Oriental art of all kinds, as well as in much of the literature and language of the East. All art manufactures; their processes, artistic, chemical, etc.; their secrets of manufacture, and their forgeries; carpets, glass, china, metal-work—in fact, everything to be found in the South Kensington Museum, and much more, is indexed in the mind of Sir Purdon. There is absolutely nothing that comes within the scope of an art museum but what he knows the highways and the byways of it.

"Of a carpet, he'll tell you what the pattern says or symbolises; of silk, Sir Purdon will tell you all about the dyes and dodges of manufacture; of sculpture, he knows all about architecture and carving. He is a practical architect, a chemist, a botanist, an art detective, thoroughly acquainted with strains and loads, and the theory and practice of engineering and mechanics, a good science man, who seems to know everything from the inside, and consequently a bit of a doctor. He carries other secrets in that wonderful head of his; for he is a Freemason of high degree. Besides all this, he is an excellent speaker, a humorist—in this respect, perhaps, a *rara avis*.

"In this category of '*walking encyclopædia*,' he deserves mention also on the ground of being an antiquary of excellent standing (or walking); and as a friend of mine, likewise a walking encyclopædia, remarked of Sir Purdon, whom he knows well, 'The kindest-hearted man who ever breathed, always ready to do favours to everybody, and placing his knowledge at the disposal of everyone who asks for it.'

"His work outside South Kensington is sufficient to make great the reputation of any ordinarily famous man. His large buildings, Alexandra House, close to the Albert Hall, and the School of Cookery, are practical pieces of work: but he has also superintended many artistic triumphs, too—for instance, the celebrated ballroom of Lord Iveagh, built of carved white marble, at a cost it is said, of nearer £200,000 than of £100,000. He is greatly in demand in art matters in the Palace of the King, whose art collections he has catalogued. And yet, with all this work, and all these occupations and distractions crammed into twenty-four hours, he has to find time to travel about the country and abroad to select things for purchase, from costly tapestry and carved panelling down to—well, everything else. Add to all this red-tape, official duties—the judging of everything sent into the Museum, where a twelve hours' working day is an average, and you will wonder that the face of Sir Purdon is still fresh, the eyes are bright, and a smile is always on the lips. What is more, it is said of him that, if anyone seeks information, he has never been known to say: 'I don't know.' "

NIHIL, QUOD TETIGIT, NON ORNAVIT.

EDWARD MACBEAN, P.M. 2076.



THE OLD CHARGES AND THE PAPAL BULLS.

SUPPLEMENT.

DANIEL O'CONNELL AND IRISH FREEMASONRY.

BY W. J. CHETWODE CRAWLEY, LL.D., D.C.L.,
Grand Treasurer, G.L. Ireland.



THE relation in which Daniel O'Connell, the great Irish statesman and champion of the Roman Catholic religion, stood to the Freemasonry of his country has always been a subject of interest. The incidental mention of the Liberator's name in the explanatory comments that accompany the present series of articles, entitled *The Old Charges and the Papal Bulls*, has drawn forth inquiries from many quarters. It has, therefore, seemed advisable to continue the attempt made in that series to bring together the authoritative original documents by supplying a similar authoritative statement of the connection between Daniel O'Connell and the Grand Lodge of Ireland. Such an account, resting solely on trustworthy and accessible evidence, seems all the more desirable because the true facts of the case, now for the first time brought together, differ widely from the assumptions of controversialists on either side.

DANIEL O'CONNELL (1775-1847) was of the younger branch of the O'Connells of Derrynane, Co. Kerry. His early education was at Cove (Queenstown), in the school historically famous as the first Irish school in which the barbarous Penal Laws permitted an Irish Priest to teach. Thence, at fourteen years of age, he was transferred successively to the Irish Colleges at Liège, St. Omer, and Douai, and it is still a matter of proud tradition that the raw Irish boy made a clean sweep of their prizes and distinctions.

Before quitting France, in January, 1793, O'Connell had seen enough, and more than enough, of the horrors of the French Revolution. At the moment of leaving French waters he tore off the Tricolor he had been compelled to wear in France, and flung it into the sea with generous youthful indignation, when he learned from unsympathetic fellow-passengers that the French King had been guillotined and the Queen subjected to abominable insults.

On reaching London, O'Connell spent the next four years in legal studies, being entered at Lincoln's Inn in 1794. While in residence there, he was a witness of the riots of October, 1795, when George III. narrowly escaped personal violence at the hands of a frenzied mob. In later life, O'Connell was often twitted with being the prototype of the "gigantic Hibernian" whose timely fist, according to the personal anecdotes of the day, freed the King from a turbulent ring-leader.

On moving to Dublin, O'Connell was called to the Irish Bar, 19th May, 1798, and in the following year we meet with the first specific record of his connection with Freemasonry. On 2nd April, 1799, his name, along with twenty-five others, was entered on our Grand Lodge Register as a Master Mason of Lodge No. 189 Dublin. This Lodge had been founded 1st February, 1748, and had been at work continuously from that date, O'Connell's name standing 128th on the list of its Registered Master Masons. No. 189 was evidently a fashionable Lodge at the time, for the members were registered in large annual batches, culminating in the extraordinary number that marked the year of O'Connell's reception by the Lodge.

Owing to the method of Registration in force at the time, and the deplorable brevity of our Deputy Grand Secretary, Bro. Thos. Corker, "worn out with age and infirmities," the exact day of Daniel O'Connell's initiation cannot be ascertained from the Register.¹ But the members of the previous batch had been enrolled as Master Masons in 1798, so that we may safely conclude that O'Connell had not then attained the status of Master Mason in the Lodge.

O'Connell at once took rank in the Fraternity commensurate with his abilities. A notable instance will be found at the Stated Communication of Grand Lodge, held on 5th June, 1800. It would appear that the troubles of 1798 had left their traces on the Brethren, for there had been friction between the R.W. Deputy Grand Master, Walter Wade, M.D., and the Grand Lodge. In effect, the Deputy Grand Master had taken on himself to close Grand Lodge arbitrarily in the midst of a debate, and the members of Grand Lodge had resented it exceedingly. Unpleasant bickering ensued, which reached a climax at the June Communication.

Here it must be explained that in Ireland all Grand Officers, except the Deputy Grand Master, are, and always have been, elected by Grand Lodge from brethren who have served the office of Worshipful Master; none are nominated by the Grand Master. There is not, and there never has been, any exception to this practice, which is radically different from the more modern procedure prevailing in the Grand Lodge of England. But in Ireland the Grand Master nominates, and always has had power to nominate, his Deputy. If a Grand Officer is permitted to devolve his duties on a Deputy, it seems only fair that he should have a voice in the selection of the Deputy. Otherwise, the unedifying spectacle might be seen of a principal and his subordinate playing at cross purposes. On the occasion under survey, the Grand Lodge of Ireland was dissatisfied with the Deputy Grand Master, but could not directly remove him from office, for he was the nominee of the Grand Master. They could remove the Grand Master, with whom would fall his Deputy. Therefore, the Grand Lodge, having passed a resolution in which these contingencies were politely hinted, looked about for a discreet brother "to wait upon the Grand Master" and explain to his Lordship this delicate matter. No higher compliment could be paid to Daniel O'Connell than his selection as spokesman of the Committee, and no surer proof of his tactful ability be adduced than the eventual success of his diplomacy. The Grand Master remained in office, and the Deputy effaced himself without friction.

The same Communication of Grand Lodge shows Daniel O'Connell in the still more prominent position of Founder of a Lodge. A petition for a Warrant to hold a Lodge in the town of Tralee came before Grand Lodge in ordinary course. The Petitioners were the Rev. John Blennerhassett, B.A., Trin. Coll., Dublin, Daniel O'Connell, and Stephen Henry Rice; three names of weight in Munster. The Warrant was, of course,

¹ See *Cæmentaria Hibernica, Fasciculus I.*; *The Story of the Lost Archives*: London, 1895.

Wednesday, 21 May 1813

Present The Right } John Leech Esq
Honble the Master }
of the Rolls } Alex^r Seton Esq
Sect

This Cause coming on this day to
be heard on a Conditional Secre bearing
date the 18th day of November 1809 obtained
by Petition and the date all

~~more of and from restoring any use of the Seal~~
called The Grand Lodge Seal And from
Spring restoring or reviving any Warrants
to Hold Lodges and the better to enable
the said Master to take said Accounts
he is to be armed with a Commission to
Examine all such Writings as shall be
produced by Either of the said Parties
And upon the Return of the Report
such further Order will be made as will
be fit -

"Daniel O'Connell"
Signed 24 July 1813

OPENING AND CLOSING CLAUSES OF OFFICIAL COPY OF FINAL ORDER BY THE
MASTER OF THE ROLLS (RT. HON. JOHN PHILPOT CURRAN) IN LEECH (GD.
SEC.) V. SETON: SIGNED BY PLAINTIFF'S COUNSEL, DANIEL O'CONNELL,
24TH JULY, 1813.

granted at once, and the names of the three Brethren were inserted in the Warrant as, respectively, Worshipful Master, Senior Warden, and Junior Warden. Thus Daniel O'Connell in accordance with the Irish Constitution, became eligible for the Chair next St. John's Day. Almost immediately afterwards, Daniel O'Connell renewed the ties that bound him to Freemasonry by becoming an affiliated member of Lodge No. 13, Limerick, on 20th January, 1801.

The activity of Daniel O'Connell was not confined to official duties. R.W. Bro. William White, Deputy Grand Master of Ireland from 1830 to 1840, inclusive, was wont to declare proudly that he had received his Degrees at the hand of Daniel O'Connell himself. The unsurpassed forensic abilities of O'Connell were placed by him at the disposal of Grand Lodge. Throughout the wearisome litigation necessitated by the attempt made by Alex. Seton, the unscrupulous Dep. Grand Secretary who succeeded poor Bro. Thos. Corker, to oust the authority of the Grand Lodge of Ireland, O'Connell appears as our standing Counsel. Seton's perverse ingenuity, coupled with the determination of Grand Lodge not to hurry, or be hurried, into extreme measures affecting the status of his unsuspecting dupes, lengthened out the legal proceedings for years after the initial suit had been formally decided against him. During those years, Daniel O'Connell continued to be our legal representative. The very last Order in the case was made by the Master of the Rolls on motion by Daniel O'Connell, and the final Decree, dated 24th July, 1813, bears his signature as Counsel representing the Grand Lodge of Ireland.

No further mention of Daniel O'Connell is met with in the annals of the Grand Lodge of Ireland till we reach the period of his public severance from Irish Freemasonry in 1837. No episode in his, or in our career, has been more generally misunderstood, and we cannot do better than reproduce the exact words of our Records.

EXTRACT FROM GRAND LODGE MINUTES.

“ Dublin, 4th May 1837.

“ The Deputy Grand Master having called the attention of the Grand Lodge to a letter in the newspapers on the subject of Freemasonry, signed Daniel O'Connell, upon which Brother Quinton moved and Brother Gillington seconded :

“ THAT a Committee be appointed to take into consideration a letter recently published in the Pilot newspaper of the 24th. April and signed Daniel O'Connell, having reference to the Masonic Order, and to report on the same to a subsequent Meeting of the Grand Lodge.”

To which Brother J. Hazlett moved as an amendment, seconded by Brother T. F. O'Connor :

“ THAT the Secretary of the Grand Lodge do write to Mr. O'Connell to know if he be the author of the letter which lately appeared in the Pilot newspaper on the subject of Freemasonry signed Daniel O'Connell be genuine,” which was passed in the affirmative 43 to 15.

“DUBLIN, June 16th 1837.

The Deputy Grand Master having directed the Order of the Grand Lodge on the subject of the letter published by Brother Daniel O'Connell called upon Bro. John Veitch, who had been deputed to deliver the letter of the Dep. Gd. Secretary to Brother O'Connell, to produce his, Bro. O'Connell's, answer. When Brother Veitch read the D.G. Secretary's letter to Brother O'Connell, and also his answer written by himself on the face of the letter sent by the D.G.S. admitting the fact of his having written the letter published in the Pilot of the 24th. April last.”

“*COPY OF D. G. S. LETTER*”

DUBLIN, May 22nd. 1837.

Office Commercial Buildings.

Sir and Brother,

I am instructed by the Grand Lodge of Free and Accepted Masons of Ireland, to enquire of you, whether you are the author of the letter which appeared in the Pilot Newspaper of 24th ulto. on the subject of Freemasonry, a copy of which letter for your better information I now enclose.

I have the honour to be, Sir and Brother,

Your very obedient servant,

J. FOWLER, Dep. Gd. Secretary.

To,

Daniel O'Connell, Esqr., M.P.”

“*I am the Author of the letter above alluded to,*

(Signed) DANIEL O'CONNELL,

(Written by Bro. O'Connell)

28th. May, 1837.”

“MR. O'CONNELL, M.P., *versus* FREEMASONRY.”

“To the Editor of *The Pilot*,

LONDON, April 19.

Sir,

A paragraph has been going the rounds of the Irish newspapers purporting to have my sanction, and stating that I had been at one time Master of a Masonic Lodge in Dublin, and still continue to belong to that Society.

I have since received letters addressed to me as a Freemason, and feel it incumbent on me to state the real facts.

It is true that I was a Freemason, and a Master of a Lodge. It was at a very early period of my life, and either before an ecclesiastical censure had been published in the Catholic Church in Ireland prohibiting the taking of the Masonic oaths, or at least before I was aware of that censure. I now wish to state, that having become acquainted with it, I submitted to its influence, and many, very many years ago, unequivocally

renounced Freemasonry. I offered the late Archbishop, Dr. Troy, to make that renunciation public, but he deemed it unnecessary. I am not sorry to have this opportunity of doing so.

Freemasonry in Ireland may be said to have (apart from its oaths) no evil tendency, save as far as it may counteract in some degree the exertions of those most laudable and useful institutions—institutions deserving of every encouragement—the temperance societies.

But the great, the important objection is this—the profane taking in vain the awful name of the Deity—in the wanton and multiplied taking of oaths—of oaths administered on the Book of God either in mockery or derision, or with a solemnity which renders the taking of them, without any adequate motive, only the more criminal. This objection, which perhaps I do not state strongly enough, is alone abundantly sufficient to prevent any serious Christian from belonging to that body.

My name having been dragged before the public on this subject, it is, I think, my duty to prevent any person supposing that he was following my example in taking oaths which I now certainly would not take, and consequently become a Freemason, which I certainly would not now do.

I have the honour to be,

Your faithful servant,

DANIEL O'CONNELL.¹

“ Upon which it was moved by Brother J. Hazlett, and seconded by Brother Her: Ellis:

“ That Brother Daniel O'Connell formerly of Lodge 189 be Excluded from all the rights and benefits of Freemasonry.”

Upon which Brother J. Wright moved the question of adjournment seconded by Brother Geo. Pearson, which was negatived. And the question of Exclusion was carried without a division and the Grand Lodge closed.”

Before proceeding to the consideration of Daniel O'Connell's secession from the Craft, it is well to point out that the foregoing extract from the *Minutes* of the Grand Lodge of Ireland does away with the oft-repeated story of his expulsion by Grand Lodge. The similarity between the words Expulsion and Exclusion must stand as excuse for the mistaken allegation, especially in mouths unfamiliar with Masonic Jurisprudence. Speaking broadly, the status of a Freemason excluded under the Irish Constitution is very much the same as that of an unaffiliated Freemason under most of the Grand Lodges of the United States. When the Excluded or Unaffiliated Brother has purged his contempt, he resumes his position in the Order. In effect, the Grand Lodge of Ireland accepted Bro. Daniel O'Connell's view of his attitude towards Freemasonry, implicitly acknowledged the right to withdraw, and formally defined his position from their point of view.

By the irony of Fate, the Presiding Officer of this Communication of Grand Lodge was that very Deputy Grand Master who had been received into Freemasonry by Daniel O'Connell himself. R.W. Bro. William White was registered as a Master

¹ This letter was transferred to the columns of the London *Times*, *Morning Chronicle*, and other Metropolitan papers of 27th April, 1837.

Mason of No. 189, Daniel O'Connell's Dublin Lodge, on Sept. 8th, 1804, and on the demise of that Lodge was affiliated to Temple Lodge, No. 6, still a prosperous and influential Lodge. If one may be allowed the conjecture, the prosperity of the Lodge No. 189 was bound up with O'Connell, for, concurrently with his unostentatious withdrawal, the Lodge faded away and the members betook themselves to other Lodges, till in 1821 the Lodge ceased to work, and the Warrant was cancelled. In accordance with Irish usage, the Number was transferred to a new Warrant, and No. 189, from that day to this carries on the work of Freemasonry in the hamlet of Connor, Ballymena, Co. Antrim.

Reverting to the consideration of Daniel O'Connell's letter, and leaving unquestioned and unquestionable the right of every man to withdraw from Freemasonry, or from any other Society, for conscience' sake, we find two reasons brought forward in justification of his withdrawal. Using plain words, the first arises from the fear of interference with temperance organisations; the second, from the use of unnecessary Oaths. A word of explanation on each of these heads will not come amiss.

When the letter was written, a Temperance Crusade had been organized by three Munster enthusiasts, the Rev. Nicholas Dunscombe, an Episcopal clergyman; Richard Dowden, a Nonconformist layman; and William Martin, a member of the Society of Friends. Almost while the letter was being written they were joined by the Rev. Theobald Mathew, a Capuchin monk, cousin of the Earl of Llandaff, and grand-nephew of that Thomas Mathew who served as Prov.G.M. of Munster, 1757-1775, and as Grand Master of the G.L. Antients (England), 1766-1770. Rising with the full flood of Father Mathew's enthusiasm, the wave of Temperance reform spread over Ireland, and even reached the shores of America and Australia. Unfortunately, the exertions of the Apostle of Temperance did not command the approval of the Vatican. In 1847, Father Mathew's name was returned as *Dignissimus* for the vacant See of Cork, but was passed over by the Pope. The disappointment was bitter. Father Mathew never recovered from the blow. In the following year he was stricken down by a lingering malady, to which he succumbed in 1856. Despite the lack of recognition by his Church, the memory of Father Mathew's splendid enthusiasm has not yet died out in Ireland. On the Centenary of his birth, his self-sacrificing labours were acknowledged by the erection in Dublin of a statue, which is better evidence of the nation's goodwill than of the sculptor's skill. At the inauguration of the monument in 1890, his two most prominent eulogists were the R.W. Grand Chaplain of the Grand Lodge of Ireland and the Most Reverend Roman Catholic Archbishop of Dublin: two dignitaries who are not often found on the same platform.

Such was the social horizon towards which Daniel O'Connell lifted his eyes when he wrote his letter. When he contrasted the new-born and untried strength of the Teetotallers with the rampant array of the Topers, he might well have misgivings. In the days when he had been prominent in Freemasonry, England had a Premier who was a "three-bottle man," and the "hiccoughs of Pitt Clubs" have passed into a stale proverb. At the same time, Ireland had a Lord Lieutenant who was not above passing his evenings in taverns—and worse. No wonder that a patriotic observer thought the older habits might clash with the newer ideas. Nowadays, not only is the habit of Freemasonry rigid in its temperance, but we welcome the increasing number of Total Abstinence Lodges.

The second objection was based on a superfluity of Oaths, involving an indiscriminate and indefensible misuse of the Divine Name. This, too, was a fault of a bygone time. O'Connell had still in mind the close of the eighteenth century, when

Freemasonry was honeycombed by innumerable so-called Degrees. Ireland was no exception to the general avidity for these pretentious novelties. For example, in a single Irish Certificate of the period, issued by a Munster Lodge, more than a dozen such Degrees have been gravely enumerated, each involving one or more Oaths.¹ This was the age of Oaths, which were required by the Legislature on every occasion. It was said that every Attorney's staff comprised what was known as an "Affidavit clerk," whose special function it was to verify on Oath the most ordinary routine business for the satisfaction of the Law Courts. The Legislature itself had eventually to take the matter in hand, and to abolish most of these Oaths as unnecessary and objectionable. It is to the credit of Freemasonry in Ireland that it anticipated the work of the Legislature, and by ruthlessly suppressing the adventitious Degrees, cut the ground from under the assailants who would attribute to us to-day culpable adherence to social customs that permeated all ranks a hundred years ago.

So irrelevant are these objections in our time, so insignificant at any time, that their irrelevance and insignificance seem to put out of court any need to treat them as a serious attack on Freemasonry. Yet they comprise all the fault that Daniel O'Connell, the acknowledged leader of the Bar, and the accredited champion of his Church, found in the Freemasonry of Ireland.

SURELY, when assailants, necessarily dependent on second-hand information about the tenets and practice of Freemasonry, rest their accusations of the Grand Lodge of Ireland on irresponsible vapouring attributed to so-called Foreign Freemasons, we have the right to ask them, in all fairness, to place in the opposite scale, the responsible utterance of that most competent judge, Daniel O'Connell.

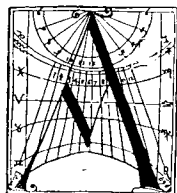
We are content to abide the verdict.

W. J. CHETWODE CRAWLEY.

¹ Cf. *Notes on Irish Freemasonry*, No. IV., A.Q.C. (1896) vol. xi., pp. 11-13; *Some Irish Certificates*, A.Q.C., vol. xvi. (1903), pp. 70-79, etc., etc.

SUMMER OUTING, JUNE, 1911, WELLS & GLASTONBURY.

BY BRO. FRANCIS R. TAYLOR



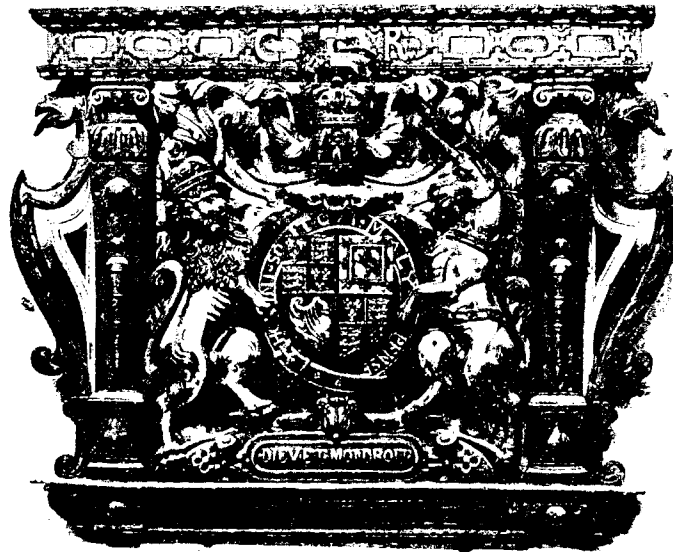
GOOD muster of the members of Lodge and Correspondence Circle assembled at Paddington Station, on Thursday, the 15th day of June, 1911, in ample time to catch the 12.40 p.m. train to Wells, that being the city selected for the headquarters of the Quatuor Coronati Lodge on its twenty-second annual outing. The members of the party clustered in eagerness around our indefatigable Secretary to receive their railway tickets and badges, and then proceeded on their way happy and contented in anticipation of the good things in store for them. It is satisfactory to record that the realisation fully came up to the expectation.

Cathedral cities, historic towns and ancient districts possess a fascinating influence because of their intimate associations with bye-gone times. Each locality—with its inherent beauties, its privileges of citizenship, and its varied phases of architecture—forms a connecting link between the present and the past which appeals to everyone.

The following Brethren constituted the party to Wells and Glastonbury, viz. :—

Inner Circle:—Bros. Henry Sadler, P.A.G.D.C., W.M. : J. P. Simpson, P.A.G.R., S.W. ; E. H. Dring, J.W. ; Hamon le Strange, Pr.G.M., Norfolk, P.M., Treas. ; Dr. W. Wynn Westcott, P.G.D., P.M. ; John T. Thorp, P.A.G.D.C., P.M. ; W. Wonnacott, P.M. 3171, I.G. ; and W. John Songhurst, P.A.G.D.C., Secretary.

Outer Circle :—Bros. Dr. O. W. Aldrich, of Columbus, Ohio, P.M. 4 : Charles W. Anderson, jun., of Thornaby-on-Tees, P.M. 1418 : Engineer-Commander W. R. Apps, M.V.O., R.N., of Simon's Town, Cape Colony, J.W. 960 (S.C.) ; Col. C. H. L. Baskerville, of West Hampstead, P.M. 1174 ; O. H. Bate, of Capetown, Pr.G.M., South Africa (D.C.) ; Thomas A. Bayliss, of Warwick, Pr.G.Sec. ; Walter H. Brown, of London, P.G.Stew. ; W. Busbridge, of Plumstead, P.Pr.G.D., Kent ; Frank S. Cahill, of Hove, 393 ; John Campbell, of Milwaukee, Wisconsin, J.D. 265 ; Dr. Thomas Carr, of Blackpool, W.M. 2758 ; Thomas W. Chant, of Watford, P.A.G.D.C. ; Charles Coles, of Port Elizabeth, Cape Colony, J.W. 2826 ; Thomas Cowling, of Wisbech, P.Pr.G.O., Cambs. ; George S. Criswick, of Blackheath, L.R. ; Alex. Darling, of Berwick-on-Tweed, P.Pr.G.D., Northumberland ; W. Dickinson, of Byfleet, P.M. 1395 ; George M. Doe, of Torrington, P.Pr.G.R., Devon. ; E. W. Donovan, of Prestwich, P.Pr.G.W., E.Lancs. ; Col. R. S. Ellis, of London, P.G.S.B. ; L. A. Engel, of London, P.M. 25 ; David Flather, of Sheffield, P.Pr.A.G.D.C., W.Yorks. ; Alfred Gates, of Sherborne, P.Pr.G.D., Dorset ; John W. Gieve, of Portsmouth, P.A.G.D.C. ; J. F. H. Gilbard, of London, 56 ; William Hammond, of Wandsworth, 209 ; J. E. Hardwich, of Sunderland, Stew. 97 ; W. R. Harriss, of Ealing, 1642 ; Gordon P. G. Hills, of Cookham Dean, L.R. ; John Holt, of Yarm-on-Tees, P.Pr.G.D., Durham ; E. V. Huxtable, of London, S.W. 1687 ; George W. Jones, of Northwood, Middlesex, P.G.D. ; Thomas Jones, of Walthamstow, P.M. 1607 ; W. E. Jones, of London, L.R. ; Alfred Joyce, of Birchington, P.M. 2356 ; G. F. Lancaster, of Gosport, P.G.Pt. ; Walter Lawrance, of London, P.A.G.Sup.W. ; Thomas



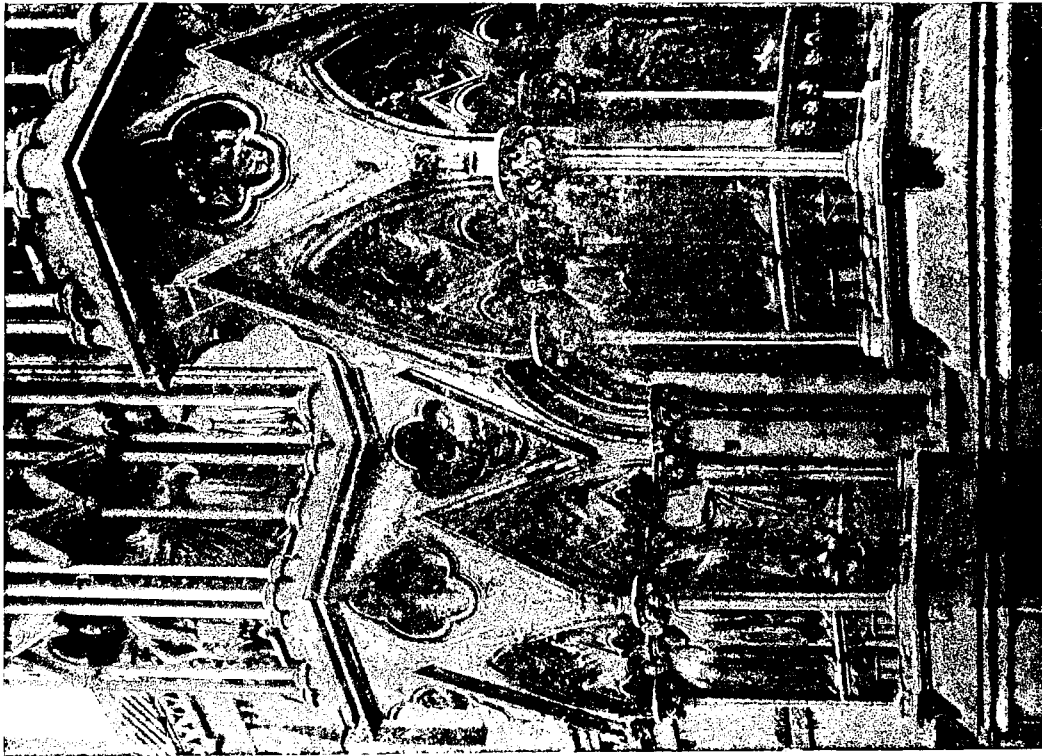
Francis R. Taylor.

St. Cuthbert's Church. Coat of Arms of King Charles I.



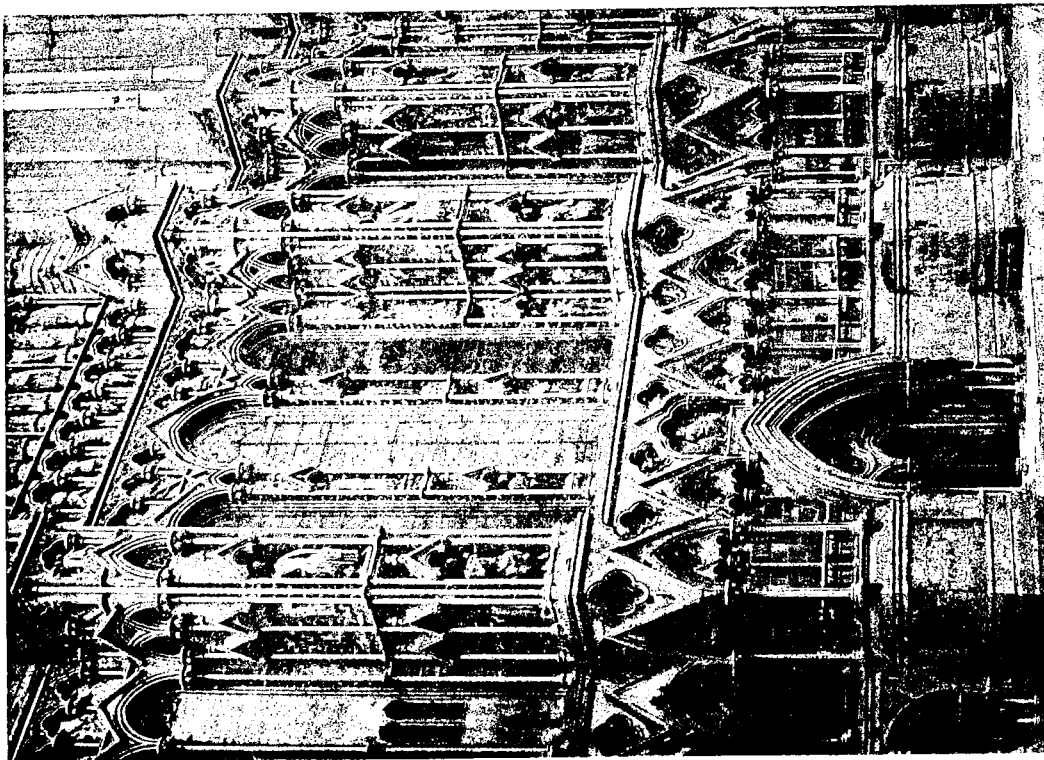
Dr. Thomas Carr.

The Almshouses; from St. Cuthbert's Churchyard



H. W. Woodcock.

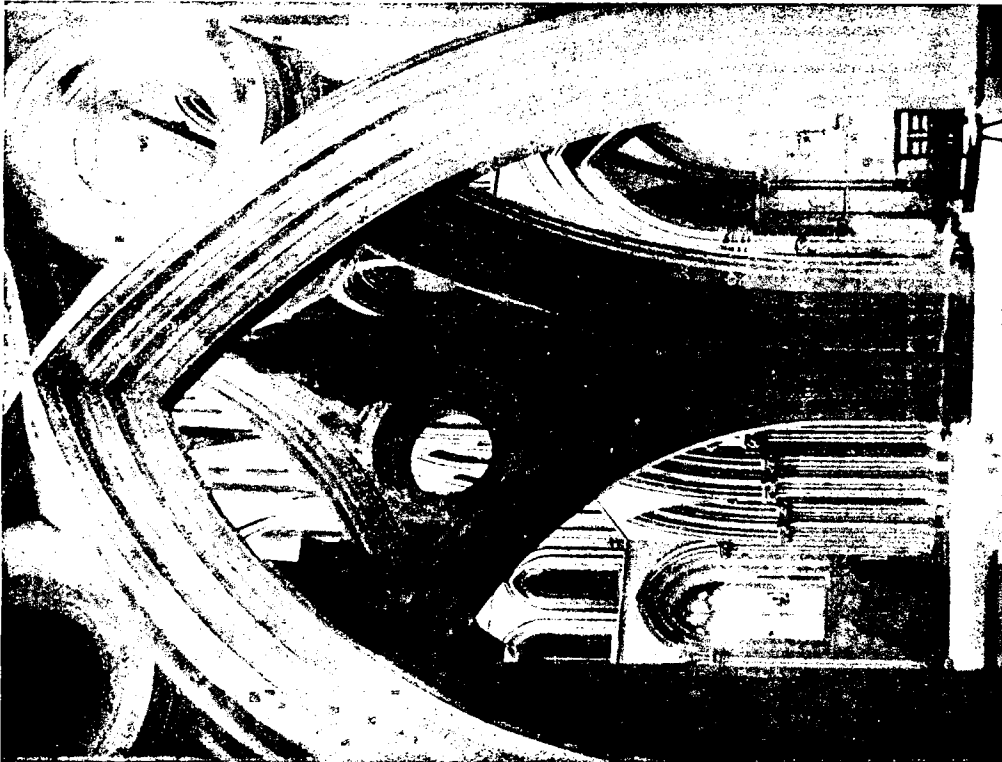
Detail of West Front, N.W. Tower.



Francis R. Taylor.

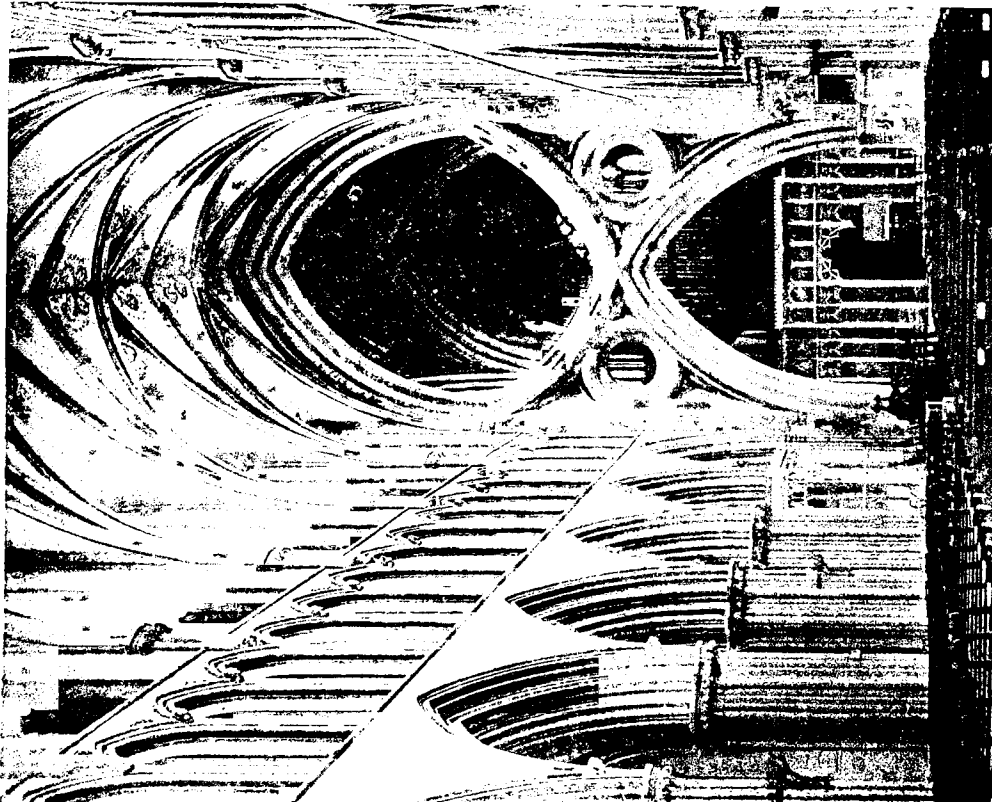
Detail of West Front.

THE CATHEDRAL CHURCH.



J. F. H. Gilford.

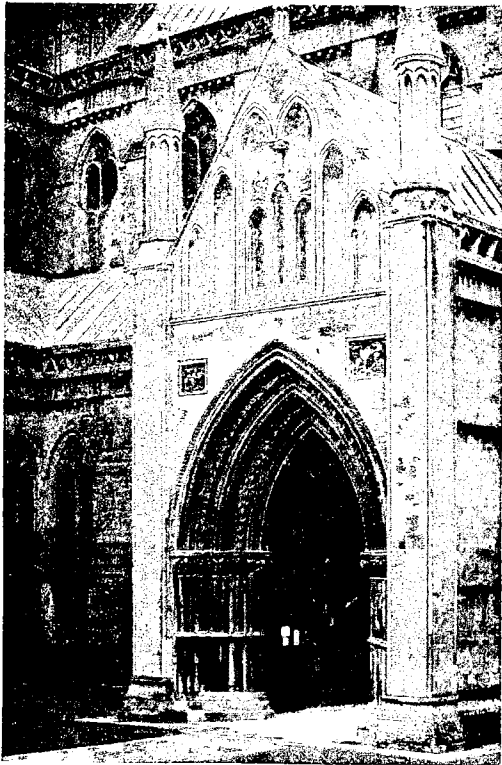
The Arches to the Central Tower,
from North Transept.



Francis R. Taylor.

The Nave; looking East.

THE CATHEDRAL CHURCH.



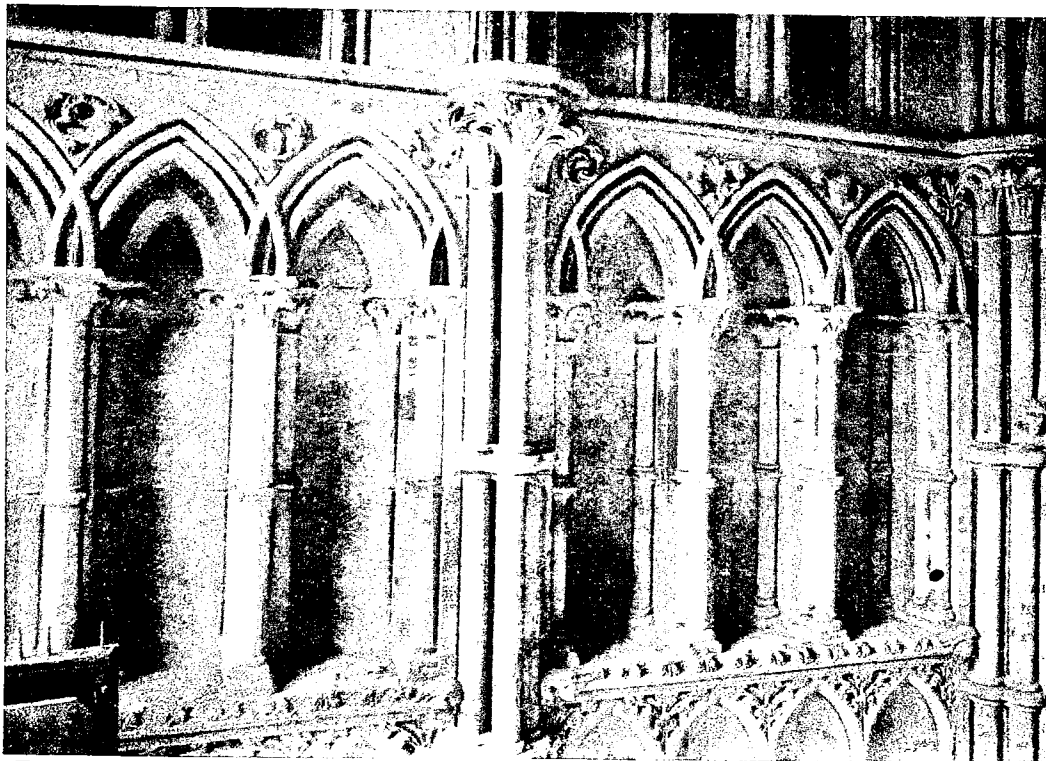
Francis R. Taylor.

North Porch.



Francis R. Taylor.

Detail of Doorway to North Porch.



W. Wonnacott.

Wall Arcading in North Porch.

Lecte, of London, P.M. 901; H. G. McLachlan, of Lewisham, L.R.: Bedford McNeill, of London, P.M. 2127; Rev. H. C. Meserve, of Danbury, Connecticut, P.Ch., Springfield Lodge, Massachusetts: William Metcalfe, of Cheshunt, P.G.St.B.; A. T. Mole, of London, 2427; Albert Monk, of Lower Edmonton, P.Pr.A.G.D.C., Middlesex; James Parsons, of London, P.M. 1446; Fred. H. Postans, of North Finchley, 2956; Henry Potter, of London, L.R.: F. A. Powell, of London, P.G.St.B.; J. P. Quinton, of Glastonbury, 2798; Fred. A. Robinson, of Chislehurst, P.M. 3042; Major John Rose, of London, P.M. 2094; C. Fred. Silberbauer, of Capetown, Historical Commissioner in Europe for Pr.G.L., South Africa (D.C.): W. H. Smith, of Ross, P.Pr.G.W., Hereford; G. Ross Spencer, of King William's Town, Cape Colony, Dis.G.Sup.W., S. Africa, E.Div.: J. Sargeant Stacy, of London, P.M. 1572; E. J. Steinberg, of South Hampstead, 2408; Dr. John Stokes, of Sheffield, P.Pr.G.D., W. Yorks.; J. William Stevens, of London, P.Pr.G.Sup.W., Surrey; Francis R. Taylor, of London, 2416; J. H. Taylor, of Blackheath, S.W. 1275; Harry Tipper, of London, P.A.G.Pt.; J. Procter Watson, of Bombay, 944; William Watson, of Ross, S.W. 338; Fred. J. Williams, of Streatham, 2899; George C. Williams, of London, P.M. 25; Edward R. Woodward, of London, P.Pr.G.Sup.W., Norfolk; James Young, of Belfast, P.Pr.G.W., Antrim; and H. C. E. Zacharias, of Kuala Lumpur, Malay States, P.Dis.G.D., Eastern Archipelago.

The party on arriving at Wells was met at the station by W. Bro. J. Ricketts, W.M. of the Benevolent Lodge, No. 446, W. Bro. S. F. Goodall, Secretary, Bro. R. M. Dickenson, S.W., Bro. F. Sheldon, J.W., and by other brethren, who quickly became friends and guides. Individual members of the party were much impressed by the kindness, the ever ready desire to impart information, and the availability of the local Freemasons.

The Quatuor Coronati Lodge was cordially welcomed in a true masonic West Country manner. The Town Hall was temporarily converted into a masonic temple, and an emergency meeting of the Benevolent Lodge was held in honour of the visit.

Addresses of welcome were given by W. Bro. Col. A. Thrale Perkins, C.B., Dep.Pr.G.M., Somerset, P.G.D., Eng. (Senior Past Master of the Lodge), who presided; by Rt. W. Bro. Col. Wm. Long, C.M.G., Pr.G.M., Somerset, P.G.D., Eng.; and by the Lord Bishop of Bath and Wells, P. Grand Chaplain of England. They were assisted by the following officers and brethren of the Benevolent Lodge No. 446, viz.:—J. Ricketts, W.M.; John Bishop, I.P.M.; Chas. R. Bishop, P.M.; John Coates, P.M.; Basil D. Dyer, P.M.; W. Embry, P.M.; John N. Knight, P.M.; Robert Norton, P.M.; P. Williams, P.M.; F. Brand George, P.M.; R. M. Dickenson, S.W.; Frank Sheldon, J.W.; Lionel Crosse, Treasurer; Sidney F. Goodall, P.M., Secretary; Hugh M. Gregory, S.D.; William E. Budd, J.D.; Thomas T. Hayward, P.M., D.C.; R. A. Grant, Organist; Harold V. Davis; and J. Phipps, Tyler.

At the conclusion of the addresses of welcome, W. Bro. Sadler, P.A.G.D.C., W.M., 2076, voiced the thanks of the visiting brethren in a few well chosen words. A very interesting incident in the proceedings was the presentation by W. Bro. C. L. Fry Edwards, P.G.D., Pr.G.Treasurer, Somerset, to the Library of the Quatuor Coronati Lodge, of a copy of "The Unparalleled Sufferings of John Coustos," dated 1790.

Friday, June 16th. The party on Friday devoted its attention to the many things of interest in Wells itself.

St. Cuthbert's Church. The first visit was made to the parochial church of St. Cuthbert under the guidance of W. Bro. S. F. Goodall. The Rev. Prebendary Beresford, R.D., received the party and gave an interesting description.

It seems that the foundation of the Church dates from the commencement of the twelfth century. The record of its consecration by Bishop Godfrey in 1124, and the fact that a Norman pillar piscina was built in the South aisle wall of the Choir, are evidences of this.

The older portions of the existing edifice were built in the thirteenth century, and are contemporaneous, or nearly so, with the West Front of Wells Cathedral. There are seven bays to the Nave, and there was formerly a central tower. This central tower collapsed, or was removed, in 1561.

Many changes were effected in the fifteenth century by the Perpendicular builders, with the result that the imposing interior presents the architectural character of that period.

The desire for more light led to the clerestory with its range of windows being built. To effect this the Church was practically reconstructed. The piers were heightened and some of the old materials were reused. The Early English capitals, and the arches spanning the bays of the Nave arcade were built in at the higher level. The Western Tower is of earlier date than this reconstruction, as it was erected from 1410 to 1430, and the old thirteenth century roof is marked thereon below the clerestory.

Prior to the Reformation, there were at least nine altars, these were disposed of in the Chancel, in the Choir Aisles, in the Transepts, and in St. Cuthbert's Chapel. Both altars in the Transepts were dedicated to The Blessed Virgin Mary. The reredos to the altar in the North Transept was an example of early fifteenth century work of good design, with a series of canopied niches and beautiful sculptures. There was a magnificent Jesse reredos in the South Transept which was set up by the Corporation of Wells in 1470. The reredoses in the Transepts were wilfully defaced after the Reformation, despoiled of their statues and plastered over. The plastering was removed in recent years, when the mutilated reredoses were exposed to view. Some of the sculptures from the Jesse reredos are preserved in a room adjoining the Trinity Chapel.

The low pitched enriched panelled wood roof, with figures of angels at the intersections of the ridge with the principals, and with coats of arms on shields, is characteristic of Perpendicular work. The square and compasses on one of the shields engrossed the attention of some members of the party who considered these emblems as an example of masonic device in mediæval work.

There are two interesting royal coats of arms on the north and west walls of the body of the Church. One is that of Charles I. (see illustration), and the other that of Charles II. The coat of arms of Charles II. has the significant inscription—

THIS · ARMES · SET · VP · WHEN · KING ·
CHARLES · THE · SECOND · WAS · PROCLAIMD ·
IN · THE · 12 · YEARE · OF · HIS · RAINE · 1660 ·

The Corporation seats, with carved fronts and bench ends, are said to have been a part of a screen at Glastonbury Abbey. There are two examples of Jacobean work, viz. :—(1) The carved wood pulpit, with quaint illustrations of well-known scriptural subjects. (2) The tomb of Henry Ilvellin on the north side of the Tower, dated 1614.

On leaving St. Cuthbert's to proceed to the Almshouses, the party expressed its admiration of the Western Tower, which is of the best Somerset type and is one of the finest in the County.



W. Wonnacott.

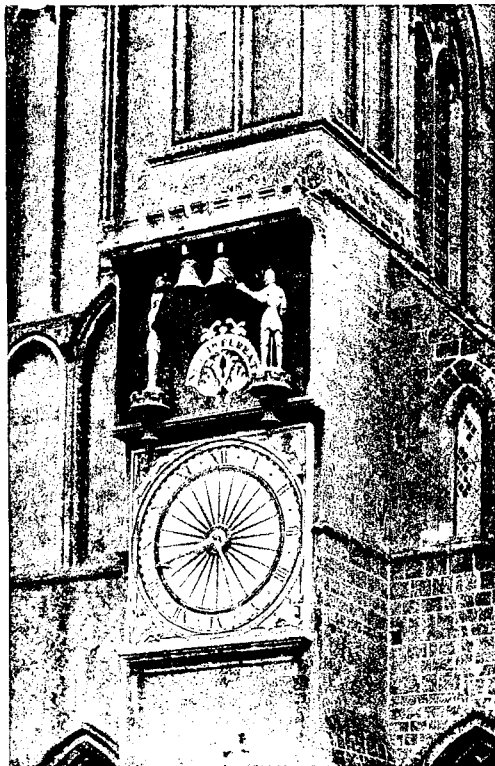
Doorway from Western Walk of Cloisters to S W. Tower.

THE CATHEDRAL CHURCH,



J. F. H. Gilbard.

The Clock and Jack Blandiver.
North Transept.



Francis R. Taylor.

The Clock. Outside North Transept.



Francis R. Taylor.

The Font.



W. Wonnacott.

Cast of a Statue of Elias Dryham,
in Chapter House Undercroft.

Bishop Bubwith's Almshouses.—These mediæval almshouses, close by St. Cuthbert's Church, were founded by Bishop Nicholas Bubwith, who died on October 27th, 1424. His wishes with regard to their foundation were carried into effect by the Executors of his will. The following description of the Almshouses is from *The Architectural Antiquities of the City of Wells*, by John Henry Parker, F.S.A., 1866:—

“The original plan was a great hall, with a chapel at the end of it, and with cells along the side for the almsmen, which were open at the top to the lofty and fine timber roof, so that each old man had the benefit of many hundred cubic feet of air, and in case he became ill or infirm he could hear the service chanted daily in the chapel without leaving his bed, and so could always attend divine service, however old or infirm he might be. At the opposite end of this hall there is a change of plan; the building is here of two stories, like the cellar and solar of a mansion of the period; the upper chamber was the old Guildhall.”

Dr. John Still, Bishop of Bath and Wells from 1593 until his death in 1607, made provision in his will of £500 for Almshouses. On October 13th, 1612, the Corporation of Wells issued an order that this money should be used for the relief of the poor of the existing Almshouses, and that new rooms be added to the old Foundation. The new houses were accordingly built in 1614. New buildings were erected in 1884, as set forth in the following inscription:—“These dwellings, erected by the Trustees A.D. 1884, take the place of the almshouses built in accordance with Bishop Still's will A.D. 1614.”

The Almshouse chapel was repaired and thoroughly renovated in 1850, by voluntary contributions. Reparations were much needed, and Mr. Edmund Davies, the governor of the Almshouses at this time, must be commended for the zeal displayed in furthering the work of preservation, although the restorations somewhat spoil the original beauty of the mediæval design.

An old fifteenth century chest is to be found in the Upper Chamber, which was originally the old Guildhall. The stand upon which it rests is dated 1615.

The following are the quaint inscriptions:—

LOCKES, KEYES, THIS FRAME, & CHEST,
FOR EVER IN THIS PLACE LET REST.
AS HENRY SOUTHWORTHES GVIFT THOUGHT MEETE
POORES STOCKE & WRITINGES SAFE TO KEEPE.

GOD AND GOOD FOVNDERS FOR POORE HATH DONE WELL
YF FAYTHE ABYDE WHEARE YT OUGHT TO DWELL;
EVT FYDELITYE PAYLING, SAYE WHAT BE SHALL,
THE MEANEST MVST WANE WHEN YE MIGHTYE HAVE ALL.

H

S

IN YEARLYE ACCOVNTES YE FOVNDER DOTH WILL
TO RESITE YE GVIFTE OF YE LORDE BVISHOPP STILL,
LEASTE BY NEGLECTE POORES PAYMENTS IN NEEDE
BE ALL EVT IN WORDE, AND NOTHINGE IN DEEDE

16

15

The initials H. S. are doubtless those of the Henry Southworth mentioned in the first verse, and who was one of the original trustees.

It is interesting to note that Chief Justice Jeffreys' chair and table are preserved in the Almshouses.

The Cathedral Church of Wells.—The party was met at the Cathedral Church by the Rev. Chancellor Scott Holmes, D.D., who very kindly acted as guide. He pointed out and described the important features in so enchanting a manner that the time far too quickly passed away.

Professor Freeman, in his *History of the Cathedral Church of Wells*, makes the following remarks as to its unique character and situation, viz. :—

“ The peculiar charm and glory of Wells lies in the union and harmonious grouping of all. The church does not stand alone ; it is neither crowded by incongruous buildings, nor yet isolated from those buildings which are its natural and necessary complement. Palace, cloister, Lady chapel, choir, chapter house, all join to form one indivisible whole. The series goes on uninterruptedly along that unique bridge which by a marvel of ingenuity connects the church itself with the most perfect of buildings of its own class, the matchless Vicars' Close. Scattered around we see here and there an ancient house, its gable, its window, or its turret falling in with the style and group of greater buildings, and bearing its part in producing the general harmony of all.”

The name of King Ina is by tradition associated with the foundation of a Church at Wells, dedicated to St. Andrew, in or about the year 705 A.D. It was a collegiate Church with secular canons, but became a Cathedral Church in 909 when the bishopric was founded by King Eadward the Elder.

The clergy of a Cathedral Church were either regular or secular priests. The regular priests were monks who took holy orders and were bound by vows of poverty, chastity, and obedience. They lived a regular life according to rule. The secular priests had simply to conform with the laws of the Church at the time. They lived in the world.

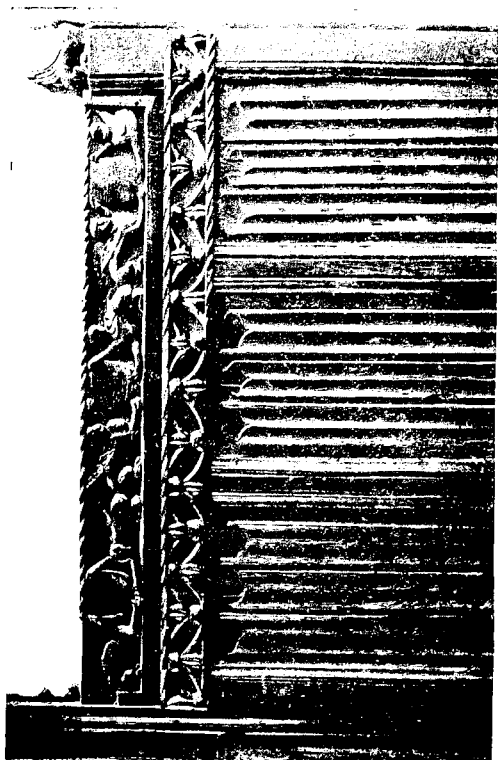
Before the Reformation many of the Cathedral Churches had regular priests attached, and in such cases a monastery was a necessity. The monks lived together, they had a refectory or dining hall and a dormitory or general sleeping apartment.

A secular priest, on the other hand, lived in his own house and very frequently was a married man. The essential buildings attached to a secular Cathedral Church consisted of Canons' houses, Chapter House, Library, etc. ; Cloisters are sometimes found but were not an absolute requirement.

The Cathedral Church at Wells has always had its secular Canons, consequently its history has been continuous because the dissolution of monasteries did not affect it. It is for this reason that secular Cathedral Churches are known as being of the Old Foundation.

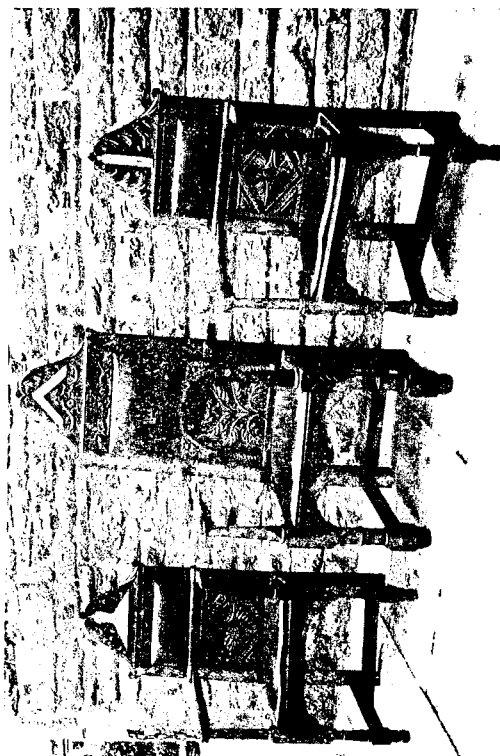
Churches under the sway of the monks were dissolved by Henry VIII. and reorganised by him by introducing the secular clergy. Collegiate and Cathedral Churches served by monks were refounded with Chapters of secular Canons. It may be pointed out that a parochial church is for a parish and has one parish priest : a Collegiate Church has a Chapter or College of clergy : and a Cathedral Church contains the throne of a bishop.

Once only during the history of the Cathedral Church of Wells has there been any leaning towards monastic rule. Bishop Gisa, who succeeded to the bishopric in 1060, complained of the poverty of the diocese, and he proceeded to increase its revenues by obtaining grants of estates from the King and Queen and afterwards from William the Conqueror. He then made provision for his canons. He built a cloister, dormitory, and refectory, in order that his secular canons might live together in a semi-monastic manner.



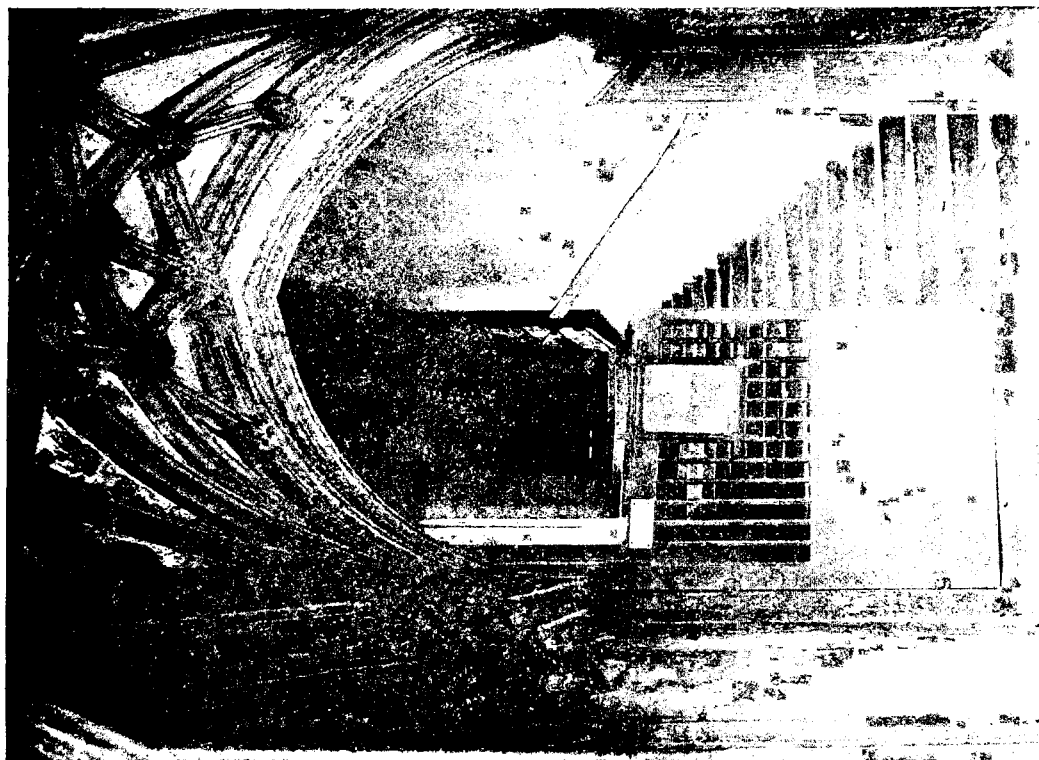
Francis R. Taylor.

Panelled Dado. The Dining Hall of Vicars' Choral,
now used as the Lodge Room.



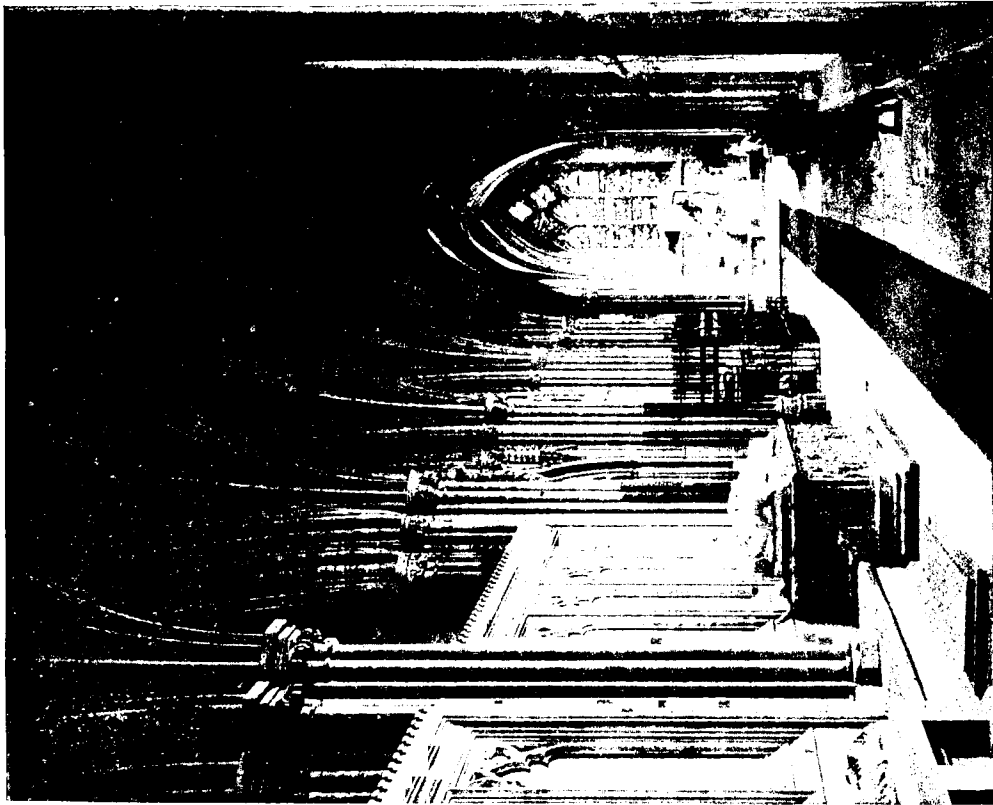
Francis R. Taylor.

Chairs of the Benevolent Lodge No. 446.



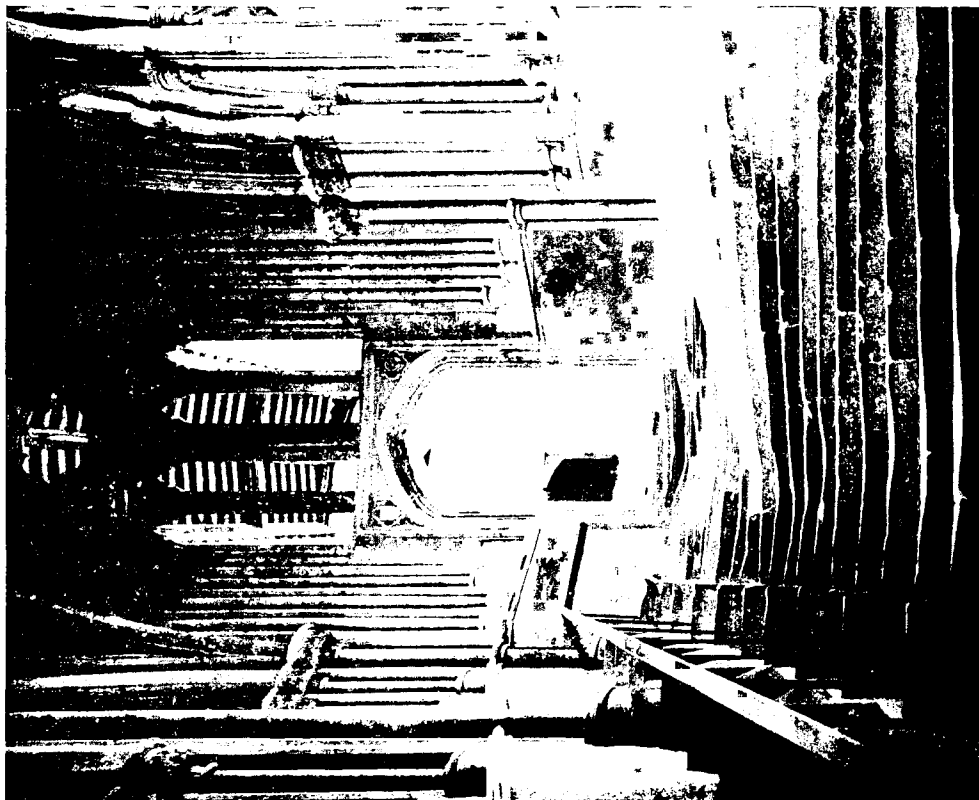
W. W. W. W.

Staircase to Dining Hall of Vicars' Choral.



South Aisle of Choir.

THE CATHEDRAL CHURCH.



Stairway to the Chapter House.

F. A. Robinson.



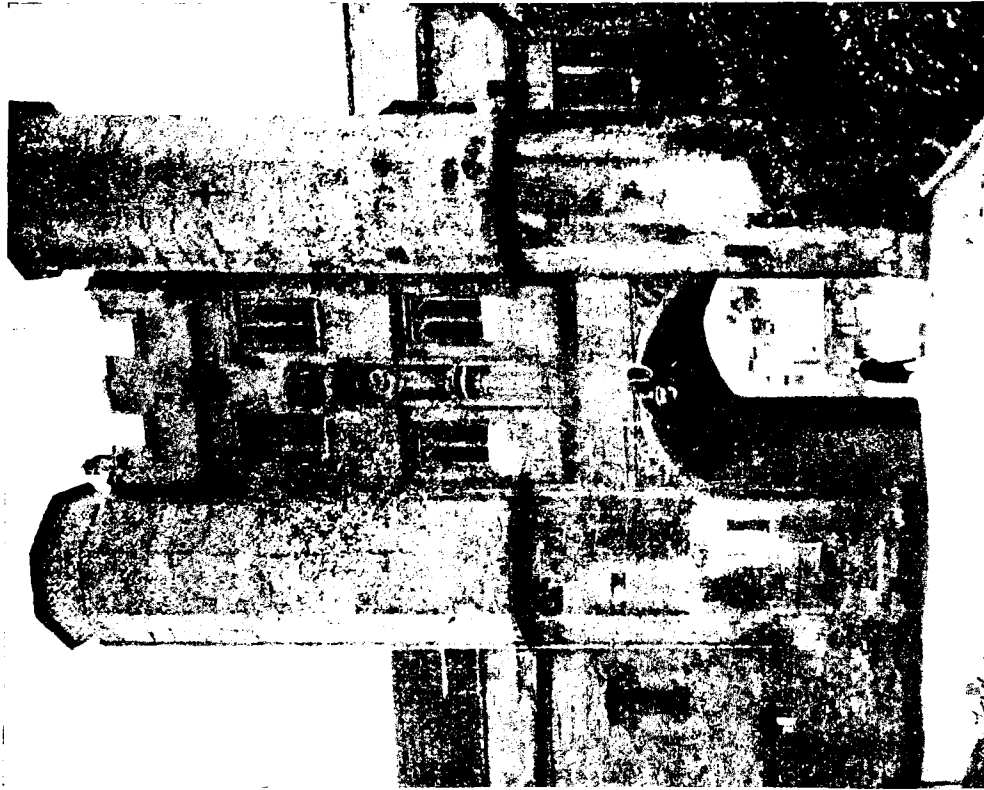
F. A. Robinson.

The Chain Gate.



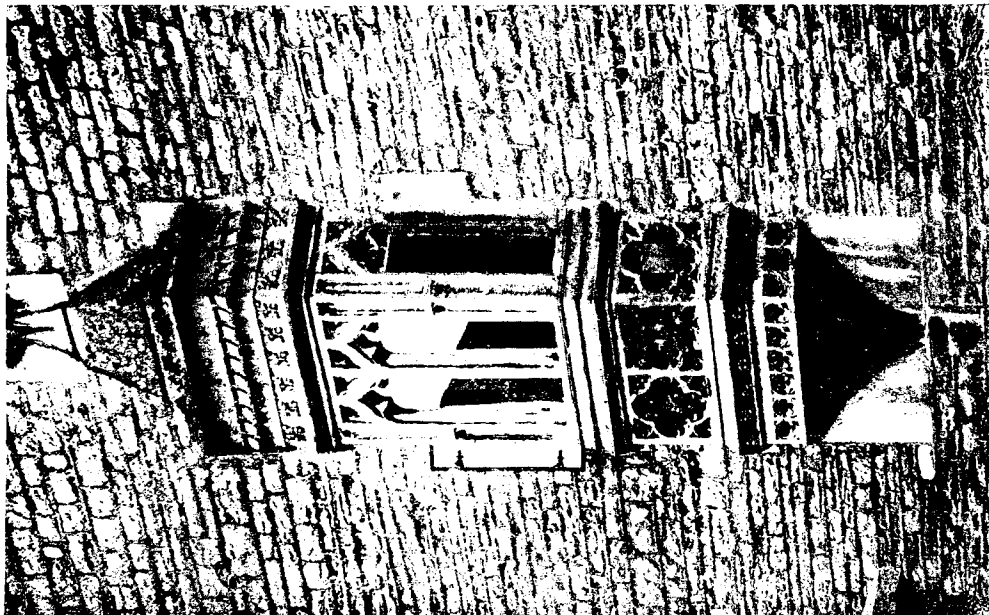
A. T. Mole.

The Vicars' Close and the Cathedral Church.



The Bishop's Eye.

F. A. Robinson.



Oriel Window. The Vicars' Close.

W. Wonnacott.

John de Villulâ, from Tours, was Gisa's successor to the Bishopric (1088-1122). He pulled down the cloister, dormitory, and refectory, then built a house for himself with the old materials upon the site. He removed the Bishopric of Somerset from Wells to Bath, but without the consent of the Chapter. Certain lands of the Canons were passed away from them by this Bishop.

Bishop Godfrey (1123-1135) tried to recover the lands, but it was left to Bishop Robert to put matters right. Bishop Robert (1136-1166) regained the lands of the Canons which had been disposed of by Bishop Villulâ, and moreover secured a constitution of the Chapter. The question of the bishopric was dealt with in such a way that the bishop from thenceforward had two cathedral churches and was in reality "The Bishop of Bath and Wells," although the title was not established until 1244. The Cathedral Church at Bath was suppressed at the Reformation, hence the Bishop of Bath and Wells has now only one throne, and that in the Cathedral Church at Wells.

The building work of Bishop Robert consisted either of an extensive repair or a rebuilding, as the fabric was apparently in a ruinous condition. This work was completed in 1148, for in that year a reconsecration took place.

Of the Norman work remaining, the font, which stands in the South Transept, is extremely interesting, as with the cover it forms an harmonious blending of the two Romanesques, viz.:—the Norman font or eleventh century Romanesque, and the Renaissance cover or seventeenth century Romanesque (see illustration).

On the death of Bishop Robert the see was vacant for seven or eight years, and then Bishop Reginald de Bohun (1174-1191) was appointed. He thoroughly recognised that the fabric of the Cathedral must not be left to decay, but that reparations and rebuildings must be undertaken from time to time. There seems to be sufficient evidence that the three western bays of the Choir and the greater part of the transepts were built by him. The completion of the transepts, the eastern bays of the Nave and the North Porch were carried out in accordance with his scheme, at any rate before 1206, so that the whole of this work may be ascribed to him. Moreover, to defray the cost he obtained a charter, previous to 1180, and made arrangements in Chapter for a grant to carry on this work until finished, besides making private gifts for the same purpose.

Bishop Savaric (1192-1205) was too great a traveller to have done much building work, so that any progress made must have been a continuation of the work of his predecessor. The notable incident in Savaric's time was the quarrel with Glastonbury, resulting in the annexation of the abbey to the bishopric.

Bishop Jocelin, of Wells (1206-1242), is revered as one of the most famous men in the history of Wells. In 1208 he became an exile but returned in 1213, and as Bishop of Bath and Glastonbury was one of the signatories of Magna Charta. From 1213 to 1218 the controversy with Glastonbury received his attention—in the end the monks of Glastonbury regained their original constitution. Glastonbury was no longer a Cathedral Church and once more the bishop was known as Bishop of Bath. After this there was a period of great building activity. Bishop Jocelin took a keen interest in his Cathedral Church and in the welfare of his native city. First of all he made the necessary repairs to the fabric, and then proceeded with the western bays of the Nave, which he carried out on the same lines as the transitional work of the eastern bays. The West Front was his great work and was built from 1220 to 1239 in the pure

thirteenth century or Early English style. It is noted for its array of sculptures marvellously conceived, beautifully executed, and skilfully terminated by continuation round the towers.

Everyone expresses admiration on beholding these sculptures, which are the finest mediæval examples in this country, or elsewhere for the matter of that.

It is conceded that Professor C. R. Cockerell was correct in his theory of the general conception of the sculptures as set forth in his *Iconography of the West Front of Wells Cathedral*, published 1851, in which it is stated that on the south side of the Front the figures are 'spiritual' whilst those on the north side are 'temporal,' and that the figures in the fourth and fifth tiers are historical ones. It is in his identification of many of the figures that he is accused of superficiality and inaccuracy. There is, however, no doubt that identifications must be mere assumptions unless supported by undoubted records. To the members of the Quatuor Coronati party the two figures of great interest are those occupying the lower position on each side of the centre light of the west window. Professor Cockerell's description is:—"In the fourth tier and over the central door we have two small statues raised on pedestals; Ina and Ethelburga." Referring to the figure on the south side, he writes:—"No. 1 wearing a crown and in regal attire, having a church in his left, to which he points with his right, whilst he looks earnestly towards his Queen, is King Ina the first figure on the spiritual side, and very properly placed here as the founder of the conventual church at Wells, and the restorer of Glastonbury Abbey, which he almost rebuilt and largely endowed." His reasoning on the other figure is expressed thus:—"a graceful female statue, having a roll or charter in her left, her right broken off; the 'aunmoniere' the emblem of her charity suspended to her side. Belonging strictly to the temporal side, this must be the faithful Ethelburga, who cannot be separated from her king."

A paper written by Bro. Fred. J. W. Crowe, and read in 1906 before the Quatuor Coronati Lodge, states in reference to the two figures:—"Professor Lethaby, however, is certain from analogies elsewhere, that they are intended for Solomon and Balkis, or as he prefers to name her, Saba."

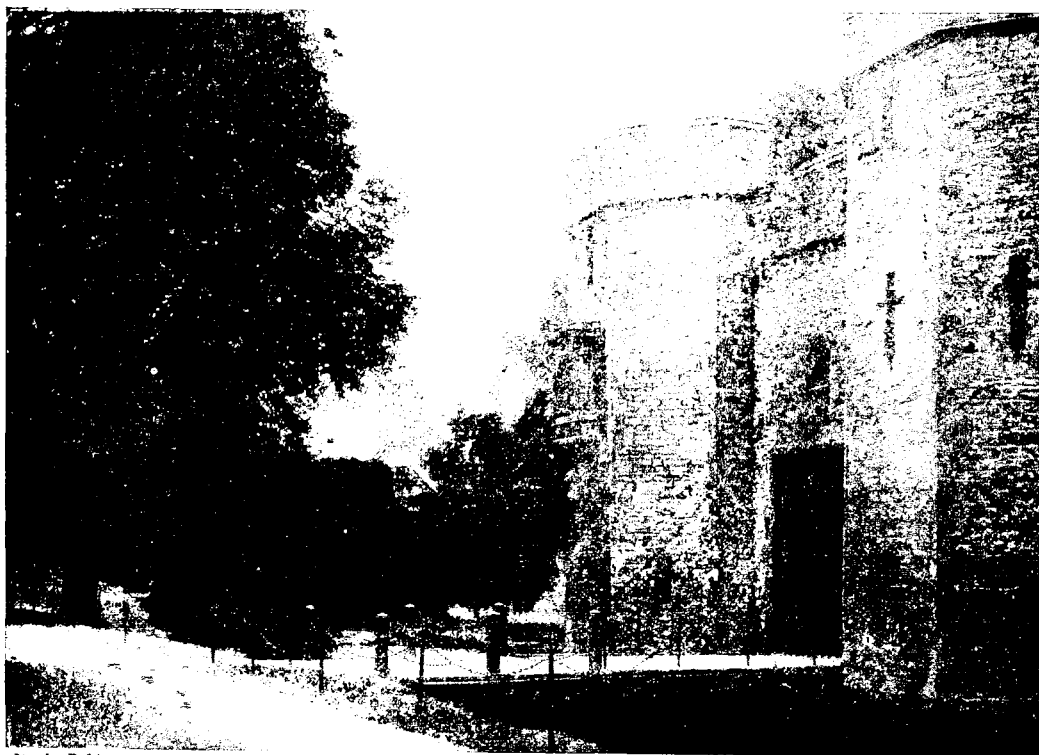
The paper referred to was on "King Solomon and the Queen of Sheba," and is published in the *Transactions* of the Quatuor Coronati Lodge, vol. xix., page 112, and excellent illustrations will be found after page 126 of the West Front of Wells Cathedral Church and of the two figures.

The other work of Bishop Jocelin's time was the Cloister, with eastern, western, and southern walks. The outer walls and the S.E. doorway of the Cloister leading to the Bishop's palace are the portions of this period which still exist. It is probable that the traceried windows, looking on to the Cloister garth and also the roofs over the Cloister walks, were originally of wood.

The windows and vaulting of the Cloister walks, as now existing, are fifteenth century work, and were executed from 1424 to 1463. An unsatisfactory feature is the junction of the vaulting with the earlier work, as some of the beautiful arcading to the South-West Tower at the end of the Western Walk is entirely concealed. Moreover the two doorways giving entrance to the Cathedral Church from the Eastern and Western Walks have been partially defaced by the vaulting finishing against them.

Bishop Jocelin's work was practically complete in 1239, as in that year a consecration took place.

The constitution of the Chapter, as settled by Bishop Robert, was improved upon by Bishop Jocelin. The number of Prebends was increased from thirty-five to



F. A. Robinson.

Entrance to Bishop's Palace.



Francis R. Taylor.

The Bishop's Palace.



Francis R. Taylor.

The Crown Inn, Market Place.



Francis R. Taylor.

Old Houses, Market Place.

fifty and provision made for the residence of the Canons. It is probable that the Canons had Vicars from early Norman times, but the institution of Vicars was incorporated to provide for efficient services in the church when the Canons were non-resident. Bishop Jocelin died in 1242, and to honour so great a man he was buried in the Choir as founder of the Church.

Then came Bishop Roger (1244-1247), elected by the monks of Bath without the consent of the Canons of Wells. This led to trouble, but eventually in 1244 the Pope issued a decree in which the election of Bishop Roger was to be confirmed, but in the future the rights of the Canons of Wells were to be observed by the Monks of Bath, and the title of the Bishop to be that of "Bath and Wells."

The Undercroft of the Chapter house has its floor nearly on a level with the floor of the Church. It has a stone groined roof with the main ribs supported by circular shafts grouped around a massive octagonal central pier, by eight intermediate columns, and by shafts attached to the walls between the small pointed windows. The undercroft may have been started towards the close of Jocelin's life and completed some time before 1286.

The undercroft now forms a storage place for interesting fragments of carved stone, stone coffins, cope chest, etc. The cope chest is of quadrant form which necessitates folding the cope in half before putting it away.

An interesting plaster cast is also stored here. It is a statue of Elias Dryham, a master mason near Bath, who worked at Wells and also at Salisbury. (See illustration). It is said to have been made from one of the statues on the West Front during Mr. Ferrey's restoration, 1872-4.

In a secular foundation, a chapter House is quite as essential as in a monastery for that is the place where business is transacted and elections carried out.

The stairway approached from the eastern aisle of the North transept leads to the Chapter House and to the Chain Bridge. It is a charming feature, and was probably completed at the same time as the Undercroft, but at any rate before the Chapter House was started. The Chapter House is of octagonal plan with a central pier which has sixteen clustered shafts. The capital of the pier embraces them all and from it springs the numerous vaulting ribs. Each four-light window is filled with geometrical tracery, and the arch molds are enriched with the ball flower ornament. There is a double entrance doorway with traceried head. At the angles of the octagon the vaulting shafts occur, and the wall space below the windows in each bay thus formed is filled with arcading of seven stalls. At the doorway opening, there is one stall on each side.

The Chapter decided to proceed with the Chapter House in 1286, and the walls were built by the end of the thirteenth century. A temporary roof was then constructed, and it appears that the windows and vaulted roof were not completed until 1319.

A new scheme was now considered by the Chapter for additions at the East End resulting in the building of the beautiful polygonal Lady Chapel which was completed in 1326. Part of the scheme included the raising of the central tower. It must have been carried much higher than Bishop Jocelin originally intended, for soon after it was done, from 1318 to 1321, the supports shewed signs of giving way. To overcome this difficulty the piers were strengthened in 1337 and 1338, by the ingenious device of inserting between the piers and under the north, south, and west tower arches, three great pairs of arches, each pair comprising a low pointed arch with an inverted arch over, and with the spandrels filled in with large circles. (See illustration). The

central tower having been built, the work of completing the church between the Choir and the Lady Chapel was dealt with. Three new bays of the full height of the Choir were built and the connection made between the Choir and Lady Chapel. This work was carried out during the time of Bishop Ralph of Shrewsbury (1329-1363). There are genuine examples of fourteenth century glass to five windows in the Choir, two on either side, and the east window. The latter is a magnificent Jesse window. The beautiful and harmonious colouring of the glass produces a very impressive effect.

The upper portion of each of the Western Towers, immediately above the sculptures, is Perpendicular, or fifteenth century work. That on the south side was completed in the time of Bishop Harewell (1367-1386) whilst that on the north side was completed soon after Bishop Bubwith's death, he having bequeathed a sum of money for the purpose. These two western towers have an unfinished appearance, but it is evident, as suggested by Professor Freeman, that wooden spires covered with lead to surmount them would have been a satisfactory completion of their design.

The famous clock in the North Transept at one time belonged to Glastonbury. It was made by Peter Lightfoot, a resident Monk, in 1325, and was removed to Wells Cathedral in the reign of Queen Elizabeth. The quaint movements of the figures both inside and out are now controlled by modern mechanism. The original movement was used until 1835 when it was stored in the Undercroft, and is now in South Kensington Museum.

The party on leaving the Cathedral by the Chapter House was conducted to the Hall of the Vicars' Close by W. Bro. J. Ricketts.

The Vicars' Close.—The Hall of the Vicars' Close is now used as the Lodge Room of the Benevolent Lodge No. 446. Illustrations are given of the three masonic chairs and of a portion of the quaint carved wood dado in the room. Bishop Jocelin, although he incorporated the Vicars Choral as an institution in the thirteenth century, did not build any houses. It was left to Bishop Ralph of Shrewsbury to do this work. Bishop Ralph made a gift of the site and habitation to the Vicars of the Church, and this was confirmed by a Charter granted by Edward III., in 1348. The habitation comprised the Vicars' dwellings and the Common Refectory. The houses built by him are on one uniform plan, but in many cases have been altered in order to throw two houses into one. The Vicars' Common Dining Hall or Refectory was extended by Richard Pomeroy in the time of Henry VIII.

The houses were restored late in the fifteenth century by Bishop Beckington's Executors. The Vicars' Close is very picturesque with its quaint long quadrangle.

The small chapel at the north end built by Bishop Bubwith and consecrated in 1489 is a beautiful example of fifteenth century work.

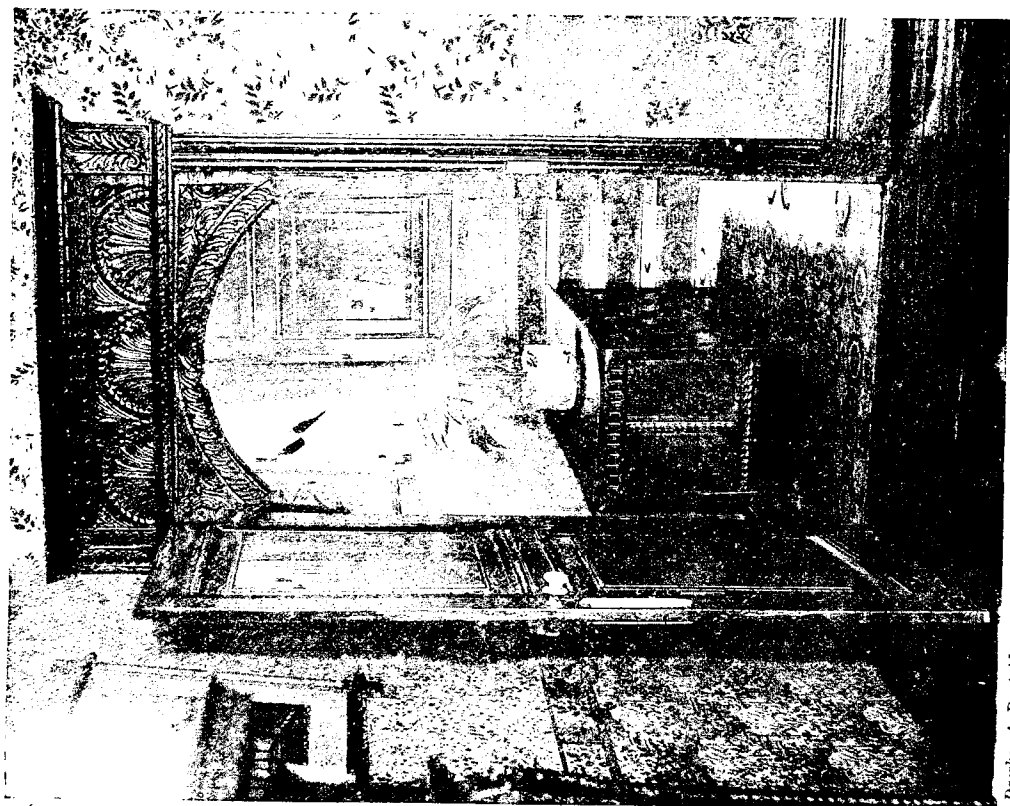
There is a well designed oriel window on the west side of the building at the S.W. corner of the Vicars' Close near to the Great Hall. It can be seen on approaching the Chain Gate from the Cathedral Green. (See illustration). It is given as an example of an 'Oriel' in Parker's *Glossary of Architecture*. There is a similar window, of perhaps greater interest, on the south side at the south-east corner of the Vicars' Choral Dining Hall. These two windows are of a mediæval type unfortunately scarce.

The Chain Gate.—The Chain Gate is the gatehouse and bridge over the roadway, connecting the Great Hall of the Vicars' Close to the Cathedral Church by way of the Chapter House stairway. This gatehouse and bridge were erected about 1460, permission being granted by the Dean and Chapter to the Vicars Choral in 1459.



Dawkes & Partridge.

Jacobean Doorway and Staircase in Messrs. Tate & Son's premises, High-street.

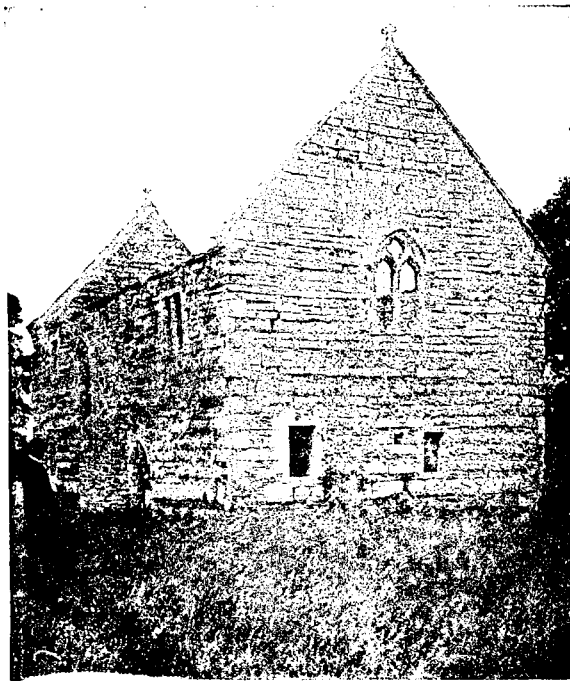


Dawkes & Partridge.



A. T. Mole.

South Door of Meare Church.



A. T. Mole.

The Abbots' Fish House.



David Flather.

Excavations at the Lake Village.

The Bishop's Palace.—The Lord Bishop of Bath and Wells, The Rt. Rev. G. W. Kennion, D.D., was obliged to leave Wells on Thursday evening in connection with his duties at the Coronation of King George V., but he very kindly arranged that the party should be given every facility in going over the Palace.

The Bishop's Palace is of exceptional interest, as it is one of the earliest examples of domestic work in this country. The house itself was built by Bishop Jocelin, at the time he was actively engaged in the work of the West Front of the Cathedral.

It seems that the general scheme consisted of an arrangement of buildings around a courtyard—the Bishop's house on the east, the kitchen and the offices on the north, the Chapel on the south, and probably a central gatehouse with wing walls on the west. Three sides of the quadrangle exist to the present day, but the fourth or gatehouse side has vanished long ago.

The Bishop's house has thirteenth century quadripartite vaulting, with stone ribs forming the ceiling, over the whole of the Ground Floor. It is supported by columns with moulded caps and bases, and by moulded wall corbels, the mouldings being the characteristic ones of the period.

The Entrance Hall runs the whole length of the house, and as its width is about one-third of the total width of the Ground Floor, the vaulting over is carried on wall corbels only. The portion at the back, being twice the width of the Entrance Hall, has a central row of columns—this apartment was converted by Bishop Lord Arthur Hervey (1869-94) into a Dining Room.

The windows are interesting examples of thirteenth century work; those on the east side of the Ground Floor are single lancets, whilst those on the west side, or Entrance Front, are two-light trefoil headed.

The windows on the First Floor to the east and west sides are each two-light trefoil headed, with plate tracery formed by the quatrefoil above. These windows have internally a shaft to each jamb, with moulded base and typical foliated capital—the opening between the two jamb shafts to each window is spanned by a moulded trefoil arch. The north and south ends of the house have a pair of two-light windows of similar description, but each pair is so treated as to appear internally as one four-light window having a central shaft in addition to the two jamb shafts, and the openings spanned by two cinquefoil moulded arches, with a hood mould over same, terminating just above the caps with sculptured heads.

The modern restorations carried out by Mr. Ferrey for Bishop Bagot about 1840 comprise the buttresses on the West Front and the mullions to the windows. The upper storey over the whole of the West Front was an addition made at the same time. The moving of the Entrance Doorway a little to the south and the building of the Porch were done just before these restorations and additions.

The Kitchen and the offices on the north were for the most part re-built by Bishop Bagot, but some of the old walls and chimney stacks remain.

The Chapel, with its fine geometrical windows and its beautiful vaulted roof, was the work of Bishop Burnell, 1274-1292. It is reasonable to assume that he used some of the old materials from the earlier Chapel built by Bishop Jocelin. The east and west windows, which had been blocked up for some time, were re-opened by Bishop Law (1824-45), and his successor, Bishop Bagot (1845-54) had the Chapel completely restored by Mr. Ferrey.

The Great Hall was also the work of Bishop Burnell, and must have been very effective in its complete state. It is now a mass of picturesque ruins, with its north and west walls and angle turrets.

The gatehouse with its flanking turrets, the enclosing wall with its bastions, and the moat surrounding the Palace and its grounds are of fourteenth century date. The whole of this work was carried out by Bishop Ralph of Shrewsbury, 1329-1363. The gateway was originally defended by a drawbridge and a portcullis, and of these the grooves for the portcullis and the chains for the drawbridge still exist.

Tea at Guildhall. The members of the party, on leaving the Bishop's Palace, made their way to the Guildhall, where they were cordially received by W. Bro. Col. A. Thrall Perkins, C.B., Deputy Provincial Grand Master of Somerset, and Mrs. Perkins. The party was very pleasantly entertained to tea, and everyone appreciated the kindness of the host and hostess. A hearty vote of thanks was accorded them, on the proposition of Bro. W. Wynn Westcott, M.B.

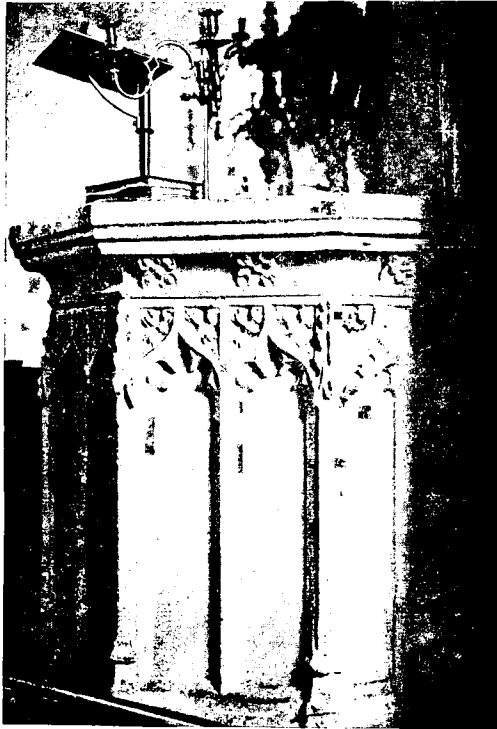
Friday Evening Smoking Concert. On Friday evening, at 8 o'clock, the members of the Benevolent Lodge No. 446 received the visiting brethren at the Town Hall to a thoroughly enjoyable "At Home." It is well to take this opportunity to express thanks to the local Freemasons, who were untiring in their efforts on behalf of the Quatuor Coronati Lodge, and especially to the members of the various Committees in connection with the visit. During an interval between the two parts of the musical entertainment a very interesting lecture on "Natural Wonders of the District," illustrated by excellent lantern slides, was given by Mr. H. E. Balch, and this lecture was all the more appreciated because it graphically described the original researches undertaken by the Lecturer in the caves of Somerset.

W. Bro. Sadler, W.M. 2076, at the close of the evening, expressed hearty thanks on behalf of the visiting brethren for the wonderful programme arranged by the local brethren, which it would be difficult to surpass.

Gatehouses in Market Place. The members of the party were attracted by a good many old buildings in Wells not included in the visits made, and of these the following are worthy of note:—

The two gatehouses on the east side of the Market Place, both built by Bishop Beckington, 1443-1464. The one known as "The Cathedral Eye" or "Penniless Porch" leads to the Cathedral Green, and has the rebus of Bishop Beckington—"a flaming beacon and a tun"—in the spandrils of the arch on the Market Place front and in a niche on the Cathedral Green front. The name "Penniless Porch" appears to have arisen from the distribution of alms of the Church to the poor, in the days when the Poor Rate was unthought of. The other gatehouse, with a turret at each of the four angles, is known as "The Palace Eye," it being the approach to the Palace from the Market Place. It was originally an important ecclesiastical building with a wing on either side.

Old Houses in Wells. There are many interesting old houses in Wells, especially in the Market Place and High Street. The illustration showing some houses in the Market Place and the one showing the "Crown Inn" give a good idea of the type of old work to be met with. Members of the party made a special visit to an old house in the High Street to see a good example of a Jacobean staircase. Illustrations of the staircase and a doorway off it have been reproduced from photographs which were kindly provided by Bro. R. M. Dickenson.



Francis R. Taylor.

Pulpit in Meare Church.



David Flather.

The Abbots' Kitchen, Glastonbury.



David Flather.

Glastonbury Abbey. St. Mary's Chapel; looking West.

Saturday, June 17th. The party assembled outside "The Swan" hotel, on Saturday morning, in readiness to start to Meare and Glastonbury. The brakes were in good time, and, although the weather was a little unsettled at first, it turned out a moderately fine day, with the result that everyone thoroughly enjoyed the drive. The first stopping place was Meare and here the members of the party alighted and at once made their way to the Fish House.

The Fish House, Meare. The Fish House was originally on the borders of an inland lake of some extent. This lake was in existence even in the days of Henry VIII., and Leland describes it as "a sheet of water in circuite fyve myle and one myle and half brode." The building was erected in 1335 for the purpose of housing two or more fishermen to supply Glastonbury Abbey with fish. It consisted of two storeys, the upper one containing the living rooms, and the lower one the drying and store rooms. Some twenty years ago the roof was completely burnt but the walls remain intact.

The Manor House, Meare. The village of Meare belonged to the Abbots of Glastonbury, and when they came there to fish in Meare Pool they stayed at the Manor House. This fourteenth century dwelling has a fine Banqueting Hall on the First Floor, with decorated windows and a large hooded fireplace.

Meare Church. On proceeding to Meare Church the party was met by the Vicar, the Rev. W. M. K. Warren, and he very kindly acted as guide. The chancel is fourteenth century work, being built in 1323 by Abbot de Selwood, and there are five good decorated windows. The nave is perpendicular, with a simple effective oak roof. There is an alms box, the pedestal to which is of fifteenth century date, and it is probable the alms box itself is much older. The fifteenth century stone pulpit and the quaint mediæval ironwork on the south door are very interesting.

The Lake Village. The party was met at the site of the Lake Village by Mr. Arthur Bulleid, L.R.C.P., F.S.A., and Mr. Harold St. George Gray, both of whom are directing the excavations of the Lake Village at Meare, for the Somersetshire Archæological and Natural History Society. A number of low circular mounds, 20ft. or more in diameter, were pointed out: these are the sites of the habitations of the Lake dwellers of some two to three thousand years ago.

These dwellings were situated on the edge of a lake, and the excavations disclose their methods of construction. A platform was formed by cutting down the surrounding trees and placing them upon the bog. Clay from the adjoining lands was well rammed down upon this platform and posts were driven in, about 1ft. apart, forming a circular enclosure of 18 to 25ft. diameter; there was also a central post. The circular wall set out in this way was then completed with wattles and daub. The height of the dwelling was 6ft., and the entrance 3ft. to 5ft. wide, with a paved doorstep. Remains of hearths have been found, sometimes of clay and sometimes of stone. The floors of the huts were continually sinking, and in order to keep them above the water new floors were made from time to time. This meant new hearths, and on some sites of early dwellings of this kind, as many as thirteen hearths have been found. Objects of amber, bone, bronze, iron, lead, tin, glass, etc., have been found, and are of extreme interest as indicative of the everyday life and occupations of these early people.

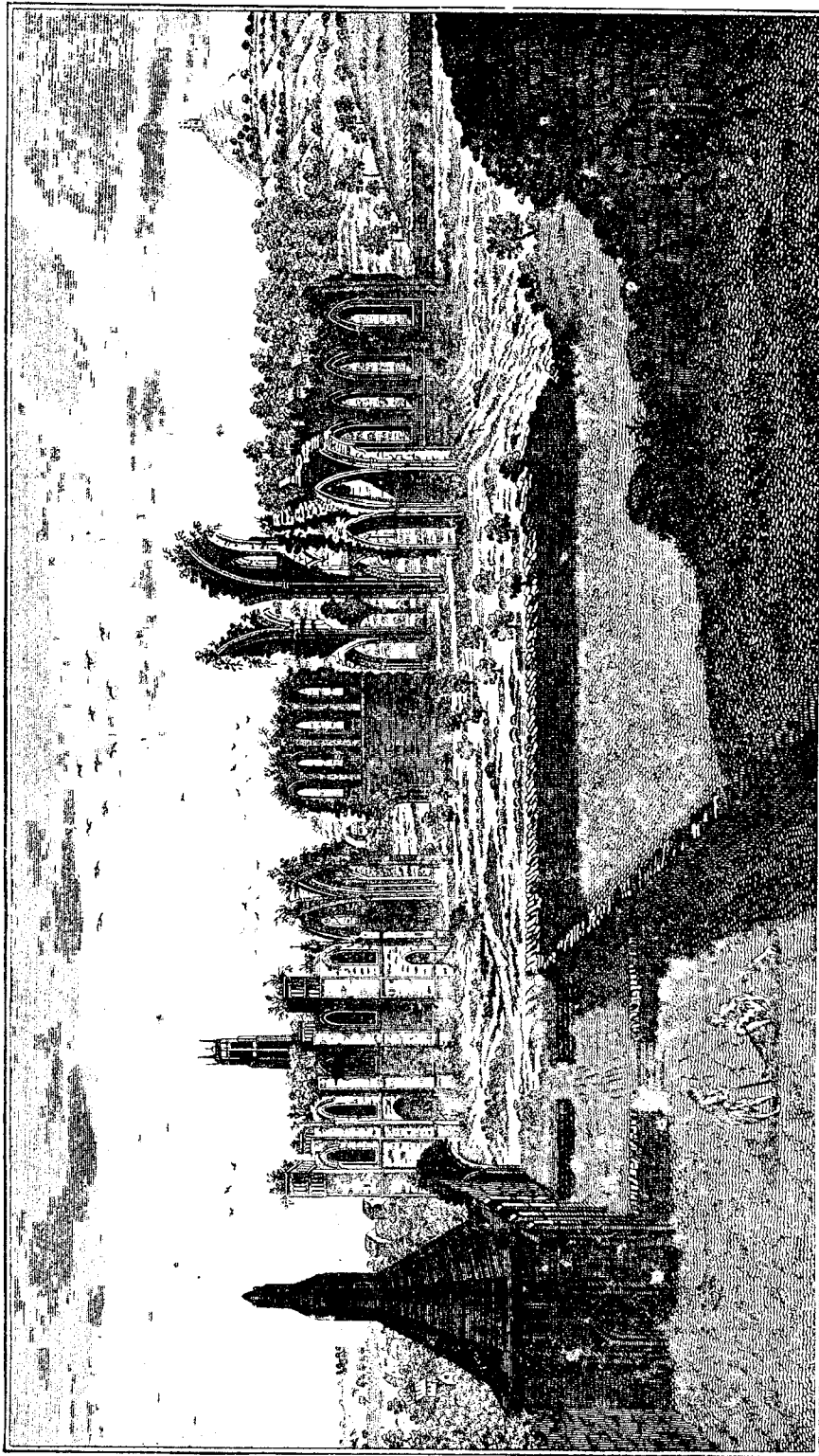
Glastonbury Abbey. The party drove from Meare direct to Glastonbury, and, after partaking of luncheon at the George Hotel, visited the ruins of Glastonbury Abbey under the able guidance of Bro. F. Bligh Bond.

The traditional chronicles record that twelve disciples of St. Philip, including their leader, Joseph of Arimathæa, came over in 63 A.D. to the shores of Britain. They built in 64 A.D. a church of wattle and daub at Glastonbury, which, as time wore on, was called the 'old church' or 'Vetusta Ecclesia.' It became an object of sacred veneration. Celts, Saxons, and Normans were equally desirous of preserving the precious fabric—the first Christian Church in Britain. The Chronicles assert that other small churches were erected eastward of it in the early centuries, but it is certain that King Ina built a larger church near it in 708 A.D. He also gave a charter to the monastery; this was the commencement of its constitution which became regularly established in the tenth century under Benedictine rule, when Dunstan was abbot. Dunstan, in all probability, built a great church and monastic buildings aided by King Edgar. Be this as it may, it is certain that a church was started by the Norman abbot Turstin, 1082-1101, and that Herlewin, the succeeding abbot, 1101-1120, either pulled down this or Dunstan's church and built a more imposing edifice. Henry de Blois was abbot 1126-1171; among his many works may be mentioned a bell tower, chapter house, cloister, monastic buildings and a palace.

The venerable wooden church, the group of churches and the monastic buildings were all destroyed by a great fire in 1184,—the bell tower of Henry de Blois, a chamber and a chapel alone escaping its ravages.

The rebuilding was undertaken by King Henry II., who entrusted his chamberlain, Radulphus Fitz Stephen, with the carrying out of the works. The detached chapel of St. Mary was built on the site of the old wooden church, and it was consecrated by Bishop Reginald 1186-87. This chapel is not only the most interesting, but also the best preserved part of the ruins; its west front, its corner turrets with pyramidal roofs, its characteristic doorways, rich in ornamental detail, and its beautiful arcading, pronounce it a magnificent example of Transitional Norman work.

The scheme for building the main church was on a much larger scale than anything done previously at Glastonbury. Radulphus Fitz Stephen proceeded rapidly with the work, and there are evidences to show that the central portion was commenced first. It is probable that the walls were raised to the height of the aisles, and that the cloisters were completed before the death of Henry II. in 1189. The works were then brought to a standstill, thus they remained for close on fifty years, when Michael of Ambresbury, 1235 to 1255, built some of the monastic buildings and possibly continued the work of the Choir and Transepts. The North Transept was completed about this time, as Abbot Michael was buried there in 1255 and Abbot Robert Petherton in 1274. Four bays of the Choir, the West end of the Nave, and the Galilee, were completed when John of Taunton was Abbot 1274 to 1291. The whole of the Church was originally intended to be in one style—Transitional Norman. It is supposed that this style was adopted because of influences leaning toward veneration of antiquity, since the Early English or First Pointed Gothic had been already introduced. It was not surprising that in the West end of the Nave that the Early English style crept in, as the building of the Abbey had extended over such long periods. From 1303 to 1322 Abbot Geoffrey Fromond completed the eastern bays of the Nave and vaulted them over. He also built the central tower, had the church dedicated, and carried out a good deal of work to the monastery. The fabric was still incomplete and further works



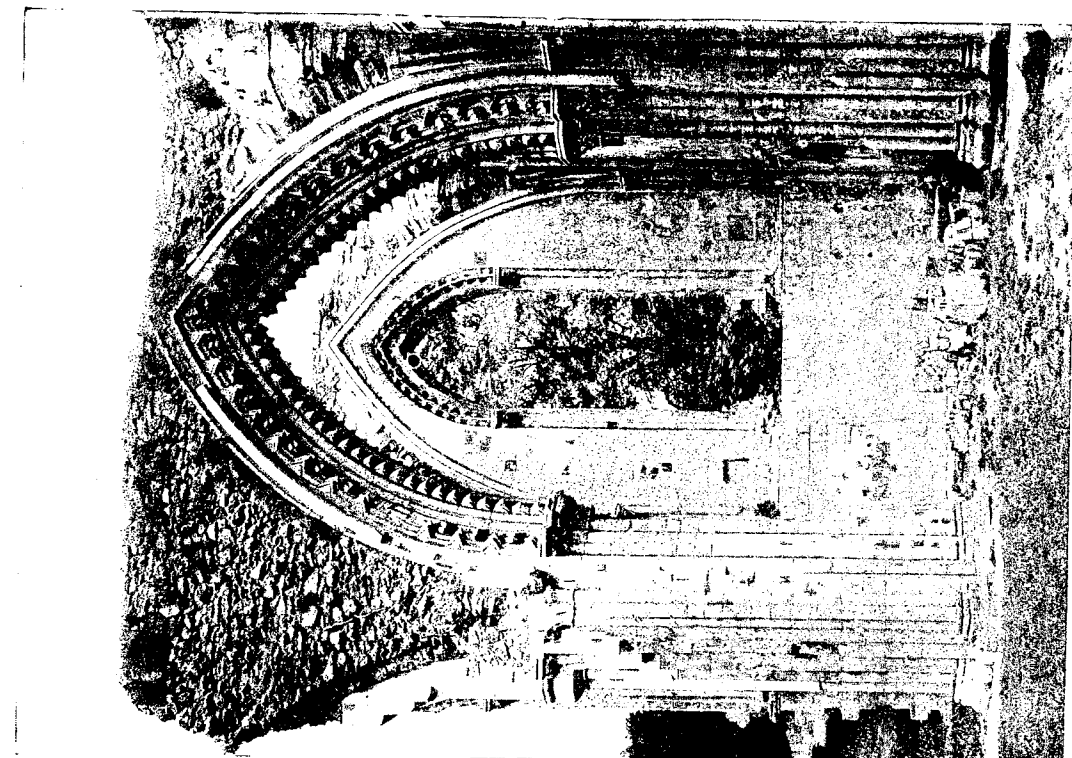
Prospect of the Ruins of Glastonbury Abbey, in Somersetshire.

From Walpole's *Complete English Traveller*, 1771.



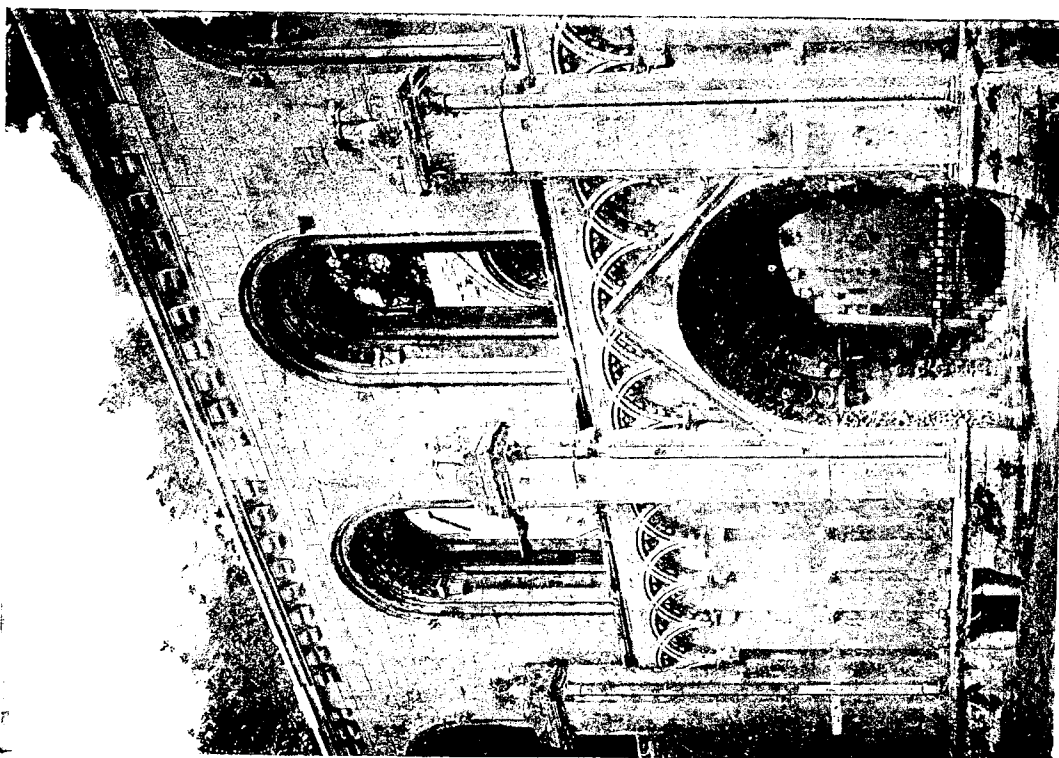
Ruins of Glastonbury Abbey before the clearing of the ground, 1792-4.

From a contemporary Water-colour Drawing in the possession of Bro. W. B. Hextall.



Francis R. Taylor.

Chapels of North Transept.

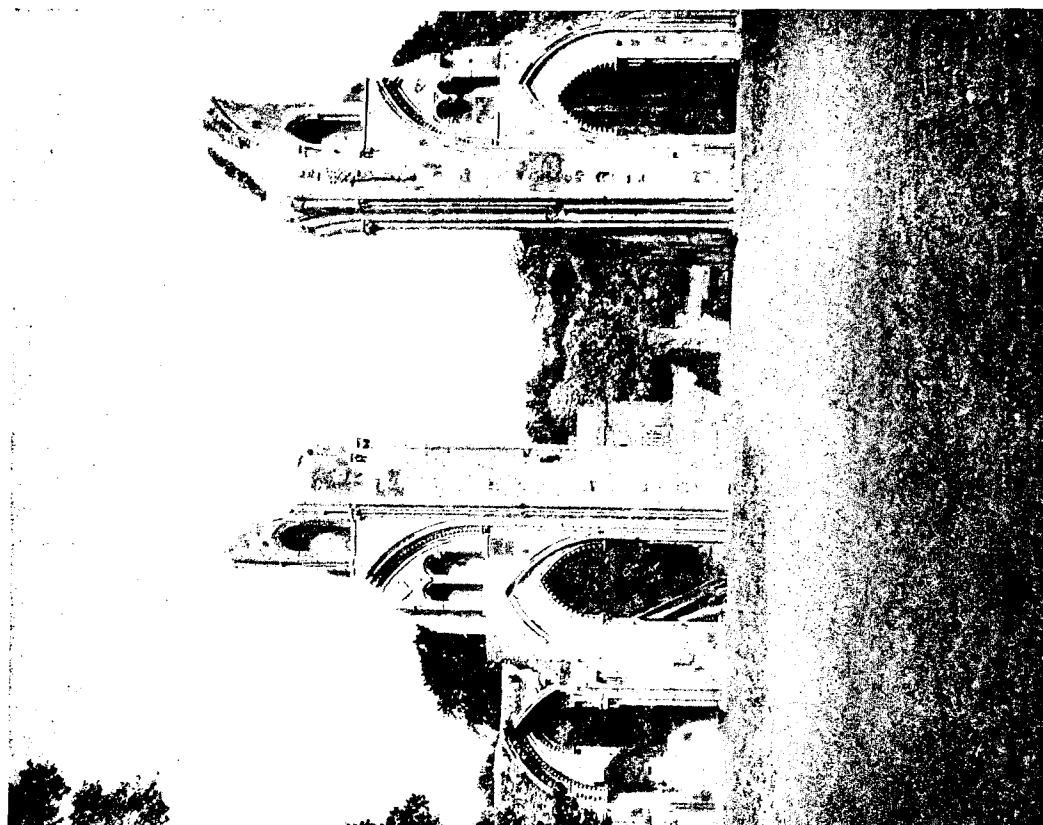


Francis R. Taylor.

North Porch of St. Mary's Chapel.

ARS QUATUOR CORONATORUM.
GLASTONBURY.

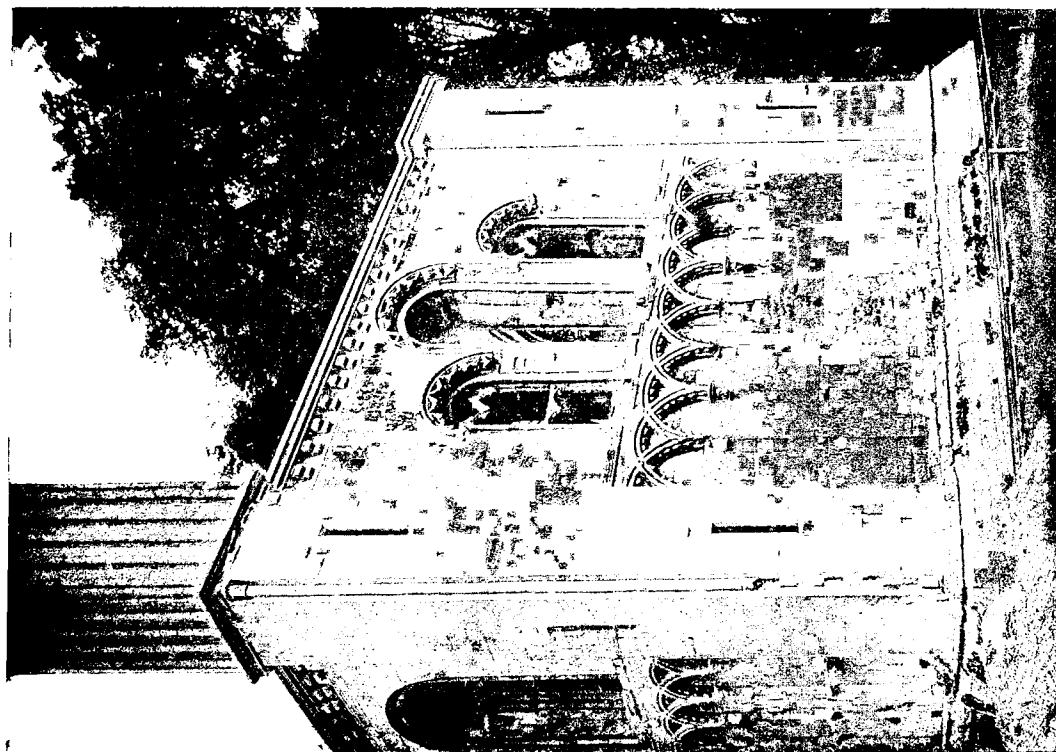
Plate XIX.



Dr. Thos. Carr.

From the Nave. Looking East.

THE ABBEY.



Francis R. Taylor.

St. Mary's Chapel. West Front.

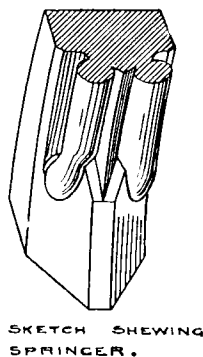
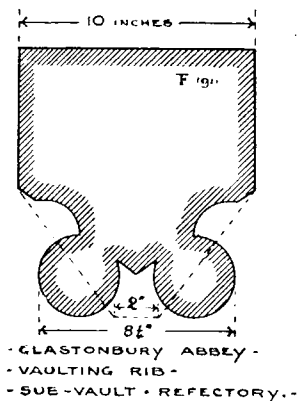
were carried out during the next two centuries. The vaulting of the western bays of the Nave and the uniting of the Galilee to the main church were the works of Abbot Adam de Sodbury, 1323 to 1334. His successor, Abbot John of Breynton, 1334 to 1342, completed the Great Hall which had been commenced by Abbot Geoffrey. Abbot Walter de Monington, 1342-1374, carried out many building works, among the more important ones were—the lengthening of the choir by two bays, the building of the retro-choir and the western half of the Chapter House. Abbot John Chinnock, 1374 to 1420, completed the works started by Abbot Monington, besides rebuilding the cloisters and adding the dormitory and fraternity to the monastery.

The last two Abbots before the Dissolution, Abbot Richard Bere, 1493-1524, and Abbot Richard Whiting, 1524 to 1539, built the Edgar Chapel and carried out many other works. It is well to note that Abbot Richard Bere carried out the vaulting to the central tower and added two pairs of arches to each transept arch in a similar way to what was done at Wells Cathedral, and for the same reason. He also built the crypt under St. Mary's Chapel and the galilee.

The Abbey and the Monastery, after the Dissolution, passed through periods of wilful destruction and dilapidation resulting in the mass of ruins as they now exist.

Trustees are now carrying out works of repair and support to preserve what remains as an heritage of the past.

Many fragments of stonework have been found on the site of the Abbey, Cloisters, and Monastery. These are being preserved for careful study and research.



The sketch in the margin is a section of an interesting vaulting rib of the sub-vault to the Refectory. Two bays of this vaulting at the east end have the double rolls of each vaulting rib curved round into, and stopped by, a twice chamfered springer, thus giving an unusual effect. This vaulting rib is of late Norman type probably executed in the fourteenth century.

The Abbots' Kitchen. The party on leaving the ruins of the Abbey proceeded to the Abbots' Kitchen.

The Abbots' Kitchen has a square base with an octagonal superstructure. There are four fireplaces, one in each angle which completes the octagon internally of about 33 feet diameter. It has a pyramidal roof surmounted by a double lantern and the height from floor to top of lantern is 72 feet. The vaulted roof is supported by eight curved ribs and externally there are eight buttresses, finishing at the eaves level at the angles of the octagon. There are also two buttresses at each angle of the square, making sixteen in all. This curious example of a domestic building is of an undecided date, as authorities differ as to whether it is the work of Abbot Breynton, of Abbot Chinnock, or of Abbot Whiting. The opinion of to-day is that the time of Abbot Whiting is far too late, and that Pugin was probably correct in ascribing this work to Abbot Chinnock, 1374-1420.

Glastonbury Tor. Many members of the party took advantage on the return drive of the opportunity to climb Glastonbury Tor, and were rewarded by an excellent view of the country around, together with a glimpse of the sea in the distance. The Tor Hill is 500 feet above the sea level and is surmounted by the Church Tower of St. Michael.

At Home to Local Brethren. On Saturday evening a very successful 'At Home' to the Local Freemasons was held in the Town Hall. The members of the Quatuor Coronati Lodge party, who arranged and took part in the programme of the evening considered their labours well rewarded by the thorough enjoyment of everyone present.

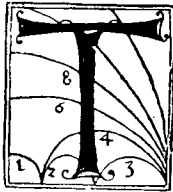
Sunday, June 18th. On Sunday morning every member of the party satisfied himself as to what he should do before he returned to London in the afternoon. A good number attended divine service in the nave of the Cathedral Church, at eleven o'clock, when the Rev. Chancellor Scott Holmes read the lessons. The Rev. Canon Goudge gave his farewell sermon, he having been appointed Canon of Ely. After the service, four members of the party obtained permission from the Chancellor to go into the Library, and there they spent a very interesting time in inspecting the mediæval 'pyx' canopy for the elevation of the host, portions of the old stalls removed from the Choir, and some of the valuable books and documents.

The party assembled at the Railway Station about three p.m., and, after farewell greetings with the local Freemasons, boarded the 3.20 train to Paddington. Thus ended the 1911 Outing of the Quatuor Coronati Lodge.



St. John's Day in Harvest.

SATURDAY, 24th JUNE, 1911.



THE Lodge met at Freemasons' Hall at 5 p.m. Present:—Bros. Henry Sadler, P.A.G.D.C., W.M.; E. H. Dring, J.W.; W. John Songhurst, P.A.G.D.C., Secretary; E. L. Hawkins, S.D.; W. B. Hextall, J.D.; and W. Wonnacott, I.G.

Also the following members of the Correspondence Circle:—Bros. Fred. H. Postans, A. W. King, Thos. Dent, Edwin C. Tippetts, Charles R. Arlen, H. F. Whyman, Jas. R. Potts, Geo. V. Montague, G. D. Burtchaell, Guillamore O'Grady, R. E. Landesmann, J. H. Retallack-Moloney, Alfred Davis, John H. F. K. Scott of Gala, C. Fred Silberbauer, H. A. Badman, D. Bock, John T. Furnell, Henry Burgess, Col. Sir Howland Roberts, Bart., J. Smith, F. Plummer, J. Leach Barrett, P.G.St.B., I. Cooke, F. J. Asbury, James J. Nolan, Godfrey E. P. Hertslet, Bedford McNeill, O. H. Bate, Pr.G.M., S. Africa (D.C.), P. Phorson, Wm. J. D. Roberts, W. Leonard Smith, Jas. T. Phillips, C. F. Sykes, S. J. Fenton, J. F. H. Gilbard, J. Walter Hobbs, Dr. G. A. Greene, V. J. Woolley, J. S. M. Ward, Dr. A. E. Wynter, Curt Nauwerek, F. Cracknell, Arthur R. Owst, Herbert Burrows, Max Infeld, Col. R. S. Ellis, P.G.S.B., J. P. Quinton, Harry Tipper, P.A.G.Pt., James Castello, W. Busbridge, Rev. H. C. Meserve, Dr. S. Walshe Owen, Francis R. Taylor, Percy C. Webb, and Axel Poignant.

Also the following Visitors:—Bros. Hy. Geo. Richards and H. G. Richards, jun., St. Mark's College Lodge No. 2157; Max Flügel, Gros Landesloge, Germany; W. B. Briscoomb, J.D., Granite Lodge No. 1328; R. Milner Smyth, J.D., Port Natal Lodge No. 738; W. F. O. Shove, Crouch End Lodge No. 2580; W. Bichard, Manica Lodge No. 2678; Jno. N. Lightbourn, P.M., Harmonic Lodge No. 356; E. Thornton, Lullingstone Lodge No. 1837; John Foulds, P.M., Mother Kilwinning Lodge (S.C.); Geo. J. Bennett, P.Dis.Dep.G.M., Ontario; and T. J. F. Matthews, L.R.

Letters of apology for non-attendance were received from Bros. Hamon le Strange, Pr.G.M., Norfolk, P.M., Treas.; E. Conder, L.R., P.M.; E. Macbean, P.M.; Dr. W. J. Chetwode Crawley, G.Treas., Ireland; J. P. Rylands; Admiral Sir A. H. Markham, K.C.B., P.Dis.G.M., Malta, P.M.; G. Greiner, P.A.G.D.C., P.M.; John T. Thorp, P.A.G.D.C., P.M.; Fred J. W. Crowe, P.G.O., I.P.M.; J. P. Simpson, P.A.G.R., S.W.; L. A. de Malczovich; R. F. Gould, P.G.D., P.M.; William Watson; E. Armitage, P.Dep.G.D.C.; and S. T. Klein, L.R., P.M.

One Grand Lodge, one Lodge, and thirty-eight brethren were admitted to membership of the Correspondence Circle.

The W.M. made reference to the lamented death, on 20th May, of Bro. William James Hughan, P.G.D., a Founder of the Lodge, and a vote of sympathy with the Widow was unanimously passed.

WILLIAM JAMES HUGHAN.

Born 13th February, 1841. Died 20th May, 1911.

BRETHREN,—Once more our Lodge is in mourning. A few days before our meeting in March we learned with the deepest regret of the death of Bro. Witham Matthew Bywater. At our last meeting in May we mourned the loss of Bro. Sir Caspar Purdon Clarke. To-day we are bowed down with sorrow by the knowledge that Bro. William James Hughan has passed from us.

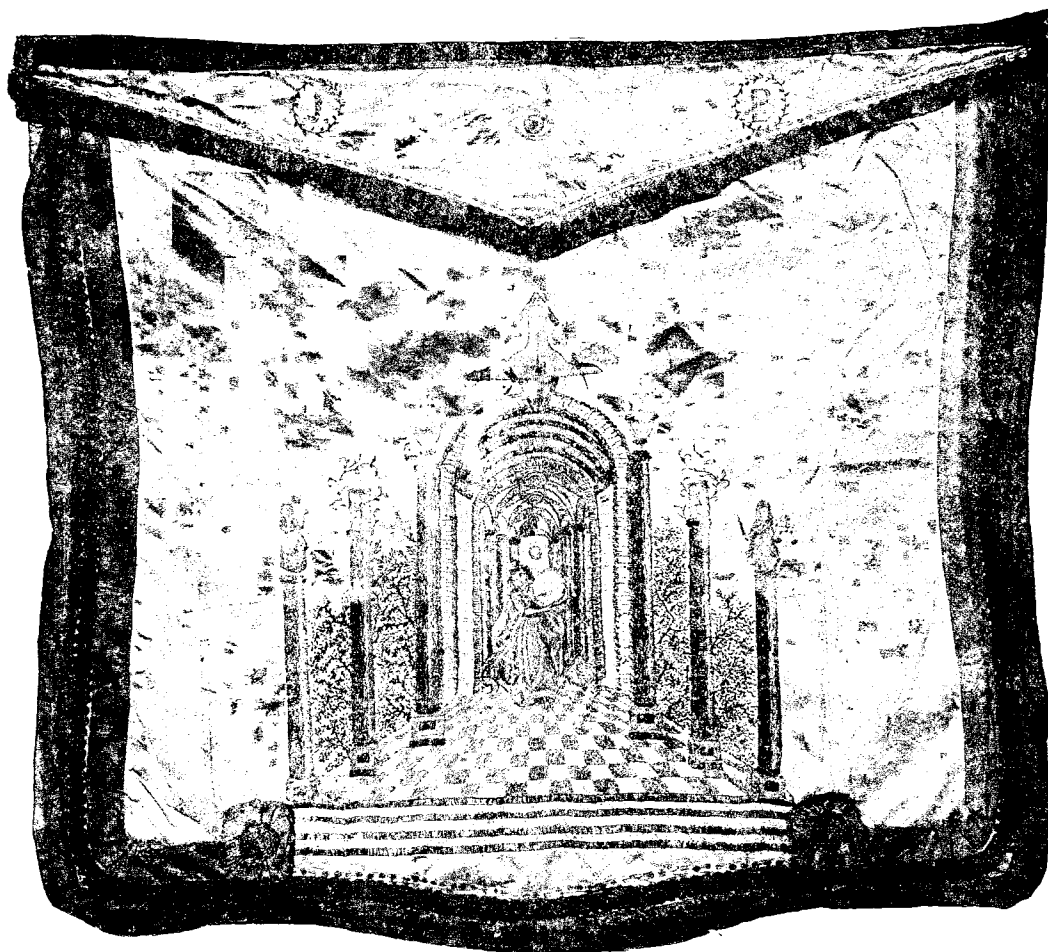
To the majority of those present to-day, Bro. Hughan was not personally known, for he had not of late been a regular attendant at our meetings. For a long period he had been in failing health, and, in addition, his wife has been a confirmed invalid for many years, so that it gradually became more and more difficult for him to leave his home in Devonshire. •

Yet there must be few Masons throughout the world to whom the name of Bro. Hughan is not known through his published works, while thousands must have numbered him amongst their friends, for in his correspondence he never spared himself. His knowledge of Masonic matters was marvellous, and those who asked him for advice or information never went away disappointed.

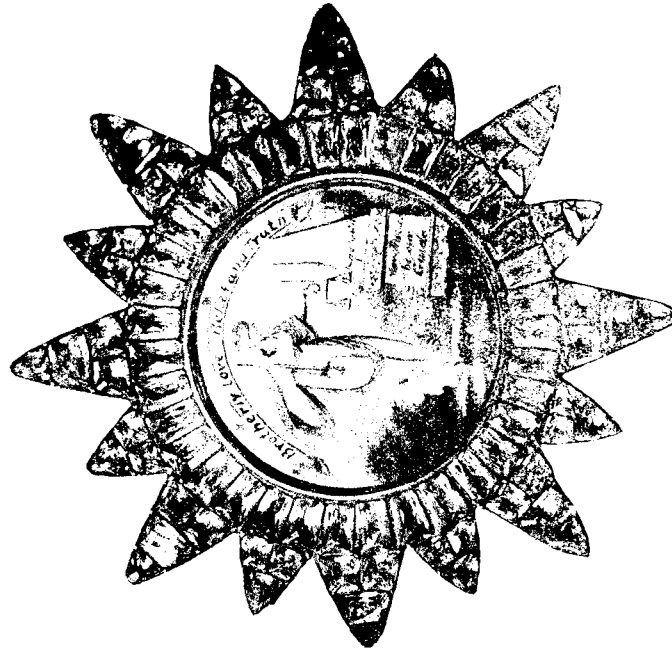
It is difficult to say when Bro. Hughan's contributions to Masonic literature really commenced. Through the pages of the *Freemason* since its first issue in 1869 his name constantly appears. For years, while acting as Provincial Grand Secretary of Cornwall, he edited the Cornish Masonic Calendar, while in 1866-7 he had contributed to the now defunct *Freemasons' Magazine* a series of articles comprising a History of Freemasonry in that Province. In all probability there is no Masonic journal at present in existence which has not at some time benefited by his writings.

I do not propose to trouble you with a list of Bro. Hughan's larger published works, the books are all well known to you. The first appeared in 1869, and the last was issued so recently as 1910. Nor would it be profitable to enumerate the many Lodges with which he was connected. His work was recognised in England by his appointment in 1874 as Past Grand Deacon, and many similar distinctions were conferred upon him by Grand Lodges in other parts of the world. He had been initiated in Lodge St. Aubyn, No. 954, Devonport, on 14th July, 1863. In 1884 he became a Founder of the Quatuor Coronati Lodge, and since the first publication of our *Transactions* no volume has been complete without a contribution from his pen. His latest article in our pages was that dealing with the Engraved List of Lodges, 1747, recently discovered in the Library of the Grand Lodge of Hamburg, while the last words to be printed were comments on the paper by Bro. Wallace-James, read at our meeting in March.

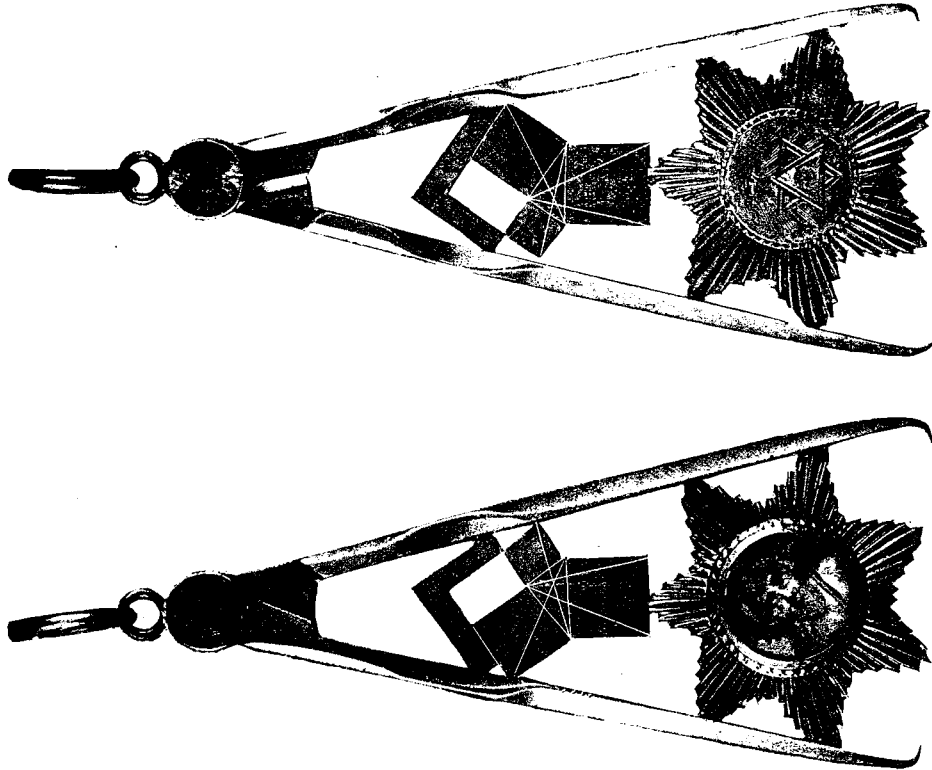
Brethren,—We rejoice in the knowledge that Bro. Hughan was ready for his last journey; we fully realise that his sufferings are now at an end; yet we should not be human if we did not express our deep sorrow at the loss of an able teacher and a sincere friend,



APRON, embroidered on silk.
In the collection of Bro. T. A. Withey.



STAR, set in Paste.
In the collection of Bro. T. A. Withey.



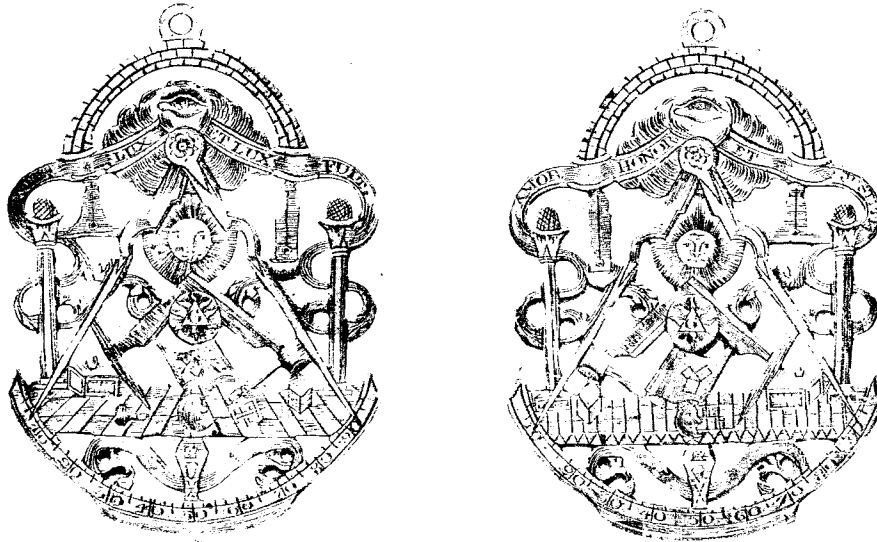
SILVER GILT JEWEL.
In the collection of Bro. J. T. Thorp.

The Secretary called attention to the following

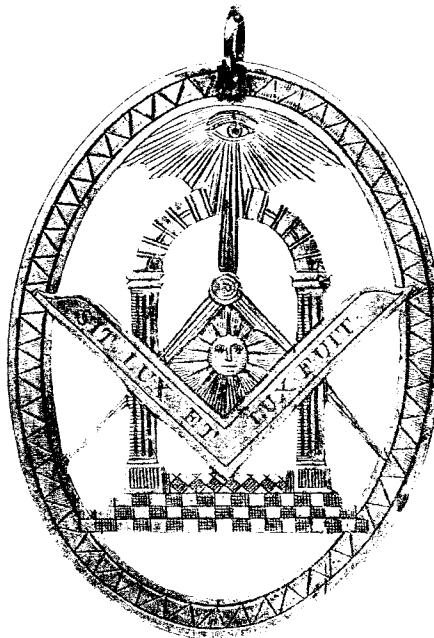
EXHIBITS.

By Bro. A. CECIL POWELL, Weston-super-Mare.

Pierced JEWEL, metal-gilt, embodying many Craft and R.A. emblems.



Oval pierced JEWEL, metal-gilt, with square, compasses, arch, etc. The back is plain, but stamped "Bristol."



Oval JEWEL, French prisoners' work, mounted in locket form.

Maltese Cross, metal-gilt. In the centre a cypher, "V.A.," surrounded by "MEMORIA DULCIS"; on the back, which is otherwise plain, is roughly engraved, "D. 14. IULI. 1760." This is probably a military medal.

By Messrs. JOHN JAGGER & Co., through Bro. R. E. LANDESMANN.

LARGE SHEET, 4ft. by 3ft., with over 100 coloured pictures illustrating Old Testament History. At the top in the centre in a circle is a representation of an irradiated eye; two pillars marked J. and B.; a ladder with seven rungs; hands proceeding from the clouds and holding respectively a plumb-line and pair of scales; sun, moon, and seven stars; sword and heart; square and compasses enclosing the letter G.; and a tessellated pavement. Towards the lower part of the sheet is a Bible open at the 23rd Psalm, above it being a square and compasses. These are the only portions which can be considered as distinctly Masonic. The lines dividing the series of pictures, the framework of the pictures themselves, and, in fact, the whole decoration is composed of verses of Scripture. The sheet is said to have been engraved in the sixteenth century by a Monk named Ramalas, but I am inclined to think that it is of much more recent date. I have no doubt that it is a lithograph, and as such, it could not have been executed before about 1820.

By Bro. W. R. A. SMITH, London.

APRON (hand-coloured) printed from a plate engraved by R. Newman, May 1st, 1798.

By Bro. HENRY SADLER.

Three leathern BOTTLES, recently presented to Grand Lodge by Bro. Lord Bolton, P.G.W., Dep. Prov. Grand Master, N. and E. Yorkshire.

By Bro. J. SMITH, London.

Cast-iron STAND for flat-iron. Arch, enclosing square and compasses, with letter G. and pentangle. *Presented to the Lodge.*

By Bro. T. A. WITHEY, Leeds.

STAR, set in paste. In the centre is a prettily painted representation of Justice, over her head "Brotherly Love, Relief and Truth," and by her side a pyramid with "May Justice be our Guide," and "June 24 1..." The remainder of the date has unfortunately been erased.

APRON with triangular flap, in the centre of which is an irradiated eye, and on the left and right respectively the letters J. and B. In the centre of the apron is a series of arches, leading to a vaulted chamber, in which is a figure, apparently representing Truth, trampling on a serpent. Three pillars at each side are surmounted by two urns, two hour-glasses, and representations of Silence and Justice. Above the keystone of the first arch is a level, and leading to the arch are three steps. The whole design is very beautifully worked in coloured silks on white satin. The apron is edged with two rows of red ribbon, with gold lace between.

By Bro. JOHN T. THORP.

Silver-gilt JEWEL. Compasses enclosing a Square, Euclid's 47th prop., and a six-pointed star, having in the centre a representation of St. John.

By Bro. J. S. M. WARD, Gomshall, Surrey.

BREAST JEWEL, Red Cross of Babylon.

A hearty vote of thanks was unanimously passed to the Brethren who had kindly lent these objects for exhibition.

Bro. AXEL POIGNANT read the following paper:—

THE LANDMARKS.

BY BRO. AXEL J. A. POIGNANT.

It's Logick that teaches a man to discern truth from falsehood. (Ancient Charge.)

THE question: What is meant by "the Landmarks of the Order"? must necessarily be one of the first asked by every newly joined Brother, after having passed through the ceremonies of his reception, and having heard the charges, in which it is impressed on him that they must be kept inviolate. But has anybody within living memory received a conclusive or satisfactory answer to this question?

The prevalent opinion seems to be that it is now impossible to ascertain what exactly the founders of modern Freemasonry meant to include under that heading, and authorities greatly vary in their enumeration of the "landmarks." The starting point of their arguments is the fourth paragraph of "General Laws and Regulations for the Government of the Craft," which reads, "The Grand Lodge possesses the supreme superintending authority, and alone has the inherent power of enacting laws and regulations for the government of the craft, and of altering, repealing, and abrogating them, always taking care that the ancient land-marks of the order be preserved," together with paragraph 11 of the Ancient Charges, to be read by the Secretary to every Master elect, prior to his installation in the chair of a lodge: "You admit that it is not in the power of any man or body of men to make innovation in the Body of Masonry."

From these premises, and from the use of the word "landmark" in other places, the conclusion is drawn that the distinguishing characteristic of a landmark is *unchangeability*. Consequently, it is said, anything, of which the origin can be traced, is not a landmark, but only a Law or Regulation, which may be altered without interfering with the landmarks. Similarly, if anything in Masonry of which the origin may be lost, is applicable only to a certain country or district, it follows that such law or regulation has at some time or other been made by those having jurisdiction in that country or district, and therefore cannot be a landmark.

Now, a negative definition like this is always a bad one from which to start an argument or enquiry like the one under consideration, as you then must, by process of elimination, gradually diminish the number of possibilities until you reach the certainties. In the case of Freemasonry, where the origin of so much is lost in darkness, it is absolutely impossible to arrive at a positive result in this manner, for a point, or rather many points, must inevitably be reached where you cannot say anything more positive than: "I do not know the origin of this, but I think (or do not think, as the case may be) that this is a landmark," and then proceed to give your reasons for your opinion. There you must stop, and the net result of such an investigation will be *nil*, in so far as a positive definition of "landmarks" in a Masonic sense was the aim thereof. And yet such a definition is essential for every mason who promises to keep the ancient landmarks inviolate.

The confusion has been caused by the use of the phrase, "*Landmarks of the Order*," in the Book of Constitutions, and I will now attempt to show the original meaning of the expression, and why that meaning was altered in 1813. It is not my intention to enumerate the Landmarks, but only to indicate their nature, and where they should be sought.

To begin with, what is it that we wish to define? *The Landmarks of Freemasonry!*

What is a Landmark? Webster gives the figurative meaning of the word: "Any event, characteristic, or modification, which marks a turning point or a stage."

With this as a guide, we will define "landmark" for our purpose, thus:

Something which is a fundamental part of Freemasonry, and which cannot be altered without destroying the identity of Freemasonry.

Next, what is Freemasonry? We all know the answer: "A peculiar system of morality, veiled in allegory and illustrated by symbols." We will examine this phrase in order to avoid misunderstandings and faulty conclusions. The answer is divided into two parts, the first defining the thing itself, the second its outward wrappings, so to speak, or, in other words, the manner in which its teachings are imparted. Now this is the point that must be borne in mind, because it is here most writers on this subject have made the mistake of confusing the definition of Freemasonry, with the description of the methods it employs in teaching. If the originators of the above answer had intended that most weight should be given to the allegory and symbols, they would certainly have said: "A system of morality, veiled in *peculiar* allegory and illustrated by *peculiar* symbols," or words to that effect. But they have not! They have most distinctly told us that it is the *system of morality* that is peculiar in Freemasonry, *not* the allegory and symbols, which indeed we share with several other bodies and societies, both ancient and modern.

Consequently: everything that is a "Landmark of Freemasonry" which, it is admitted, cannot be altered, *must* be part and parcel of the "peculiar system of morality," and not of the allegory and symbols that veil or illustrate it.

A corollary of this is that *nothing*, whatever it is, of a symbolical or allegorical meaning is *per se* a landmark, although the teaching or meaning it *conveys* may be one. The same teaching or meaning may possibly be equally well expressed by another symbol or allegory, and consequently you may be able to exchange one time-honoured symbol for another of similar or identical meaning without infringing or interfering with the landmarks. Or you *may* leave a symbol out altogether, *provided* you have another in use that inculcates the same part of the "peculiar system of morality."

This was what Grand Lodge had to bear in mind when altering anything old, or enacting new laws or regulations before the Union.

We know that several symbols were formerly in use, which are nowadays never mentioned in connection with Freemasonry, but is any Brother prepared to say, that English Masonry in this fact has violated the ancient landmarks? And if that is applicable to *one* symbol, why not to another, with the foregoing proviso?

I repeat that no allegory or symbol, however important, is in itself a landmark, though what it teaches may be one.

Admitting this, you must also admit that it is impossible to enumerate the landmarks of Freemasonry in the Book of Constitutions. If the landmarks were enumerated there, Freemasonry would not be Freemasonry, viz., "A peculiar system of morality *veiled* in allegory and *illustrated* by symbols."

That, I think, is the reason why the Original Grand Lodge did not publish a list of landmarks, and the fact that it did not do so, is in itself strong circumstantial evidence that our conclusions so far are correct. Therefore, to know what is a landmark and what is not, and to be able to promise to keep them inviolate, you must thoroughly understand and know the teachings of this "peculiar system of morality," and until you do that no amount of arguing will avail. In the Ancient Charges of a Freemason in our Book of Constitutions (No. IV., "Of Masters, Wardens, Fellows and Apprentices") it is therefore said: "No Master or Warden is chosen by seniority, but for his merit. It is impossible to describe these things in writing, and therefore every Brother must attend in his place, and learn them in a way peculiar to this Fraternity." This way, I take it, is, that it is the duty of the older and more experienced Brethren to teach the younger ones the meaning and explanation of the various symbols, and the connection between them, not only in the words of the ritual, which of necessity must be somewhat obscure, but in lectures given, and papers read, on the subject.

Now, Brethren, we have reached a stage where we can formulate a positive definition of the landmarks of Freemasonry, viz., *Every tenet of the craft is a landmark, but no allegory or symbol, teaching or indicating such a tenet, is one.*

In possession of this touchstone, let us take a list of so-called landmarks and see how they stand the test. As a representative one we will choose the one Dr. Mackey has given in his *Masonic Jurisprudence*, 3rd Edition, 1859, and only quote the headlines.

1. *The Modes of Recognition.* These cannot be landmarks. They each have their symbolical meaning, which may teach something that is a landmark, that is all. Supposing, for the sake of argument, that they have no such meaning, then they must be arbitrarily chosen by the originators of our Order, whoever they were. The modes of recognition, in either of these cases, cannot now be altered, but that is because of the universality and cosmopolitan character of Freemasonry, which makes it impossible to make a change of such a nature, with its consequences of wide-spread confusion and inconvenience. The fact that these modes of recognition vary under different Grand Lodges, which in spite of that are recognised by the Grand Lodge of England, tends further to prove that they are not landmarks.

2. *The Division of Symbolic Masonry into three degrees.* This only concerns the manner of imparting the teachings of the system of morality, and can therefore not be a landmark.

3. *The Legend of the Third Degree*, being an allegory, is therefore not *per se* a landmark.

4. *The Government of the Fraternity in each country by a presiding officer called a Grand Master*, is not a landmark either, as the whole organisation of the Fraternity is symbolical, and the G.M. as such, is symbolical of the principal tenet of the system of morality. If this symbolism is not admitted, it reduces the matter to one of expediency, as having been found needful or necessary for the proper organisation and regulation of the Order.

The prerogatives of the G.M., viz.,

5. *To preside in any Lodge or Assembly of the Craft, at any time and anywhere within his jurisdiction.*

6. *To grant dispensations for conferring degrees at irregular times, i.e., with less than four weeks' interval.*

7. *To grant dispensations for opening and holding Lodges.*

8. *To make Masons at sight.*

fall with No. 4 as pertaining to the Grand Master.

9. *The necessity for Freemasons to gather together in Lodges.* Neither can this be a landmark. The Lodge—the word being taken either in the meaning of the room where the Brethren congregate, or of the Body of individuals of which it is composed—is symbolical and therefore not a landmark. A Freemason, who is not attached to any Lodge, may lose some of his Masonic privileges, but he remains a Freemason in the proper sense of the word, as long as he holds to the teachings of the craft, while a man, however much he is attached to Lodges, is not a Freemason in the same sense of the word, unless he properly knows, understands, and to the best of his ability practises, what our glorious system teaches.

10. *The Government of the Craft, when so congregated in a Lodge, by a Master and two Wardens.*

11. *The necessity of every Lodge, when congregated, to be duly tyled.*

These are both symbolical, and therefore not landmarks.

12. *The right of every Mason to be represented in all General Meetings of the Craft, and to instruct his representatives.*

13. *The right of every Mason to appeal to Grand Lodge from the decisions of his own Lodge.*

14. *The right of every Mason to visit and sit in every regular Lodge.*

15. *The right, or rather the duty, of proving an unknown Brother, or one who cannot be duly vouched for, before admission.*

16. *The right of non-interference between Lodges.*

17. *Every Mason shall be amenable to the Laws, etc., of the Masonic Jurisdiction in which he resides, and this although he may not be a member of any Lodge.*

All these concern the proper regulation and government of the Fraternity, and therefore cannot be Landmarks. They are also, to a certain extent, symbolical like the whole organisation.

18. *Every candidate must be free-born, of mature age and un mutilated.*

This restriction is chiefly of historical interest, but also symbolical, and therefore no landmark.

19. *A BELIEF in the existence of a God as the G.A.O.T.U.*

This is *not* a landmark, but the *existence of a God* most emphatically is one. If His existence could be disproved, Freemasonry would lose its hold and disappear, even though the belief remained in some hearts, just as the mysteries of olden times degenerated, decayed and were lost, when Monotheism had disproved their fundamental tenets, although the *belief* in the gods to whom they were dedicated remained in the minds of people long after that.

20. *A BELIEF in the resurrection to a future life.*

The *belief* is no landmark, but *resurrection* is.

21. *A Book of the Law shall be an indispensable part of the Lodge Furniture.*

This paragraph is certainly true and incontestable, but the V.S.L. is, with the rest of the Lodge Furniture, symbolical and therefore not a landmark, as we have defined the term, any more than a map of a country, however accurate it may be, and necessary for the traveller who seeks its aid in his exploration, can pretend actually *to be*

that country, and although a map *shows* the landmarks of a country, it *is not* a landmark. The V. S. L. is said to be one of the great emblematical lights of Freemasonry, certainly the most important one, but still classed with the other lights as *emblematical*. These symbols throw light on the landmarks of Freemasonry, but they *are not* landmarks.

The question whether another Book of the Law than the Bible is admissible in a Masonic Lodge, is a subject of itself, and must depend on how far the precepts of such another book are in accordance with the teachings of the craft, which question is irrelevant to this enquiry.

22. *The Equality of all Masons*, is not a landmark, but a symbol. Neither is

23. *The Secrecy of the Institution* one, but an administrative precaution against corruption and adulteration. In former days, at an earlier period than that when G. L. was formed, it was also necessary for safeguarding the members of the Fraternity.

Freemasonry was, and is, the essence of liberty of thought, and time was when such liberty was discountenanced by authorities, and the advocates thereof even subjected to persecution. This liberty of thought is to-day the chief reason why the Roman Catholic Church has placed the Order under its ban. Even now the craft would undoubtedly suffer by having its secrets unlawfully divulged, or improperly obtained, but nobody can maintain that any tenet or tenets of Masonry would be altered by the bare fact of being generally known. Some of them would probably in the course of time be corrupted, and that is a reason why secrecy is enjoined.

24. *The Foundation of a Speculative Science upon an Operative Art, and a symbolic use and explanation of the terms of that Art for purposes of religious or moral teaching.*

This is only a definition and therefore no landmark. Besides, to speak thus of the *foundation* of Masonry, how does it compare with the statement that it is founded on the purest principles of piety and virtue? The last one

25. *The unchangeability of all these essential principles and landmarks*, is in the nature of a description of the qualities of *all* landmarks, and not a separate one.

We have now seen that in this list *not one* of the 25 enumerated, can pass the test we have imposed, but now another question requires an answer, viz., Have we any cause, apart from the logical meaning of the words in the phrase "landmarks of Freemasonry," to say that this conclusion is correct, when it evidently does not agree with the meaning of the word "landmarks," adopted by the present Book of Constitutions, and also by the Lodge of Promulgation of 1809-11?

The following quotations and comments may help us to form an opinion thereon.

In the first edition of the Book of Constitutions, Article XXXIX. is as follows:

Every annual GRAND LODGE has an inherent Power and Authority to make new Regulations, or to alter these for the real Benefit of this ancient Fraternity: Provided always that the old LAND-MARKS be carefully preserved, etc., etc.

In the second edition, of 1738, the following is given in the column of New Regulations, No. XXXIX:

On 24 June, 1723, at the Feast, the G. Lodge before Dinner made this Resolution, that it is not in the Power of any Man or Body of Men to make any Alteration or Innovation in the Body of Masonry, *without the Consent first obtain'd of the G. Lodge.* And on the 25 November, 1723, the

G. Lodge in Ample Form, resolved, that any G. Lodge, duly met has a Power to amend or explain any of the printed Regulations in the Book of Constitutions, while they break not in upon the antient Rules of the Fraternity. But that no Alterations shall be made in this printed Book of Constitutions without Leave of the G. Lodge.

Accordingly,

All the Alterations or New Regulations above written are only for amending or explaining the Old Regulations for the Good of Masonry, without breaking in upon the antient Rules of the Fraternity, still preserving the Old Land Marks; and were made at several Times, as Occasion offered, by the Grand Lodge; who have an inherent Power of amending what may be thought inconvenient, and ample Authority of making New Regulations for the Good of Masonry, without the Consent of all the Brethren at the Grand Annual Feast; which has not been disputed since the said 24 June, 1721, for the Members of the G. Lodge are truly the Representatives of all the Fraternity according to Old Regulation X.

In the 3rd Edition of 1754 by John Entick the phraseology is identical, but in the 4th, also by Entick, Article XII reads:

That the Grand Lodge in ample Form assembled, has a Power to amend or explain any of the printed Regulations in the Book of Constitutions, while they deviate not from the antient Rules of the Fraternity.

This is a difference with a vengeance! The article, as it here stands, not only deprives Grand Lodge of the power to make *new* Regulations, but also, compared with the one previously quoted from the three earlier editions, seems to identify the "Rules of the Fraternity" and "landmarks," and this confusion is evidently caused by the explanation and new regulations given in the second edition.

In Noorthouck's Constitutions of 1784, Article IX., the wording is practically identical, but in the 1815 edition, published by authority of the United G.L., the article is again altered, this time to almost its present form.

Article 10. Of the Grand Lodge: In the grand lodge resides the power of enacting laws and regulations for the government of the craft, and of altering, repealing and abrogating them, provided that they continue to preserve the antient Land-marks of the order.

The alterations introduced in subsequent editions do not admit of any different interpretation, but are only of an amplifying nature, and so may here be left out of consideration.

It seems clear to me that Anderson, and the authorities of the first G.L., did not intend the word "landmarks" to be confused with "fraternity." In fact, the fraternity must, according to him, take second place to the landmarks, for if the "landmarks" were *dependent* on the "fraternity," what is to the real benefit of the latter, must also benefit the former, and the proviso in Article XXXIX. of his Constitutions would, in such a case, merely be an amplification of the expression "real benefit of the Fraternity," but it is here set more in opposition to it, and the Fraternity is warned, that however much any particular alteration might benefit it, if such alteration interferes with the *teachings* of the Order, it must not be carried out.

In the New Regulations of 1738 he also distinctly differentiates between three conceptions: the old Regulations for the good of Masonry, the Ancient Rules of the Fraternity, and the Old Landmarks. The first of these clearly refers to the Book of Constitutions, the second seems to me equally clearly to refer to the Ritual, and the third to the teaching imparted by that Ritual.

The alteration in the 4th edition tends to show how the opinion of the Brethren had altered, as the originators of Modern Masonry were removed from their midst by death or advancing years. It is to be noted that the same man, Entick, edited both the 3rd Edition, where no alteration was made, and the 4th, but then, one of the members of the Committee, appointed in 1754 for the revision of the 1738 Constitutions was George Payne, the last surviving member of the trio Anderson, Desaguliers, and Payne, the men most instrumental in founding Modern Masonry. Anderson died in 1739, Desaguliers in 1744, and Payne in 1757.

In the 5th edition, Noorthouck's, the paragraph is still standing as Entick had it, and the Authorities of our Order seem not to have noticed the immense difference of meaning between that wording and Anderson's, until later, and in the first Book of Constitutions of the United G.L. of 1815 it is altered to something more resembling the original, but the mischief was already done, and "Landmarks of the Order" was the result, which still remains.

It is worthy of notice that the "Ancients" in their Constitutions (Ahiman Rezon) kept the wording of the corresponding paragraph unaltered through all the editions up to the Union, and identical with that in Anderson's of 1738.

The meaning the Brethren at that time wished to give to this phrase is perfectly clear, as, in the "Proceedings of the two G.L. of England in Ratification of the Union" it is stated that the United G. L. passed a resolution to the effect that the "forms" decided upon at the Union were to be "alone observed and practised, etc., etc., until time shall be no more." Their idea evidently was that as in the past the whole of the internal trouble had been caused by forms and ceremonies having been omitted and changed, it were better to extend the conception "Landmarks" to include those forms and ceremonies, and thereby assure the *original* landmarks being preserved. Compare Grand Lodge minute of 24th June, 1723, with par. 11 of the Summary of ancient charges and Regulations, p. VII. present Book of Constitutions, and see if you do not agree with me. The former says that no man or body of men can make innovation in the body of Masonry, *without the consent of Grand Lodge*. The latter does not allow Grand Lodge any say in the matter.

From this point of view the Lodge of Promulgation may be correct in saying that for instance the ceremony of Installation of a Worshipful Master is a landmark of the Order, but if we accept *that* interpretation of the word we cannot get away from the fact that the Craft has continually since 1723, when the word was first used, and even since 1813, when its meaning was deliberately altered, been violating the "Ancient Landmarks," for nobody can maintain that the ceremonies of to-day are identical with the ones of 1723 or 1813. I, for my part, prefer another interpretation, and shall take as my premise in the following, when attempting to find out the original meaning of Freemasonry, and thereby to indicate where the "Landmarks" should be looked for, that the ritual, ceremonies, symbols and allegory of Freemasonry are only vehicles of instruction chosen by our predecessors in the Craft to teach the science to the members of the Fraternity, and do not form an integral part of the system itself, in other words, are not Landmarks, In support of this contention, let me quote a passage in "A Defence of Masonry," publ. 1730, and reprinted in *Q.C.A.*, vol. vii. In Chapter ii.

(p. 217) the Author says: "As for the terms relating to Architecture, Geometry and Mathematicks, that are dispersed throughout the Dissection, it would be strange if a Society of such a Denomination could subsist wholly without them; tho' they seem (to me at least) to be rather *Technical* and *Formal* (yet delivered perhaps by long Tradition) than essentially attached to the *Grand Design*."

Therefore, I hold that when dealing with this question, one must carefully distinguish between Freemasonry, using the word to express the *teaching* that is imparted, or ought to be imparted, by the Society on the one hand, and the organisation of the same Society (after it had got one), and also the forms in which it chooses to give its instruction, on the other. To put it differently, one must keep separate the internal and external parts of Masonry. This is precisely what has not been done.

In order to make the distinction between what is internal and what external, we must now determine what Freemasonry *is*, and that must be done without improperly betraying any of the secrets belonging to it.

I once heard a man, prominent in the Craft and out of it, publicly declare that when once an intelligent man had mastered the ritual and the beautiful precepts it contains, nothing more remained in Freemasonry for him to take an interest in than the Antiquities and Charities of the Order.

An unintelligent brother will obviously take no interest in the Antiquities, and consequently, if these were really all in Masonry, the Charities would be all that remain for him. A trite saying is that "Charity begins at home," and he would therefore be apt to think that the Masonic Charities are there for his own benefit as a Member of the Fraternity. The ultimate effect of the above opinion being held by a large body of Masons could hardly be other than an excessive demand on the Charities.

If Freemasonry really were only a system of moral precepts, the above contention would be right, and the whole system an absurdity, for present-day Freemasonry would then be reduced to a kind of preparatory school for itself, as any amount of living up to moral precepts can only make a man a *better candidate* for Freemasonry, viz., A just, upright, and free man, of mature age, sound judgment and strict morals. Besides, what would then become of those researches which are said to lead us "even to the throne of God," and what of the third grand principle, on which Freemasonry is said to be founded?

No, when Freemasonry is described as a peculiar system of *morality*, something more than *moral precepts* must be meant.

The more hidden mysteries of *nature* and *science* are distinctly and unequivocally mentioned as the objects of our researches before we can become Masters of our Art, and the three grand principles, on which it is founded, are progressively enumerated, rising from the fundamental Brotherly Love to Truth at the summit.

Will anybody say, that by Truth is here only meant the platitude that by exercising all the virtues and avoiding all the vices we shall become good men and true, and not rather that the implication is that we are to strive to learn the inner and whole meaning of "nature and science," and so work our way upwards to Truth in its highest sense, in other words, to a *conception of the object and aim of creation, and man's relation thereto and to the Creator?*

Perhaps I shall be answered that this opinion is fanciful and impossible of proof, but then, why is Freemasonry in our documents described as a Science or Art—even as the Royal Science or the Royal Art—if we were not thereby meant to conclude

that it treats of the highest and most abstruse problems of humanity, and what problem could be more so than that of the relations of man to the Universe, and to Divine Law?

Even if you grant me that Freemasonry *may* be interpreted in this fashion, what proof, you will ask, have we that it *has been* so interpreted in England? It certainly is not so now, at least not generally.

For reasons easily understood, this is a point on which one has hardly any right to expect anything but inferential proof. But fortune has favoured me, and I think I have found more than that, and in a quarter as unexpected as unimpeachable.

In the official copy of the "Articles of Union between the two Grand Lodges of England, 1813," with which is printed an account of the "Proceedings of the two Grand Lodges of England in ratification of the Union" (the copy I quote from belongs to Bro. William Watson, of Leeds), we find that "At an Especial Grand Lodge of the Most Ancient and Honourable Society of Free and Accepted Masons, under the Constitution of England, holden at Freemasons' Hall, London, on Wednesday, the 1st. December 1813," were present: the M.W., H.R.H. The Duke of Sussex, G.M., on the Throne, and among others, "R.W. His Exc. the Count de Lagardje, G.M. of the First Lodge of the North." And at the Grand Assembly of Freemasons for the Union of the two Grand Lodges of England, on St. John's Day, 27 December, 1813, "His Excellency the Count de Lagardje, Grand Master of the first Lodge of the North, Visitor," walked immediately in front of the Royal Banner, carried before T.R.H. the Dukes of Sussex and Kent, and was afterwards during the ceremonies occupying a seat next to the Throne, which all tends to show that he was treated with the highest regard, not only because of his public rank, but as a Freemason, and this is borne out by the part he took in the subsequent proceedings, from the records of which I continue to quote:

In consequence of its having been found impracticable from the shortness of the notice for the sister Grand Lodges, to send deputations to this Assembly according to the urgent request of the two Fraternities, conferences had been held with all the most distinguished Grand officers and enlightened Masons resident in and near London, in order to establish perfect agreement upon all the essential points of Masonry, according to the Ancient Traditions and general practice of the Craft. The members of the Lodge of Reconciliation, accompanied by the Most Worshipful His Excellency Count De Lagardje, Grand Master of the First Lodge of Freemasons in the North, the Most Worshipful Brother Dr. Van Hess, of the Grand Lodge of Hamburgh, and other distinguished Masons, withdrew to an adjoining apartment, where, being congregated and tiled, the result of all the previous conferences was made known.

The members of the Lodge of Reconciliation, and distinguished visitors, on their return, proceeded slowly up the centre in double file; and as they approached the two Grand Masters they opened, and the Grand Visitors advanced: when His Excellency the Grand Master of the First Lodge of the North, audibly pronounced that the forms settled and agreed on by the Lodge of Reconciliation were pure and correct.

This being declared, the same was recognised as the forms to be alone observed and practised in the United Grand Lodge, and all the Lodges dependant thereon, until time shall be no more.

After this, the United G.L. was constituted, the Duke of Sussex having been elected G.M. was placed on the Throne by the Duke of Kent and Count de la Gardie, and solemnly obligated.

We will now consider the import of these proceedings.

Count Jacob Gustaf Pontusson de la Gardie was a Swede of high honour and distinction. Born in 1768, he entered the military profession and was eventually advanced to General. He was a member of various literary and scientific bodies, and was in 1813 appointed Swedish Minister at the Court of Spain. On his way there he stopped eight months in England, during which time the above events took place. As a Freemason, he was initiated in Stockholm in 1787, and was W.M. of his Lodge L'Union 1793. This Lodge was in 1799 united with another, St. Jean Auxiliaire, under the name of the First Lodge of the North, whose first W.M. was Duke Carl of Sudermannia (later King Carl XIII. of Sweden). He resigned the office in 1807, when De la Gardie became W.M., holding that post for 35 years, to his death. In the Grand National Lodge of Sweden he held various offices from 1797 to his death in 1842, and to show the opinion held of him amongst Masons in his own country, I will quote the last lines relating to him in the official history of the First Lodge of the North :

“The name of His Excellency Count de la Gardie, honourably
“belonging to the Panthéon of Sweden, and an Ornament among those of
“his great ancestors, lives in blessed recollection, and will remain, as long
“as the memory of praiseworthy Freemasons shall last, revered and
“unforgotten in this Lodge and in the Order.”

In the Craft Lodges of Sweden, at the present day, and from the institution in that country of Modern Freemasonry in 1735, a system of ‘morality’ of the kind I have outlined above, is and has been taught. Consequently, it is morally certain that the ‘forms’ pronounced in 1813 by such a man as De la Gardie to be pure and correct, gave instructions on the same lines.

As if on purpose to render this moral certainty as absolute as is possible, there is printed at the back of the Account of the Union, among other poetical matter, an ode, written for the occasion by Waller Rodwell Wright, Esq., and recited at the Grand Assembly of Freemasons, St. John’s Day, 27th December, 1813, by Bro. Pope.

It is as follows :—

Strophe I.

Oh for a hand, whose magic pow’r
Might wake the lyre of other days
To lofty and immortal lays
Such as in bold majestic swell
Burst from the Theban’s classic shell,
Where through Olympia’s consecrated shade,
Alpheus rolls his turbid course,
That linger’d oft those shades among,
And listen’d to the mighty song ;
Or those melodious strains,
Whose gentle but resistless force
Bœotia’s very rocks obey’d

What time amidst her wild and desert plains,
The sacred dome and high embattled tow'r
In self compacted order rose
And taught the wand'ring sons of Greece,
Unfelt, before, the happiness that flows
From social union, harmony and peace.

Antistrophe I.

Or rather, from that holy ecstasy,
Which bade the Royal Bard of Jesse's line
Attune his harp's inspired minstrelsy
To songs of seraphim and themes divine,
For, while in this auspicious hour,
Our hands and hearts we thus unite,
And seek in closer folds to bind
The compact of fraternal love,
The vow which Angels might approve,
Of peace and charity to all mankind ;
While taught by Faith, before the Throne
Of heaven's High Architect we bend,
With hope that rests on him alone,
While stars like these their radiance blend,
Their genial influence deign to pour
On this our high and solemn rite ;
Like Sion's hallow'd strain the song should rise
That wafts our grateful tribute to the skies.

Epode I.

Vain is the hope,—no Master's hand
To-day explores the breathing lyre
No gifted bard whose Heaven-imparted fire
Subdues the yielding soul to his command ;
But simple are the votive lays,
That breathe our gratitude and praise
To that creative Pow'r,
Whose wisdom sketched the vast design
Of Nature's universal plan ;
Whose mighty fiat o'er the realms of night,
Shed the first glories of eternal light ;
Whose spirit, hov'ring on the vast profound,
Laid the foundations sure, and wide
By Truth's unerring geometric line,
Above, below, on every side
Life, harmony, and beauty breath'd around ;
The orbs of Heav'n their circling course began ;
And angels hail'd Creation's natal hour.

Strophe II.

One last and greatest work remain'd
 Hush'd was the strain ; in silent awe
 The host of Heaven with wonder saw
 The cold and senseless mass that lay,
 Uniform'd amidst its native clay,
 Now kindling with a spark divine,
 True to the laws of that mysterious spell,
 Which binds in one concordant chain
 The earth, the air, the ambient main,
 Its latent powers unfold—
 Each limb in due proportion swell,
 In beauteous symmetry combine
 To frame a structure of immortal mould.
 But when in this fair form its Maker deign'd
 To breathe an intellectual soul ;
 Then first the angelic hymn began,
 Which the bright spheres still echo as they roll,
 Glory to God in heav'n, and peace to man.

Antistrophe II.

And shall the heir of immortality,
 Alone regardless of this high behest,
 Quench the celestial glow of charity
 Which Heav'nly love hath kindled in his breast ?
 Perverting reason's holy light,
 Deny the power by which 'twas given ?
 Or arrogantly deem it just,
 To close with wild fanatic hate
 Fair Mercy's everlasting gate,
 Against his erring brother of the dust ?
 Far, far from such unhallow'd strife,
 In man a kindred soul we view,
 To all who share the ills of life,
 Our pity and relief are due :
 Nor ask we what religious rite
 Conveys his orisons to Heaven,
 Enough for us if comfort we impart,
 Or soothe the anguish of a breaking heart.

Epode II.

Lo where our silent emblems breathe
 Their sacred influence o'er the soul.
 In mystic order rang'd : while round the whole
 A starry zone the sister virtues wreath
 Ye, who by compass, square and line
 Those hidden truths can well divine,
 To all besides unknown.

In each symbolic form pourtray'd
Ye, who with firm undaunted mind,
Have pierc'd the vaulted cavern's awful gloom,
And mark'd the holy secrets of the tomb ;
Still let your actions to the world proclaim,
The secret lessons of our art,
By whatsoever mystic rite convey'd,
The rules of moral life impart :
Nourish bright charity's aetherial flame ;
And breathing love and peace to all mankind,
Like incense rise at Heaven's eternal throne.

Strophe III. — Irregular.

Fair queen of science, nurse of ev'ry art
That crowns the happiness of social life,
Whose dictates from the desolating strife
Of warring passions, purify the heart—
In ev'ry clime, through ev'ry age,
The Prince, the Poet and the Sage
Have knelt before thy hallow'd shrine ;
And nations owned thy origin divine—
Great Hermes founder of the Memphic rite ;
And Mithras erst through Persia's realm rever'd,
And he, who to Eleusis bore
The treasures of thy mystic lore,
But chiefly those by holy truths inspir'd,
The chosen servant of the living God,
Who Sinai's holy precinct trod,
And he, with love of sacred wisdom fir'd,
The mighty Prince, whose pious hand,
To the eternal fount of truth and light
That holy temple rear'd
The pride and wonder of Judea's land—
His great and comprehensive mind
A nobler edifice design'd,
That time and envy should defy—
Founded on truth's eternal base,
Vast as the ample bounds of space,
And sacred to fraternal unity.

Antistrophe III. — Irregular.

Long were the task, and arduous to recount
What streams deriving from the sacred source,
Of Sion's pure and unpolluted fount,
Through ev'ry clime have rolled their devious course
From where Phœnicia greets the eastern tide,
To fair Crotona's western tow'rs ;

Or where, amidst Athenian's bow'rs,
 Illissus bids his waters glide
 In gentle course to meet th' Ægean main ;
 Or how, in later times, 'midst dire alarms
 When fierce contending nations rush'd to arms,
 And delug'd Palestine's ensanguin'd plain,
 The Vanquish'd victor cast aside his sword,
 Yielding his stubborn pride to thy command,
 With humble soul the God of peace ador'd.
 And turn'd repentant to his native land.
 Yes ; from that memorable hour,
 The western world has own'd thy pow'r ;
 And though Ambition's frantic strife
 Will sometimes blast the joys of life,
 Thy influence bade her feudal discord cease,
 And taught her sons the nobler arts of Peace.
 Before the brightness of thine orient ray,
 The shades of Prejudice and Error fled.
 And languid Science rais'd her drooping head,
 To greet the fervid blaze of thy advancing day.

Epode III.—Irregular.

Alas that e'er a cloud should rise,
 To dim the glories of thy name—
 Or little jealousies divide
 The souls by kindred vows allied :—
 But see ! while thus our rites we blend,—
 The mingled sacrifice ascend,
 And borne to Heaven in one united flame,
 Chase every ling'ring shadow from the skies.
 And as the sea-worn mariner
 When darkness shrouds each guiding star,
 With transport greets the polar orb of light,
 Piercing the murky veil of night ;
 Or those twin stars, whose milder beams assuage
 The tempest in its wildest rage,
 And pours his tributary strain
 To the propitious Rulers of the main ;
 Such joy is ours : be such the lay
 That celebrates this happy day.
 Join then, ye sons of Art, in triumph join !
 To hail the Ruling Star of Brunswick's Royal line.
 And ye fraternal stars, whose gentle sway
 Our sever'd powers have gloried to obey,
 Edward ! Augustus ! Hail ! Illustrious names !
 Whose Princely souls confess a nearer tie
 Than birth and kindred blood alone supply,
 Accept the tribute each so justly claims ;

While thus our former pledges we renew
 Of grateful homage, and affection true,
 And though to one alone be giv'n
 To bear the ensign of supreme command,
 And rule our free united band ;
 In all our orisons to Heav'n
 Your blended names shall still be found,
 To both the votive goblet shall be crown'd ;
 And both, while life and memory remain,
 Hold in our grateful hearts your undivided reign.

I refrain from commenting on the contents of this Ode, except to point out that its value as evidence lies in the occasion for which it was written and the time and place where it was recited, which precludes its allusions being explained away as *licentia poetica*, and feel sure that I shall not be alone in regarding it as proof positive of my opinion that in 1813, at the Union, a system of morality was taught, as distinct from a collection of moral precepts.

It is in *this* system of morality that the "Landmarks" must be looked for, and *nowhere else*.

But we know, from the records of the proceedings of the Lodges of Promulgation and Reconciliation, that the ritual and ceremonies of that time differed in many respects from those at present in use, and it merits the serious consideration of the Society whether what has been lost is not of sufficient importance to render every effort to regain it necessary, so that Masonry may once more be generally acknowledged by the members of the Craft as having something more than the Charities to justify its existence, and something more than its Antiquities to interest an intelligent Brother.

The W.M. said :—

I hoped when I heard this paper was going to be read, that I should learn what are the Landmarks of our Order, but, as far as I have gathered, the writer has only told us what they are not. Perhaps we may look upon this paper as only an introduction to the subject, and may hope that on a future occasion he will favour us with a paper on what the Landmarks are.

While I agree in principle with the concluding paragraph, I am afraid that I cannot accept the statement that the ritual and ceremonies at the time of the Lodge of Reconciliation differed in many respects from those at present in use. I have seen no evidence whatever in support of that statement. Having given the ritual and ceremonies a considerable amount of attention, I have come to the conclusion that there is very little difference in the ceremonies of the present day and those worked in the Lodge of Reconciliation. I do not say in the Lodge of Promulgation because that body was superseded by the Lodge of Reconciliation. Answering a letter from a brother at Kidderminster, the Grand Secretary in 1843 said :—

In reply to your letter of the 5th instant, enquiring whether any alterations have been made in the Ceremonies of Initiation, &c., since the late P. Gilkes was in the Country ; I beg to say (without knowing at what period that visit took place) that no alterations

have been made since the G.Lo. formally approved and decided on them in the year 1816. Br. Gilkes was fully Master of all the Ceremonies, and, I believe, most strictly observed them.

I beg to move a very hearty vote of thanks to Bro. Poignant.

Bro. HAWKINS said :—

I have much pleasure in seconding the vote of thanks to Bro. Poignant for his paper, but I trust he will not mind if I venture to express my disappointment at the negative character of his paper and conclusions.

His definition of a Landmark as a “tenet of the Craft” does not help us forward at all, for it merely substitutes the one term for the other, and forms an example of what is known in Logic as defining “*ignotum per ignotius*,” and he then adds to it a negative clause to the effect that no allegory or symbol is a Landmark. But we want to know what the Landmarks *are*, not what they are not.

I have also to join issue with him on a minor point, viz., his statement that Entick was editor of the 1767 Constitutions: I hoped I had established that he had nothing to do with this edition in my paper on his life which will be found in vol. xxi. of our *Transactions*: I need not, however, go at length into this now.

To prevent my remarks being negative only I venture to put forward a theory of my own about the Landmarks, which is, I submit, quite simple and clears up all doubt as to what they were held to be by the Grand Lodge of 1717.

First I must explain my conception of the meaning of the term “Old Landmarks.”

There are two kinds of laws—Written and Unwritten—and I will quote Blackstone’s definition of the “unwritten laws” of England: he says they are those whose “original institution and authority are not set down in writing as Acts of Parliament are, but they receive their binding power and the force of laws by long and immemorial usage and by their universal reception throughout the kingdom,” or as Justinian more tersely puts it, they are “what usage has approved” (*quod usus comprobavit*), while the written laws are “the statutes, acts, or edicts made by the sovereign, by and with the advice and consent of the Lords Spiritual and Temporal, and Commons, in Parliament assembled.”

Now the Old Landmarks of the Craft are its unwritten laws, either sanctioned by ancient custom, or, if enacted, enacted at a period so remote that no trace of their enactment can now be found.

So far I should think you must all be in agreement with me.

Now what are these unwritten laws or “Old Landmarks”?

The answer seems to be staring us in the face.

Who first used the phrase “the Old Landmarks”? Anderson, as Bro. Poignant has told us, in General Regulation xxxix.: at all events no list or mention of Landmarks before the issue of the 1723 Constitutions is known to us.

Anderson and those who approved his work must have had a distinct idea of what the Old Landmarks were at that time.

Why is there a distinction in that book between the “General Regulations” compiled in 1720 and approved in 1721, and “The Charges of a Freemason extracted from the ancient Records of Lodges beyond Sea &c. to be read at the making of New Brethren, or when the Master shall order it”?

Because these Charges were the Landmarks or unwritten usages of the Craft, while the General Regulations were the written laws of the Craft.

I maintain therefore that these charges as collected by Anderson were accepted as the Landmarks by the Masons of 1723, and that they are our Landmarks now.

It may be objected that Anderson altered the language of some of them in the next edition of the Constitutions, but that does not in the least affect my argument that they, as printed in 1723, were and are the Landmarks of Freemasonry.

If you accept my conclusion, the whole puzzle about the Landmarks is at an end.

Bro. DRING said that he did not for one moment consider that the Landmarks could be absolutely defined, except in so far as they were the old established customs in use at the time, and were recognised by everybody when Grand Lodge was first formed. He thought it was wrong to look upon the language of Anderson with a logical eye or a logical brain, and when Anderson used the word landmarks he did so in a general sense, and intended to imply what everyone understood were old established customs.

Bro. SONGHURST said :—

Bro. Poignant has set himself the very difficult task of attempting to ascertain what meaning was attached to the word 'Landmarks,' by the compilers of the 1723 Book of Constitutions. With this object in view he has compared the successive Editions of that Book as issued by authority of the 'Moderns', and has noted the varying phraseology where the word actually occurs or is implied, until in the 1815 Edition compiled just after the Union of the two Grand Lodges, he finds "something more resembling the original." This result is exactly what might have been expected, so also that in the Ahiman Rezon of the 'Ancients' no alteration is found in any Edition down to the last of 1813. The departures from the ancient forms made by the 'Moderns' were almost bound to be reflected in their Books of Constitutions, while the 'Ancients' who retained the older methods had no need to alter their Constitutions in any manner. The fact that their Ahiman Rezon appears to follow Anderson's 1738 Edition is solely because they adhered to the old forms as retained by the Grand Lodge of Ireland.

In the Diamond Jubilee number of the *Freemason*, 1897, our brother Dr. Chetwode Crawley made these points clear in a most interesting and instructive article on the Compact between the Grand Lodges of England, Ireland, and Scotland, in 1814. It will be remembered that representatives from the two last named bodies were not able to attend the Union meeting in 1813 when Bro. de la Gardie was present from the First Lodge of the North. In order, however, that it might be ascertained to what extent recognition ought to be accorded to the new United Grand Lodge, the Duke of Leinster and the Earl of Donoughmore from Ireland, and Lord Kinnaid and the Earl of Rosslyn from Scotland, were present at meetings held in June and July of the following year, when a series of resolutions was passed by which recognition was granted. This, however, was not before these representatives had had an opportunity of "making a strict examination on matters which can neither be written nor described," and of

ascertaining that "the Three Grand Lodges were perfectly in unison in all the great and essential points of the Mystery and Craft according to the immemorial traditions and uninterrupted usage of Ancient Masons." Bro. Chetwode Crawley points out a reference in one of the resolutions to a certain agreement effected in 1772 between the three Grand Lodges, the contracting party in England being, of course, the Grand Lodge of the 'Ancients,' the only Grand Lodge of England which was acknowledged or recognised by either of the other parties. The 'Moderns' were *forced* to abandon the alterations they had made—if they had not done so the Union could not have been effected, and recognition could not have been accorded to them. The Article to which I refer is well worth careful study.

With regard to the Landmarks themselves, Mackey claims, and I believe rightly, that he was the first to attempt an enumeration. One wonders that Dr. Oliver did not turn his attention in that direction, but in this matter he seems to have doubted his own ability and to have recognised that the task was beyond him. Mackey's list first appeared in the *American Quarterly Review of Freemasonry*, in 1856, it was reprinted in his *Masonic Jurisprudence* in 1859, and in 1874 was incorporated in his best known work, the *Masonic Encyclopædia*. In certain parts of the world his list of twenty-five Landmarks has become almost a landmark itself, but several brethren have formulated lists of their own, though I do not think that any two have arrived at even the same number, some considering twenty-five far too many and others not nearly enough. And necessarily his list has been the subject of much criticism, one of the earliest—if not the earliest—of the critics being a learned brother who contributed an unsigned article to the *Freemason* in March, 1877. It is a pity that this brother so carefully preserved his anonymity. Had he permitted the publication of his name, I am sure that the article in question would have remained in the memory of Masonic students. However, the opinions he expressed were adopted by the late Bro. Woodford, and the article was reprinted by him almost word for word in Kenning's *Masonic Cyclopædia* which appeared in the following year, and it is therefore easy of reference by those to whom the files of the *Freemason* are not so readily accessible.

Many will no doubt regret that Bro. Poignant's paper is destructive rather than constructive—that he has somewhat ruthlessly demolished one structure without building a new one to take its place. Yet I feel sure we shall never find complete agreement as to what the Landmarks are or were intended to be—we may not even agree with Bro. Poignant as to what they ought to be—so perhaps it is best that we should rest content in regarding them in the same light as "that blessed word Mesopotamia."

We realize the comfort which they bring to our minds, and are confident that while we cannot actually define them, they will continue to cement the Brotherhood, and remain as a constant guard against any attempt to "make innovation in the body of Masonry."

Bro. W. B. HEXTALL said:—

We are under obligation to Bro. Poignant for his thoughtful paper. Personally I am in full agreement with him in his negation of the twenty-five so-called Landmarks, which originated, as far as I am aware, with the late Bro. Mackey, an American writer; but I am unable to accept Bro. Poignant's conclusion that the "Old Landmarks" of the Craft are to be found in any inculcated system of morality. I am myself much inclined to believe that the original and primary meaning of, and, indeed, the only one

which Masons before the Revival in 1717 attached to the phrase, "Old (or Ancient) Landmarks," had direct reference to secrets connected with that science of Geometry which is so prominent in our oldest MS. Charges; the word Geometry being used in the same sense as the more modern term Architecture. It is due to the Quatuor Coronati Lodge, to be a member of which is as great an honour as the Craft bestows, that I should not express this view unless I were prepared to support it by material deserving of some respect; and if permitted by our Lodge executive I will, at some future time, endeavour to place it before you in more adequate detail. For the purpose of to-night I only indicate a few leading considerations.

Some writers on the Craft seem to have approached the subject upon the assumption that the phrases "Old Landmarks" and "Ancient Landmarks" were mainly, if not wholly, peculiar to Freemasonry; but that is not the case. The old forms of "Landmark"—*land-mearce* or *lond-mearce*—were part of the English language before the Norman Conquest: and the modern "Landmark" is found in Coverdale's Bible of 1535, and in Milton's "Paradise Lost," 1667; whilst "ancient landmarks" is a conjunction of words contained alike in the correspondence of Edmund Burke (d. 1797), and the speeches of the late John Bright. Again, the word "Landmark" is susceptible of various interpretations; one, now obsolete but of old-time use, being equivalent to territory, or territorial jurisdiction.

We all know that the Craft down to quite modern times was wholly operative; that its mediæval splendour declined in England after the work of building our cathedrals came to end: and that this decline became a fall upon the dissolution of monasteries by Henry VIII., when the establishment and erection of religious edifices for a long time ceased. The advent of seventeenth century Speculative Masonry is circumstantially with us as a fact, for in 1641 Sir Robert Moray was admitted in that connexion by a Scottish Lodge at Newcastle-on-Tyne, and in 1646 Elias Ashmole, the Antiquary, was similarly admitted by an English Lodge at Warrington. Precisely how the evolution came about we cannot tell; and it may be that the accession of a Scottish monarch to the English throne as James I., in 1603, was a factor in the sum. Of how far the new speculative superseded or absorbed the old operative Masonry, or of its progress for nearly seventy years after Ashmole's initiation, we know very little, but the sacred lamp, though dimly flickering, kept alight; and there are not wanting indications that in a measure this was due to members of the Craft connected with architecture and building. In London, four, or perhaps six, working Lodges were found to exist when the Revival took place in 1717. For information regarding that stage we are mainly dependent upon the Rev. James Anderson; and, from the days of two early clerical Masons, Anderson and Desaguliers, it would be profitable to trace, as far as may be, changes which are apparent in the literary treatment of the "Old Landmarks," until Bro. William Hutchinson, of Barnard Castle, in his "Spirit of Masonry," published 1775, attributed a spiritual meaning and significance to the whole of Freemasonry. Whether Anderson, to whom the phrase "Old Landmarks" descended from the times of which the "four old Lodges" were a survival, himself failed to grasp its archaic meaning, or whether he preferred to ignore it when a new epoch of the Craft was ushered in, we can only surmise; but it is significant that the expression was not of his own coining, though he seems to have first used it masonically in printed form. But, be the personal facts as to Anderson and his early coadjutors what they may, traditions of the operative Lodges took a long time after the Revival to disappear, for in the first half of the eighteenth century we find in records of Lodges which had been established on the new speculative basis, that lectures on Geometry and Architecturc

were delivered; that works by Vitruvius and Palladio on Architecture were included in Lodge properties; and that Lodge By-Laws provided, as part of the regular work, that "An hour shall be set apart to talk Masonry."

For a moral application of the "Old Landmarks," may not "The Three Grand Principles of the Order—Brotherly Love, Relief, and Truth," suffice us?

I would not leave the subject without asking brethren who lay stress upon certain spiritual doctrines being numbered among Mackey's twenty-five "Landmarks," to accept an assurance that though some of us cannot agree that these are in truth "Landmarks," we still accord them the completest recognition; and that the views I have expressed proceed solely upon the technical and literal meanings of the term "Landmark," and the known history of the Craft.

Bro. FRED J. W. CROWE writes:—

Any contribution to the vexed question of the Landmarks is of interest, and is doubly valuable when so carefully reasoned as is the paper by Bro. Poignant.

I regret, however, that I am not at all convinced of the correctness of Bro. Poignant's conclusion. His distinctions and definitions appear to me to be over finely drawn, and not in keeping with what we know of our brethren in the early eighteenth century. For example, I cannot agree that the *Belief* in the existence of a God is not a landmark. The existence of God must be an actual *fact*, and it is our *belief* of this fact that is a landmark and essential of our admission to Freemasonry. The same applies to belief in a future life.

As to the paragraphs in the earlier books of constitution there is nothing incompatible with the procedure we should find in starting any new society in the present day. Rules and by-laws are drawn up, generally by one person, and submitted to a committee. The language is discussed and probably amended, and then submitted to a general meeting, where possibly other changes will be made. Then after the experiences of, say, a year's working, and the various questionings and decisions that have arisen, a further revision will again be made, and so on.

The poem quoted seems to me to be quite consistent with its being a broad comment in poetic terms on our present ritual, and, so far as I can see, does not necessarily convey anything beyond that.

I do not attach much importance to a Swedish brother being present and taking a prominent part in 1813, for it seems to have been by no means unusual. For example, when writing a sketch of the history of the Caledonian Lodge, I found that the Marquis de Gages, Provincial Grand Master of the Austrian Netherlands, was appealed to by the members to support them in a dispute with our Grand Lodge, no reason being given to show that he was in any way connected with the events in question, or knew anything about them. I do not for one moment believe that in 1813 "at the Union a system of morality was taught, as distinct from a collection of moral precepts." I had many long talks on the ritual, etc., with my dear friend, the late Bro. Hughan, who told me that *he* had been taught by a Brother, who was taught by a member of the Lodge of Reconciliation in 1813. This comes very near to first-hand, and if there had been any secret or further teaching in 1813 I feel certain that Bro. Hughan would have known it and told me. I would offer another suggestion—may not our lectures, which

the W.M. tells the candidate he hopes the latter "will have many opportunities of hearing," thereby attaching great importance to them, be what is meant by the "system of morality"? Their beautiful comments and "moralizings," which so amplify and adorn the ritual, seem to justify such an idea, and fulfil every requirement.

The Swedish Rite, as far as I can ascertain, is entirely due to Zinnendorf, and never had any connection with England beyond its taking over the Craft degrees and considerably altering them in the process. I confess I am of the school which believes that early Freemasonry was of the simplest description, and all the elaborate symbolism and teachings which so many believe in and write volumes to prove, are the outgrowth of very recent times, and excrescences (however beautiful and valuable they may be in themselves) on the pure ancient Craft Masonry. In my own time, degrees, rituals, and lectures have been invented by learned brethren, which are as beautiful, mystical, and moral as anyone can desire, and this further strengthens my belief as to the lateness of such teachings as Bro. Poignant suggests.

Bro. the Rev. J. T. LAWRENCE writes :—

I cannot concede to the essayist his definition of a landmark. I grant that it is something that defines the "peculiarity," but a landmark not only defines, but it separates. That is (and here I quote from a book of my own on the subject), it is at the outset a term used by conveyancers. The artificial divisions of property such as walls and fences are always dependent upon landmarks that is, natural features which have not been placed there by human agency. Or, if they have, they have existed beyond the memory of the oldest inhabitant. A water course, a ravine, an old tree, a mountain, are landmarks; but a wall or a drain or a newly planted tree could not be so regarded. A boulder sunk in the ground has been disallowed, but, covered with moss, it has been admitted. Bringing this into the Craft, there are certain practices and beliefs which distinguish our system, that is, establish its peculiarity, which also divide it from other systems of morality, and which have both antiquity and universal recognition in their favour.

It follows that every point of the boundary of a property is a landmark, but that for convenience only the more salient are referred to. This is true. Not only is a stream a landmark, but every bend of the river, and every tree planted by the water side. Therefore the essayist need not have considered Mackey's list as exclusive. He quotes 25, but there is no reason why there should not be 2,500, and there probably are. In the brief space allowed to me, I cannot follow the essayist into all his conclusions.

The essayist rarefies the landmarks in such wise that the few he is good enough to leave us out of Mackey's list would serve equally to define any respectable community. For instance, and *ex uno disce omnia*, he says, "The existence of God is a landmark, but belief in that doctrine is not." However can one differentiate? If we are to follow the essayist all along this line, then the term landmark ceases to have any especial reference to the Craft. He carefully deletes all but two of Mackey's list, and then emasculates those two. When we talk of landmarks, we mean landmarks of Freemasonry, not of morality. As well give us the ten commandments as a list, and even then our essayist, according to his remarks on No. 19, would remove the first.

In certain points I cordially agree with him. A tabulation of the landmarks is an impossibility. Such tabulation involves an admission of the power of some authority to erect them, and inferentially to depose them. Whereas I hold that a landmark is something that goes right behind laws and regulations. Constitutions may be altered and be modified, but the landmarks stand to us for the Constitution. There are two touchstones whereby to test the claim of any belief or practice to be considered a landmark. Is it of universal acceptance, and has it existed from a time when the memory of man, etc.? Six undoubted landmarks flow from this. Belief in T.G.A.O.T.U., the presence of the V.S.L. in every lodge, the equality of all Freemasons, the secrecy of the modes of recognition, the modes themselves, and the necessity of certain qualifications in candidates. These have antiquity and universality in their favour. Any trespass has placed the offending brother or lodge, *ipso facto*, without the pale and excommunicate.

Then there are certain which may claim from their universality *plus* a certain amount of antiquity. These are, the right of visitation—the necessity for visitors to be proved—that the lodge shall be tyled—subjection to jurisdiction—the legend of the III°—and belief in a future life.

There is a third group of eight, which may be called political. These are the necessary government by a Grand Master, his right to preside, to warrant lodges, to grant dispensations, the necessity for brethren to meet in lodges, to be governed by W.M. and Wardens when so met, their right of appeal to the Grand Master, and their right to be represented in the Council of the Craft. These provisions are generally accepted as corroborative boundaries. The remaining four have been the subject of discussion to an extent which precludes them from being considered on the score of their universality.

Bro. POIGNANT writes, as follows, in reply:—

I must first express my gratitude for the vote which has been passed. I have also heartily to thank the Brethren who have contributed to the discussion, as well as the Secretary, for affording me the opportunity to reply in detail to the criticisms offered, which I will try to do as briefly as possible.

With regard to the W.M.'s contention that I have not said what I think the Landmarks *are*, but only what they are *not*, it seems that I have lamentably failed to make my meaning clear. In the first part of my paper I tried to set out the argument that has led me up to my definition of Landmarks: *Every tenet of the Craft is a Landmark*, which to me seems positive enough. Possibly it was a formal mistake to tack on to that definition the negative clause: *no allegory or symbol, teaching or indicating such a tenet, is one*, but I was led to do so by a desire to emphasise more sharply the difference between my conception of "Landmarks" and that of Mackey, which I took as a representative example. I unreservedly bow to the authority of the W.M. on all questions of ritual, but would like to point out that the words "that time," in the last paragraph of the paper, is intended to refer to the Union of 1813, not to 1816, when the labours of the Lodge of Reconciliation were completed.

Bro. Hawkins' remarks, more than any others, bring home to me the effect of my want of experience in controversy, for, while he classifies my effort as an attempt to define "*ignotum per ignotius*," the subsequent exposition of his opinion of "Landmarks"

proves that the difference between that and the one I have tried to put forward is very slender indeed, as, while he considers the Ancient Charges, to be read at the making of new Brethren, or when the Master shall order it, to be the Landmarks, my contention is that it is the tenets,¹ or teachings, adumbrated in just those Charges, that are the Landmarks. What is the difference, especially if Bro. Hawkins does not insist on "verbal inspiration," *i.e.*, that they, *as printed in 1723*, were and are the Landmarks of Freemasonry?

When Bro. Dring considers the Landmarks to be "the old established customs *in use at the time*, recognised by everybody *when G.L. was first formed*," does he thereby mean to say that Freemasonry of the nineteenth century violated them, and that a *new* set of Landmarks are now in use?

I am in complete agreement with Bro. Songhurst that the departures from the ancient forms made by the "Moderns" were bound to be reflected in their Books of Constitutions, while the "Ancients," who retained the older methods, had no need to alter their Constitutions, but the *forms* departed from or adhered to were not, I think Bro. Songhurst will agree with me, *identical* with pre-Grand Lodge forms, but rather with those developed under the influence of the new conditions, *on the basis of* the traditions and principles handed down from of old, and the more fashionable Moderns, during those irreverent times, must have lost sight of this basis of Freemasonry, while the Ancients kept the old Landmarks inviolate. Therefore recognition of the United Grand Lodge of 1813 was withheld, as Bro. Songhurst states, until the representatives of the other Grand Lodges had had an opportunity of "making a strict examination on matters which can neither be written nor described." And *these* "matters" must have been the Landmarks, and not those that Bro. Mackey and others have attempted to enumerate. Perhaps Dr. Oliver had another reason for not attempting such enumeration than the one Bro. Songhurst attributes to him.

I should like to ask Bro. Hextall if he knows of any proof that Bro. William Hutchinson was the *first* person to attribute a spiritual meaning and significance to Freemasonry, or if it is impossible of proof, or even improbable, that he wrote his *Spirit of Masonry*, emphasising that point of view, because it had been largely lost sight of during the internal dissensions in the Craft?

Bro. Crowe misunderstands me if he thinks I believe that our brethren of the first Grand Lodge differentiated and defined the various points as I have done. When one has a clear conception of what Freemasonry teaches, the fine distinctions are of little value for ordinary workaday purposes, but I have in my paper tried, but seemingly failed, to make clear what I think the Landmarks are, and have, therefore, drawn my distinctions to their utmost logical end. I regard *Freemasonry* as one thing, and the *Order of Freemasons* as another. The latter, I hold, is a society professing Freemasonry, *i.e.*, a peculiar system of morality. The difference between the two is exactly analogous to the difference between the *Religion* of Christ and the *Church* of Christ. The existence or non-existence of Christ is what affects the *Religion*; if He did not exist, neither would His religion exist. The *belief* in His existence affects the *Church*; if you do not believe in Him you cannot belong to His Church. Therefore, His existence is a landmark of the *Religion*, the belief in His existence a landmark of the *Church*. In the same way the *existence* of the G.A.O.T.U. is a landmark of *Freemasonry*, the *belief* in His existence a landmark of the *Order*. But I have not in my paper tried to establish what are the Landmarks of the Order, in fact, I have said that I believe

¹ *cf.* *Constitutions*, 1738, *The Author to the Reader*, p. ix.

the whole confusion has been caused by the substitution in *Post-Union Constitutions* of the phrase "Landmarks of the Order" for "Old Landmarks." If you want to define the "Landmarks of THE ORDER," I will concede a good many of those that I have negatived as "Landmarks of *Freemasonry*."

Bro. Crowe can hardly fail to see the difference in importance between the dispute between an individual Lodge and Grand Lodge, and the occasion I have cited, where a distinguished foreigner was called upon, in the presence of the United Brotherhood of England, to attest the correctness of the forms and ceremonies which were henceforth to be used by that body, and that they agreed in principle with what was taught in his own country, where Freemasonry also flourished, another stream from the same pure source.

Bro. Crowe has again misunderstood me if he thinks I believe that what has been lost in the way of ritual or ceremonies (however much or little that may be) necessarily is of the greatest importance. What I think is that the whole way of regarding Freemasonry has altered, that the inner meaning of the ritual and ceremonies has been disregarded and partly lost sight of, and thereby the "system of morality" has degenerated into a "collection of moral precepts."

I do not think that Bro. Crowe's suggestion that the lectures may be what is meant by the "system of morality" (*i.e.* Freemasonry), will hold water. What becomes then of the "matters which can be neither written nor described"?

The Swedish Rite was not due to that of Zinnendorf, but *vice versa*, as Zinnendorf received the whole of his Rite *complete* from Sweden.

The High Degrees should, I think, be regarded more as so many various ways of inculcating the system of morality, than as new inventions. This way of regarding them will be found to leave fewer knotty questions unsolved in our history.

Bro. Lawrence lays down certain characteristics of "Landmarks," but when he enumerates what he considers such, does he follow his own rules? He says, "there are certain practices and beliefs which distinguish our system, that is, establish its peculiarity, which also divide it from other systems of morality, and which have both antiquity and universal recognition in their favour." Later on he says: "When we talk of landmarks, we mean landmarks of Freemasonry, not of morality." He admits that landmarks cannot be altered, but, in the next sentence, he says: "Constitutions may be altered and modified, but the Landmarks stand to us for the Constitution." However does he differentiate between those Constitutions which may be altered and those which may not?

According to Bro. Lawrence, when he criticises my argument, there are *three* touchstones whereby to test the claim of any belief or practice to be considered a landmark:—

1. Does it distinguish *Freemasonry*, that is, establish its peculiarity, and also divide it from other systems of morality?
2. Is it of Universal acceptance? and
3. Has it existed from a time when the memory of man, etc.?

When he later enumerates what he considers Landmarks, he only applies the two last of these. Why does he differentiate? He cannot object if I apply his own touchstones on his landmarks, as he has applied them to mine. Let us see what the result will be:—

The belief in the G.A.O.T.U. cannot stand the test, because it is shared with many other systems: we want landmarks of Freemasonry, not of morality!

The V.S.L. is present in every church and congregation, and can, therefore, according to his own rule, not be a landmark.

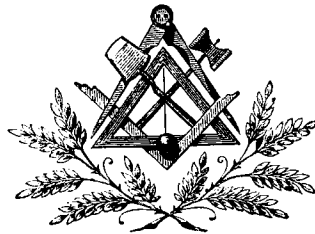
The Christian Religion teaches equality just as much as Masonry, does it not?

The modes of recognition vary in different countries, so that they are not of universal acceptance, and yet the Masonic organisations of those countries are not placed "without the pale." The same applies to qualifications in candidates.

The remainder of Bro. Lawrence's landmarks conform just as little as the ones mentioned to the rules he himself has laid down, with the exception of the legend of the III.^o, which remains the solitary survivor of a once noble array. Other rulers have the right of visitation; other secret societies prove their visitors and tyle their meetings; other bodies are subject to a central jurisdiction, in which they are represented; most religions believe in a future life, etc., etc.

Bro. Lawrence has objected to my drawing fine distinctions, and certainly he has not committed the same fault. But probably he only intended to use the first touchstone for application to my paper, because the only two landmarks I mention there happen to be landmarks not only of the *peculiar*, but also of *general* morality.

Nothing in my paper gives anybody the right to assume that these two landmarks are the *only* landmarks that I am willing to concede.



REVIEWS.

FREEMASONRY IN BELGIUM.¹

RO. Paul Duchaine has written an interesting and valuable work on this subject. His task was not an easy one, for during almost the whole of the eighteenth century, which is the period to which he confines himself, Belgium formed part of the Austrian Netherlands, and it was therefore necessary to ransack the Government Archives at Vienna in addition to those of the local municipal centres in his own country. And moreover he found himself compelled to study the History of Freemasonry in England round about 1721, when according to tradition the first Lodge in Belgium was constituted at Mons by the Duke of Montague and the Duke of Wharton. If we were to accept without question all the statements printed by Dr. Anderson in his *Book of Constitutions*, 1738, joint action of this kind by these two noblemen would appear to be almost impossible, and, in fact, after carefully sifting all the evidence available, Bro. Duchaine has come to the conclusion that the Duke of Wharton could not have had any hand in the formation of the Lodge.² Still it must always be borne in mind that a few years later Wharton did assume the title of Deputy Grand Master and formed a Lodge in Madrid, which was later regularized by Grand Lodge. This is fully recorded in the Grand Lodge Minutes, and in Pine's Engraved List of Lodges for 1729 the Lodge appears as No. 50.

Here I may express my sympathy with Bro. Duchaine. Even Belgian printers do not seem absolutely dependable and a few typographical errors in the book have unfortunately escaped correction. I venture to point out one or two which I have observed though they are not of great importance. The ex-queen who assisted Wharton at St. Germain was not the widow of Charles II.—page 22—(Catherine of Braganza, died 1705), but Mary of Modena, the widow of James II. The date 1710 on page 46 is easily corrected to 1770 by a reference to the next page. The mis-spelling of English names and titles may well be pardoned, especially when one remembers Anderson's failings in this respect, and that many of the names mentioned by Bro. Duchaine have filtered through from his records, but I may perhaps be permitted to rescue Robert Samber, who, though he habitually used an assumed name, might not have recognised himself under the Spanish sounding appellation of Sanchez. (page 136, footnote.)

Bro. Duchaine says (pages 29 and 110) that in 1730 Samuel Prichard mentioned the existence of a Lodge at Tournai. I take it that this refers to Prichard's *Masonry Dissected*, which first appeared on October 20th, 1730, two other editions being issued before the end of that month. I have examined the list of Lodges given in the third edition, as reprinted by Bro. Lane in his *Handy Book to the Lists of Lodges*, but I can find no mention of any foreign Lodge, except the one at Madrid to which I have already referred. Nor does Bro. Lane note any English Lodge at Tournai in his *Masonic*

¹ *La Franc-Maçonnerie Belge au XVIII^e Siècle*. Par Paul Duchaine, avocat près la Cour d'Appel de Bruxelles. Avec préface par le Comte Goblet d'Alviella. Ouvrage couronné par le Grand Orient de Belgique. Bruxelles : Pierre Van Fleteren, éditeur, 108, rue Berckmans, 108. 1911. [1 vol. of 523 pages with 14 plates. Price 6 shillings (7fr. 50c.)]

² The question was dealt with very thoroughly in *A.Q.C.* x., pp. 46-57.

Records, 1717-1894, the only Lodges in Belgium of which he gives any particulars being *La discrète Impériale*, at Alost, 5th June, 1765: a Lodge of the 'Ancients' at Ostend, 1784; *La Constante Union*, at Ghent, July, 1768; and *La Parfaite Harmonie*, at Mons, 20th January, 1770. Of these and about thirty others, Bro. Duchaine gives as full particulars as can be obtained, and he has been fortunate enough to discover one connected with the University at Louvain, of which nothing has hitherto been known. Unfortunately in some cases the information is very meagre, no records of the Lodges being in existence, but it is a matter for congratulation that a manuscript book prepared for the Marquis de Gages (appointed Provincial Grand Master by the Duke of Beaufort in 1769) and various lists of members at certain dates, have been preserved, and from these documents very valuable statistics have been extracted and printed in an Appendix. I may here say that this Appendix contains, in addition, copies of Warrants and Diplomas, Notes on Clandestine Lodges, a Masonic Pope, etc., together with a complete list of works consulted by the author, and representations of Lodge seals and certificates.

During the rule of Joseph II. of Austria, Freemasonry in the Netherlands was in danger of being entirely crushed out. Bro. Duchaine has examined the original drafts of the Emperor's Edict in connection with the Craft, and has made it clear that at first it was only intended to operate against irregular Lodges, but in the form in which it was published in January, 1786, it enacted that there should not be more than three Lodges in each Province, and they all in the chief town. Thus although the Craft received recognition, it was to be consolidated and centralised; but apparently few of the Lodges took any notice whatever of the Edict. The Marquis de Gages formulated a scheme by which all existing Lodges might be allowed to continue their work, and in this he received considerable support from some of the Ministers at Vienna, but the Emperor declined to act upon their advice, and a second edict or declaration was issued a few months later under which all Lodges, except three in Brussels, were officially suppressed, with the result that the English Provincial Grand Lodge ceased to exist.

I have not referred to the earlier struggles under Marie Thérèse, whose vacillations appear almost incredible when one remembers that her husband, Francis I. of Germany, had been made a Master Mason in England in 1731, after initiation at the Hague by Dr. Desaguliers. Doubtless this fact influenced her in some measure, but on the other hand she had by her side those who for their own purposes desired the suppression of the Order, so that during a series of years we find her alternately praising Masonry and taking measures against it. This is all related in detail by Bro. Duchaine, who also shews that Dignitaries of the Romish Church not only tolerated the Order but were even admitted to membership.

Altogether the book presents a very fascinating picture of early Continental Masonry, which is well worth the study of English Brethren. I may add that we are furnished with an excellent alphabetical list of persons referred to, as well as a complete index, and, finally, that the book contains an interesting preface by our Brother Count Goblet d'Alviella.

W. JOHN SONGHURST.

FREEMASONRY IN BRISTOL.¹

The sumptuous volume which Bros. Arthur Cecil Powell and Joseph Littleton have produced is a noteworthy contribution to the literature of the Craft. The only regret is that for so important a Province the old records are so small and incomplete, but the indomitable perseverance of the authors, and especially of Bro. Powell, has enabled a work of very great interest to be added to our archives, whilst the typography and illustrations are everything that the most fastidious could desire.

When Freemasonry first appeared in Bristol is as uncertain as in the case of Chichester, York, and many other cities, but probably it was long before the *Nag's Head* Lodge of 1724.

At various times from 1724 there have been no less than thirty-nine Lodges warranted or stationed in Bristol, but of the pre-Union only four still exist, namely, the "Royal Clarence" (Ancients 1758), the "Beaufort" (Moderns 1758), "Royal Sussex of Hospitality" (Moderns 1769), and the "Moirs Lodge of Honour" (Moderns 1809).

The actual Lodge records, as distinguished from those of the Province, are much more complete, and our lamented Bro. Hughan, in his Introduction, says "There is a wealth of Lodge Records for over a century and a half, which the historians have done their best to study and explain, many of which are of considerable importance and interest, some being very curious, and not a few decidedly startling in character."

The first Province was formed in 1753 when Sir Robert de Cornewall was appointed Provincial Grand Master, but although all the constituent Lodges were Bristol Lodges it was styled "The Province of Gloucester." No meetings seem to have been held, and no other appointment was made of a ruler until the famous Thomas Dunckerley, who was already a pluralist ruling the Provinces of Somerset, Essex, and Dorset, accepted Gloucestershire also on May 3rd, 1784.

Chapter II. deals with the Nag's Head Lodge, given in both the engraved lists of 1725, and also deals with the very interesting Fraternity of Canynge, which had existed from the fourteenth century, and had been connected with the building of the beautiful church of St. Mary Redcliffe, at that period. Next comes an interesting historical sketch of the Rival Constitutions from 1717, and Chapter IV. treats of the Lodge of 1735 meeting at the Rummer, that of 1740 at the Red Lion, etc., of 1744 at the White Lion, of 1757 at the Lord Blakeney's Head Tavern, etc., the Temple Lodge of 1759, and several others, all of the Moderns. The Atholl Lodges, from 1753, are similarly treated in Chapter V., and it must be noted that the two first Lodges this body warranted outside London were in Bristol, as appears from the second list of Antient Lodges issued in 1752-4.

The notice of the Provincial Grand Lodge is divided into ten parts, Section I. containing an admirable sketch of the life of Thomas Dunckerley, as well as of his work as Provincial Grand Master. The remaining nine sections are devoted to his successors, including the present incumbent, R.W. Bro. George Abraham Gibbs, M.P.

Chapter VII. notices the various Freemasons' Halls, including the present one in Park Street, which is most admirably appointed and fitted up, and is, indeed, in many ways, a model of what a Masonic Hall should be, with its stalls, fine organ, banners, paintings, and handsome furniture. Next to these are most elaborate and painstaking notices of the "Royal Clarence" (1807), "Beaufort" (1758), "Royal York

¹ *A History of Freemasonry in Bristol*. Compiled at the Request of the Provincial Grand Lodge, by Bro. Arthur Cecil Powell and Bro. Joseph Littleton, Keepers of the Provincial Archives. With an introduction by Bro. William James Hughan. Bristol: Bennett Brothers, Ltd., Printers, Counterslip Works, 1910.

Lodge of Union" (1773), "Royal Sussex Lodge of Hospitality" (1769), and "Moirs Lodge of Honour" (1809), each of which is well worthy of separate publication as a History of the Lodge it deals with. I could quote much, but it is fairer to the authors that students should purchase the book. A notice of the more recent Lodges and the Lodge of Instruction, covering two chapters, concludes Part I.

Part II. chronicles the Royal Arch degree in Bristol, and here we come at once on matters of the deepest interest, for (with the exception of a casual reference in the Grand Committee of the Antients, on March 14th, 1752) the oldest reference to an actual Royal Arch meeting so far known in England, is in the minute of August 7th, 1758, of the "Lodge at the *Crown* in Christmas Street, Bristol," where we read "Brother Gordon, proposed to be Raised to the degree of a ROYAL ARCH, and accepted," and the oldest English record of an actual meeting comes in the next entry, "Sunday 13 Aug. 1758 a Lodge of Immurgency by desire of Bro. Gordon . . . Brothers Wm. Gordon and Jno. Thompson Raised to the degree of ROYAL ARCH MASONS." In the minutes of other Bristol Lodges these ceremonies are also mentioned, and the whole section on the Royal Arch is most carefully treated by the authors, and deserves careful study.

Part III. is concerned with the Mark, and here again Bristol is in an interesting position. "In Bristol the 'Mark' was not treated as a separate degree until after the 'Union,' but the secrets, or a substantial portion of them, were given in the course of the Fellow Craft ceremony of which it was considered a part. As is well known, the Bristol ritual has remained practically unaltered for more than one hundred years, the only change being the removal from the ceremony of 'passing' of those passages which apply to the 'Mark.' In 1857 those who held the Mark degree, but had been forbidden by the United Grand Lodge to work it in connection with the Craft, desired to place it in a more assured position, and, as a temporary expedient, applied to the Grand Royal Arch Chapter of Scotland for a warrant, and received it under the style of the "Canynge's Lodge of Mark Masters" No. 7 on the roll. Lodges at Cheltenham and Cardiff sprang from this Lodge. In 1872, however, the Bristol brethren joined the English Grand Mark Lodge, and so fell into line with the rest of the members of the degree in this country.

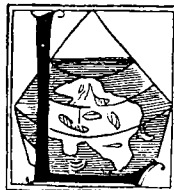
Part IV. concerns the Camp of Baldwyn of Knights Templars, which degree was worked considerably before 1780, when the well-known "Charter of Compact" was drawn up. The Templars and the Knights of S. John held considerable property in Bristol for 400 years at least, and that city is traditionally stated to have been the first settlement of the Knights in England. Whether the Baldwyn Camp had a real connection with these original Templars it is of course impossible to prove, but there seem to be some grounds for thinking it possible. Seven degrees were worked by this Camp until very recent times, and it also assumed the functions of a governing body in warranting Encampments in other towns.

In 1862 a Union with the Grand Conclave of Knights Templars of England was concluded, and the Rose Croix degree was worked separately and independently until 1881, when it also gave up its authority and was enrolled by the Supreme Council 33°.

As I said at the commencement, the volume does the very highest credit not only to the researches but to the artistic taste of Bros. Powell and Littleton. The portraits, certificates, seals, etc., are very beautifully reproduced, and I feel sure there will be a large sale for a book which should find a place on the shelves of every Masonic library.

FRED. J. W. CROWE.

NOTES AND QUERIES.



LODGES at Carmarthen.—*The New Universal Magazine* for 1755 (London) has the following at page 159:—

The Fraternity of free and accepted Masons at Carmarthen in South Wales have ordered their Treasurer to give 20s. over and above his Majesty's bounty to every able-bodied seaman within the port of Carmarthen who shall voluntarily enter to serve in his Majesty's navy on or before the 25th of April last.

'Modern' Lodges existed at Carmarthen from 1724 to 1754, and from 1753 to 1777; after which a long interval preceded the establishment of both a 'Modern' and an 'Ancient' Lodge there in 1811. (Lane's *Masonic Records*.) The above paragraph would seem to refer to the 1753-77 Lodge, and it might be possible to ascertain to which of the two Lodges are attributable the eight verses, commencing:—

O Blandusia, noble fountain
Pure as glass, and clear as light!
Flowing from the sacred mountain,
Thou dost charm both taste and sight.

included in Stephen Jones's *Masonic Miscellanies*, 1797 and 1811, headed "The Candidate's Song, as sung at Carmarthen," and accompanied by footnotes explaining Blandusia as meaning The Science of Masonry, and the sacred mountain as Solomon's Temple, as well as other allusions which equally necessitated a key. Can—and will—some of our brethren in South Wales afford information as to these early Carmarthen Lodges, and any of their minute books or other relics that exist?

W.B.H.

The Harlequin Freemason.—*The Lady's Magazine*¹ for 1780 contains a long and appreciative account of the performance of this Pantomime, and gives a few points which may be noted as supplementing to some small extent the interesting paper by Bro. W. B. Hextall in *A.Q.C.* xxi., 138-160.

a. Sir Robert Viner's whimsical address to Charles II. at the Guildhall, and the humiliated Dutch imploring peace.

b. The scenery does infinite credit to Messrs. Richards, Carver, Hodgins, and French.

c. The idea of the procession was evidently taken from Mr. Garrick's entertainment of the Jubilee.

Was this the Stratford-Shakespeare production?

d. The principal performers took part in the procession. This is much commended. Mr. Garrick set the example in the Jubilee.

¹ *The Lady's Magazine or Entertaining Companion for the Fair Sex*. Vol. xi., 1780. Supplement, London: G. Robinson, 25, Paternoster Row. pp. 698-703.

e. Mr. Stevens. This young man has not afforded any great promise to become a capital comedian, but in pantomime he seems determined to stand conspicuously forward, and to shew that he knows, what few comedians are masters of—the art of expressing a good deal when he does not utter a syllable.

f. 'Pageant.' The account says, "Besides the introduction of the capital characters (an explanation whereof, together with that of their respective pageants, is subjoined with the printed songs)," etc., etc.

May not the 'Pageant' with the xixth Banner—"Royal Arch. Six Gentlemen Masons. Two bearing the Pageant"—mean two bearing a representation of the Royal Arch, that is, not a banner, but a Model? Compare the procession at Youghal, 1743.¹

J. E. S. TUCKETT.

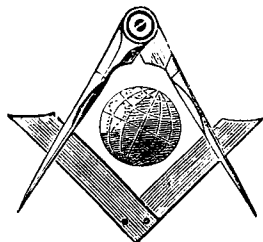
Bro. Gould's Concise History.—A Dutch translation of this book has recently made its appearance at the Hague, following closely upon the authorised French translation published in Brussels last year.

Since the note was printed in the *Transactions* (xxiii., p. 165) announcing that Bro. R. F. Gould had been awarded a prize of fcs. 4000 from the Peeters-Baertsoen fund, for his *Concise History of Freemasonry*, a full report of the Jury has come to hand, written by Bro. Count Goblet d'Alviella. From this it appears that prizes were also awarded as follows:—

Bro. Dr. Begemann:— <i>Freimaurerei in England</i> , vol. 1. ...	fcs. 2000
„ Ernest Nys:—Various Papers and Essays ...	„ 1000
„ Ulysse Bacci:— <i>Libro del Masone Italiano</i> , vol. 1. ...	„ 500
„ Laurent Duchesne:—Various Papers and Essays ...	„ 500
„ Otto Neumann:— <i>Das Freimaurenthum</i> ...	„ 500
„ Solari:— <i>La Cité rebâtie</i> ...	„ 500

W.J.S.

¹ See *Origin of the English Rite*, 1909, p. 95, quoting from *Caementaria Hibernica*, 1., 1895.



WISDOM, STRENGTH, AND BEAUTY.

(Tune:—*Stuttgart*, by C. F. Witt, circa 1715.)

From th' Eternal Master-Builder
 Of this Universal Frame
 Unto Man (His noblest creature)
 Wisdom, Strength, and Beauty came.

Wisdom:—So to know our Maker
 As a Father, Guide, and Friend,
 That, although assailed by troubles,
 We may trust HIM to the end.

Strength:—To vanquish evil passions
 Which with us a warfare wage
 From the glowing morn of childhood
 To the frosty night of age.

Beauty, now discerned but dimly,
 Of the Holiness of Heaven—
 To be clearly seen hereafter,
 If we faithfully have striven.

* * * * *

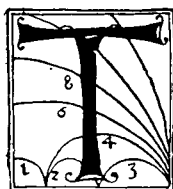
Architect Divine! we pray THEE:—
 “While endures our earthly fight,
 With THY Wisdom, Strength, and Beauty,
 Aid us to maintain the Right,
 That when Death unseals our eye-lids
 (As before THY gate he stands)
 We may hail THY RADIANT PRESENCE
 In the house not made with hands!”

So mote it be!

C. FRED. SILBERBAUER.

*Pension Rigi, Beckenried,
 Lake Lucerne, 25th September, 1911.*

OBITUARY.



THE following Brethren have passed away, and we announce their deaths with profound regret :—

William Stewart Boteler, of the Engineers' Institute, Penang, on 22nd June, 1911. He was a Past District Grand Deacon and Past District Grand Standard Bearer (R.A.) of Madras, and was admitted to the Correspondence Circle in October, 1893. His death was due to an attack of cholera, and he was buried at Penang.

William Dawson, Gull's Nest, The Beach, Shoreham, Sussex, a Past Prov. G.D.C. of Middlesex, holder of London Rank, and P.Z. of the Henry Levander Chapter No. 2048. He joined the Correspondence Circle in October, 1901. Bro. Dawson had recently retired from an important position in the Leather Market, Bermondsey. He had been initiated in the Rose Lodge No. 1622, in 1889, becoming its W.M. in 1898, and afterwards serving as Treasurer. He held high rank in most of the Masonic degrees. His death occurred on 7th September, 1911: and the remains were interred in New Shoreham Cemetery, several of his various Lodges and Chapters being represented at the funeral.

Judge **James Brooks Dill**, of 27, Pine Street, New York, U.S.A. A member of the St. Paul's Lodge No. 124, Auburn, and a life member of our Correspondence Circle, which he joined in June, 1898. He died on 2nd December, 1910.

William Harrison Hillman, of Stonyhurst, Woodford Road, South Woodford, London, N.E. He was for many years a member of the Honourable Artillery Company, and for some time simultaneously Treasurer of Corps, Chairman of Estate and Finance Committee, and a Trustee: he was also a Past President of the Mess Club. Bro. Hillman was widely known in the Banking world, being connected with the London City and Midland Bank for nearly half a century. He was Joint General Manager on his retirement in 1909. He was also Chairman of the Mutual Children's and Widows' Fund, in connection with that Bank. In Masonry he was a Founder and P.M. of the Holden Lodge No. 2946, and a member of the Jubilee Masters' Lodge: a P.Z. of the Fitz-Roy Chapter No. 569; and a member of our Correspondence Circle from June, 1910. He was 67 years of age at the time of his death. He was buried in the Crystal Palace Cemetery, Elmers End.

Colonel **Charles M. Keighley**, C.B., D.S.O., of The Elms, North Curry, Somerset, Past Grand Deacon. He joined the Correspondence Circle in January, 1897.

Arthur G. P. Lewis, M.A., of Trenewydd, Llandaff, Cardiff, on 5th May, 1909. He was a Past Grand Deacon and a P.Z. of the St. John's Chapter No. 36. His membership of our Correspondence Circle dated from May, 1904.

Henry Longman, J.P., Laurel Bank, Lancaster, who joined the Correspondence Circle in January, 1896. Bro. Longman was born on New Year's Day, 1839, and had resided in Lancaster and the neighbourhood for 47 years. He was an enthusiastic worker for the Craft, in which he was initiated in 1876 in the Rowley Lodge No. 1051. He became Master of this Lodge in due course, and was Secretary for nineteen years, receiving a presentation on his retirement in 1897. He had held the appointment of Prov.G.Superintendent of Works in the Province of West Lancashire. In the R.A. he was P.Z. of the Rowley Chapter No. 1051, and P.Pr.G.Sojourner of W. Lancashire; and he had taken various other Masonic degrees. He was one of the trustees of the local Masonic Hall. In 1885 he wrote a paper on the earlier years of the Lodge of Fortitude No. 281, and later he published a centenary history of this Lodge, dedicating the book to the Earl of Lathom, Prov.G.M., W.Lancs. His death occurred in September, 1911.

Albert Monk, 21, Church Street, Lower Edmonton, London, N., P.M. of the Enfield Lodge No. 1237, P.Pr.A.G.D.C., Middlesex, and a member of our Correspondence Circle from June, 1906. Brother Monk was the owner of one of the largest and most important building businesses in North London. He was with our party at the outing to Wells and Glastonbury in June last, and his death will be regretted by a large circle of friends.

Charles Henry Duncan Morland, M.B., F.R.C.S., the son of Bro. John T. Morland, Prov. G.M., Berkshire. He was a member of the Abbey Lodge No. 945, and had resided for some time in Swatow, China, where his death took place on 14th August, 1911. He was a life member of our Correspondence Circle, which he joined in January, 1902.

Owen William Rix, 29, Bishopsgate Street Without, London, E.C., on 23rd July, 1911, of pneumonia and heart failure, after only a few days' illness. He was initiated in the Lodge of Prosperity No. 65 in 1892, and was W.M. in 1903. He was a P.Z. of the Chapter of Prosperity No. 65, and joined the Correspondence Circle of this Lodge in May, 1906.

John Rudd, of the Wythenshawe Lodge No. 2688 and the Stamford Chapter No. 1045, of 172, Palatine Road, West Didsbury, Manchester, on 14th March, 1911. He was elected to the Correspondence Circle in June, 1899.

Henry Sadler, Librarian and Curator of the Library and Museum of Grand Lodge, Past Assistant Grand Director of Ceremonies (Craft & R.A.), on 15th October, 1911. He was elected a member of the Quatuor Coronati Lodge on 1st May, 1903, and was installed Worshipful Master on 8th November, 1910.

Henry A. Tobias, 20, St. Catherine's Terrace, Hove, Sussex, in August, 1911. A Past Grand Standard Bearer (Craft & R.A.), and a member of the Correspondence Circle since October, 1903.

PUBLICATIONS.

ARS QUATUOR CORONATORUM.

COMPLETE SETS OF THE TRANSACTIONS.—Very few complete sets of *Ars Quatuor Coronatorum*, Vols. I. to XXII., now remain unsold. Prices may be obtained on application to the Secretary. Each volume will be accompanied so far as possible, with the St. John's Card of the corresponding year; but the Cards for volumes I. and V. are no longer available.

ODD VOLUMES.—Such copies of Volumes as remain over after completing sets, are on sale to members at 12s. 6d. per volume. Vols. I., III., VI., VII., and VIII. are, however, only sold in complete sets.

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Vol. I., 1886-1888, *not sold separately*. On Some Old Scottish Customs, *R. F. Gould*; The Steinmetz Theory Critically Examined, *G. W. Speth*; An Early Version of the Hiramic Legend, *Prof. T. Hayter Lewis*; Freemasonry and Hermeticism, *Rev. A. F. A. Woodford*; On the Orientation of Temples, *Sir C. Warren*; Connecting Links between Ancient and Modern Freemasonry, *W. J. Hughan*; The Religion of Freemasonry illuminated by the Kabbalah, *Dr. W. W. Westcott*; English Freemasonry before the Era of Grand Lodges, *R. F. Gould*; Threefold Division of Temples, *W. Simpson*; The Unrecognised Lodges and Degrees of Freemasonry, etc., *J. Yarker*; A Word on the Legends of the Compagnonnage, Part I., *W. H. Rylands*; Two New Versions of the Old Charges, *G. W. Speth*; Scottish Freemasonry before the Era of Grand Lodges, *G. W. Speth*; The Roman Legend of the Quatuor Coronati, *S. Russell Forbes*; An Attempt to Classify the Old Charges of the British Masons, *Dr. Begemann*; Masters' Lodges, *J. Lane*; "Quatuor Coronati" Abroad, *G. W. Speth*; Scottish Freemasonry in the Present Era, *E. Macbean*; Notes on the Relations between the Grand Lodges of England and Sweden in the last Century, *C. Kupferschmidt*; &c.

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VOL. XVIII., 1905. The Rev. James Anderson and the Earls of Buchan, *J. T. Thorp*; The "Marencourt" Cup and Ancient Square, *H. F. Berry*; The Rev. Dr. Anderson's Non-Masonic Writings, *Dr. Chetwode Crawley*; Speculative Members included in Bishop Cosin's Charter incorporating the Trades of Gateshead, 1671, *St. Maur*; The Kipperah, or Bora; An Unrecorded Grand Lodge, *H. Sudler*; Origin of Masonic Knight Templary in the United Kingdom, *W. J. Hughan*; Jean Baptiste Marie Ragon, *W. J. Songhurst*; Moses Mendez, Grand Steward, *J. P. Simpson*; Mock Masonry in the Eighteenth Century, *Dr. Chetwode Crawley*; Masonic Chivalry, *J. Littleton*; Some Fresh Light on the Old Bengal Lodges, *Rev. W. K. Firminger*; A Newly Discovered Version of the Old Charges, *F. W. Levander*; An Old York Templar Charter, *J. Yarker*; The Naimus Grecus Legend, I., *E. H. Dring*; Summer Outing—Chester, *W. J. Songhurst*; Contemporary Comments on the Freemasonry of the Eighteenth Century, *Dr. W. J. Chetwode Crawley*; Rev. Fearon Fallows, M.A., *W. F. Lamonby*; Installation Address, *G. L. Shackles*; A Forgotten Masonic Charity, *F. J. W. Crowe*; &c.

VOL. XIX., 1906. Old City Taverns and Masonry, *J. P. Simpson*; The Carolus of our Ancient MSS., *J. Yarker*; The Sirm Family and Freemasonry, *H. Sirm*; The Naimus Grecus Legend, II., *E. H. Dring*; Seals on "Antients" Grand Chapter Certificates, *J. T. Thorp*; The Lodge of Prudent Brethren, *H. Guy*; Templaria et Hospitalaria, *L. de Malczovich*; A Unique Engraved List of Lodges, "Ancients," A.D. 1753, *W. J. Hughan*; The Sea Sergeants, *W. B. Hestall*; "Demit" and Jewel of Ancient Lodge, *G. L. Shackles*; King Solomon and the Queen of Sheba, *F. J. W. Crowe*; J. Morgan, and his "Phoenix Britannicus," *H. Sirm*; Order of the Knights of the Holy Sepulchre of Jerusalem, *L. de Malczovich*; Studies in Eighteenth Century Continental (so-called) Masonry, *Rev. W. K. Firminger*; The Equilateral Triangle in Gothic Architecture, *Arthur Bowes*; Summer Outing—Shrewsbury and Ludlow, *W. John Songhurst*; Notes on the Grand Chaplains of England, *Canon Horsley*; Eighteenth Century Masonic Documents, *Archdeacon Clarke*; Gnosticism and Templary, *E. J. Castle*; An Old Engraved Apron, *St. Maur*; Notes on a Curious Certificate and Seal, *Wm. Wynn Westcott*; Arab Masonry, *John Yarker*; &c.

VOL. XX., 1907. John Cole, *W. John Songhurst*; On Masonic History, *John Yarker*; Some old London Taverns and Masonry, *J. P. Simpson*; Proceedings against the Templars, 1307-11, *E. J. Castle*; A Belgian Daughter of the Grand Lodge of Scotland, *Count Goblet d'Alviella*; Freemasonry Parodied in 1754 by Slade's "Freemason Examined," *J. T. Thorp*; Notes on the Metal Work of St. Paul's Cathedral, London, and Jean Tijou's Designs and Ironwork therein, *Chas. J. R. Tijou*; Templaria et Hospitalaria, *Ladislav de Malczovich*; The Scottish Lodge at Namur, *Fred J. W. Crowe*; Sir Walter Scott as a Freemason, *Adam Muir Mackay*; Summer Outing—Bury St. Edmund's and Ely, *W. John Songhurst*; Another French Prisoners' Lodge, *Fred J. W. Crowe*; The Great Lodge, Swaffham, Norfolk, 1764-1785, *Hamon le Strange*; The Bain MS., *W. J. Hughan*; &c.

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IN PROGRESS.

MASONIC REPRINTS.

Of these Masonic Reprints, consisting mainly of exquisite facsimiles, a few copies in each case of the following volumes are still in stock. Vols. I., II., III., IV. and VIII. are out of print.

QUATUOR CORONATORUM ANTIGRAPHA.

Volume I. (*out of print*), contains:—

Facsimile and Transcript of the "Masonic Poem" MS. Bib. Reg. 17 A. 1. (*British Museum*). This MS. is the earliest document (circa 1390) in existence, in any tongue, relating to Freemasonry. It was first published in 1840 by J. Orchard Halliwell with a facsimile of four lines, and again in 1844 with a facsimile of the first page. This was at once translated into several languages, causing great interest throughout the Craft.

Facsimile and Transcript of "Urbanitatis" Cott. MS., Caligula A. II., fol. 88. (*British Museum*).

Facsimile and Transcript from "Instructions for a Parish Priest," Cott. MS., Claudius A. II., fol. 127. (*British Museum*). These two old MSS. contain passages identical with some of those which appear in the "Poem."

"The Plain Dealer," No. 51, Monday, September 14th, 1724. An article on the Freemasons, concluding with the celebrated letters on the "Gormogons." This is reproduced from the copy presented to the Lodge by Bro. Ramsden Riley, and only one other copy is known to exist. Portions of the article were printed in "The Grand Mystery," 2nd edition, 1725.

"An Ode to the Grand Khaibar," 1726. This reproduction is also made from the copy in the Lodge Library, presented by Bro. T. B. Whytehead, no other copy being known to exist. The Khaibarites were apparently a somewhat similar Society to the Gormogons, and were equally the rivals of the Freemasons.

"A Defence of Masonry." The Free Mason's Pocket Companion, 2nd edition, 1738. (*Grand Lodge of England Library*).

"Brother Euclid's Letter to the Author." The New Book of Constitutions, . . . by James Anderson, D.D., London, . . . 1738. (*Grand Lodge of England Library*).

A Commentary on the "Masonic Poem," "Urbanitatis," and "Instructions for a Parish Priest," by Bro. R. F. Gould.

Maps and Glossary.

In Vols. II. to VI. is reproduced a series of the MS. Constitutions or "Old Charges," which fully represents the various "families" into which all known copies of these interesting documents have been classified by Dr. Begemann.

Volume II. (*out of print*) contains:—

Facsimile and Transcript of the "Matthew Cooke MS." Add. MS., 23198 (*British Museum*), with Commentary thereon by Bro. G. W. Speth. This MS. is believed to have been written about the beginning of the 15th century. It is next in point of interest to the "Regius MS," (Masonic Poem) published in Vol. I. and is probably equal to it in interest.

Facsimile and Transcript of the "Lansdowne MS." No. 98, art 48, f. 276 b. (*British Museum*). The late Mr. Bond estimated the date of this MS. at about 1600, but as it is believed to have formed part of the collection of Lord Burghley, who died A.D. 1598, its age is probably greater.

Facsimile and Transcript of the "Harleian MS." No. 1942. (*British Museum*). The question of the date of this MS. is all-important and has given rise to much discussion. Mr. Bond and others ascribe it to the beginning of the 17th century, though other commentators such as Bro. Gould believe that the contents are scarcely compatible with this theory.

Volume III. (*out of print*) contains:—

Facsimile of the "Harleian MS." No. 2054, fo. 22. (*British Museum*). With Introduction and Transcript. This MS. is of the 17th century and contains, besides the usual legends and laws, a curious list of payments made "to be a mason," also the Freemasons' oath in the handwriting of Randle Holme, the herald and antiquary.

Facsimile of the "Sloane MS." No. 3848. (*British Museum*). With Introduction and Transcript.

Facsimile of the "Sloane MS." No. 3323. (*British Museum*). With Introduction and Transcript. The dates of these two MSS. are 1646 and 1649 respectively.

Facsimile of the "William Watson MS." Roll. (*Masonic Library, Province of West Yorkshire, Wakefield*). With Transcript, and Commentary by Bro. C. C. Howard. For many reasons this is one of the most interesting and important in the series of "Old Charges" which has yet been discovered. It is dated 1687, and is the only one shewing signs of derivation from the celebrated "Matthew Cooke MS."

Facsimile (one page) of the "Cama MS." With Introduction and Transcript. This MS. is in the possession of the Lodge, and has not before been published in any form. It supplies a link long missing between the "Grand Lodge" and "Spencer" families of these old writings.

Volume IV. (*out of print*) contains:—

Facsimile of the "Grand Lodge No. 1, MS." Roll. (*Grand Lodge Library*). With Introduction and Transcript. This Roll is dated 25th December, 1583, is the oldest one extant with a date attached, presumably the third or fourth oldest known, and its text is of especial value, inasmuch that in Dr. Begemann's classification it gives its name to the most important family of these documents and to the most important branch of that family.

Facsimile of the "Grand Lodge No. 2, MS." Roll. (*Grand Lodge Library*). With Introduction and Transcript. The great value of this MS. apart from its beauty, lies in the fact that it corroborates the text of the Harleian 1942 MS. (see Vol. II.), whose authority has been severely called in question by some students.

Facsimile of the "Buchanan MS." Roll. (*Grand Lodge Library*). With Introduction and Transcript. This MS. has once before been printed (in Gould's "History.") Its date would presumably be about 1670.

Facsimile of "The Beginning and First Foundation of the Most Worthy Craft of Masonry . . . Printed for Mrs. Dodd . . . 1739." With Introduction. This print is so rare that in addition to the copy in the Library of Grand Lodge, from which our facsimile is taken, only two others are known to exist, and both of these are in the U.S.A..

Facsimile (two pages) of the "Harris No. 2 MS." (*Bound up with a copy of the "Freemasons' Calendar for 1781," in the British Museum, Ephemerides, pp. 2493, gau.*) With Introduction and Transcript. Although of so late a date the additions to the ordinary text presented by this version are of great interest and curiosity.

Volume V. (nearly exhausted), price 10s. 6d., contains:—

Facsimile and Transcript of the Scarborough MS. Roll of the Constitutions. This MS. dates previous to 1705, and bears a beautifully coloured coat of the Masons' Arms, besides a valuable endorsement of Makings in the year 1705. It is in the possession of the Grand Lodge of Canada, and was kindly entrusted to us by the Grand Master for the purpose of reproduction.

Facsimile and Transcript of the Phillipps No. 1 MS. A beautiful MS. in two colours of the 17th century.

Facsimile (partial) and Transcript of the Phillipps No. II. MS. Very similar to the above.

Facsimile (partial) and Transcript of the Phillipps No. III. MS. Early 18th century, and has never been published in any form. The above three MSS. are now in the possession of the Rev. J. E. A. Fenwick, Cheltenham.

Volume VI., price 10s. 6d., contains:—

Facsimile of the so-called Inigo Jones MS., formerly in the library of our late Bro. Woodford, and now in the collection of the Provincial Grand Lodge of Worcestershire. It is a specially beautiful MS., rubricated throughout, and has a curious frontispiece, signed Inigo Jones, and dated 1607.

Facsimile of the Wood MS. This is dated 1610, which is undoubtedly authentic. A beautifully written and rubricated MS. with marginal references, and a copious index, the latter being a unique feature in this class of documents. "Newly Translated by J. Whytestones for John Sargensonne, 1610." It was formerly in the library of the late Bro. A. F. A. Woodford, and is now the property of the Provincial Grand Lodge of Worcestershire.

Facsimile and Transcript of the Lechmere MS., 17th century, undated, the property of the Provincial Grand Lodge of Worcestershire.

Volume VII., (nearly exhausted), price 10s. 6d., contains:—

A photo-lithographic facsimile of "**The New Book of Constitutions,**" by Dr. Anderson, 1738, with an introduction by Bro. W. J. Hughan, P.G.D. This is one of the rarest, and to the student one of the most important books in the whole range of Masonic literature, giving as it does, the earliest account of the first twenty-one years of the Grand Lodge of England. Our facsimile is taken from the copy in the library of the late Bro. J. E. Le Feuvre, who kindly lent it for the purpose, and is an exact reproduction, and not a mere imitation in old-faced type.

Vol. VIII. (*out of print.*) **Masonic Certificates,** being Notes and Illustrations (thirteen plates) descriptive of those Engraved Documents of the Grand Lodge and Grand Chapter of England, from the Earliest to the Present Time, by J. Ramsden Riley, P.M., etc.

Volume IX., price 10s. 6d., contains the full text of a valuable and hitherto unedited MS. in the British Museum:—

"**The Book of the Fundamental Constitutions and Orders of the Philo Musicæ et Architecturæ Societas, London, 1725-1727,**" twenty-two pages of facsimile, and a treatise on the history and Masonic importance of this Society from the pen of W. Bro. W. H. Rylands, F.S.A., P.A.G.D.C., Past Master. A point of great importance is that we have in this MS. the first evidence of three separate degrees in Freemasonry, and a glimpse of the way in which Freemasonry was carried on only a few years after the foundation of the Grand Lodge by brethren imbued with the methods in vogue immediately before that event. The Society, as its name implies, was composed of musicians and lovers of music who were at the same time Freemasons, and although it was not a Lodge recognised by the Grand Lodge of England, it carried on Masonic work, apparently by the inherent right of its members, whenever they thought convenient so to do.

FACSIMILES OF THE OLD CHARGES.

FOUR ROLLS, viz., Grand Lodge Nos. 1 and 2 MS., Scarborough MS., and the Buchanan MS., as above, are also published separately, without Transcript, in the original Roll form, lithographed on vegetable vellum, and stitched in exact imitation of the originals. They are enclosed in lettered leather cylinders. **Price One Guinea each.** The edition is strictly limited to 100 of each (only a few left), and each case and roll numbered and registered.

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Septembsr, 1911.

Quatuor Coronati Lodge,

NO. 2076, LONDON,



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BEING THE TRANSACTIONS OF THE
 QUATUOR CORONATI LODGE NO. 2076, LONDON.



EDITED FOR THE COMMITTEE BY W. H. RYLANDS, F.S.A., P.A.G.D.C.,
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VOLUME XXIV. PART 3.

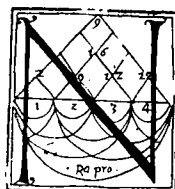
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W. J. PARRETT, LTD., PRINTERS, MARGATE.
 1911.

THE "CHARTA TRANSMISSIONIS" OF LARMENIUS.

BY BRO. FRED. J. W. CROWE, F.R.Hist.Soc., etc.



NOT many documents have been more discussed and quoted than this famous Charter of the French Knights Templars, and the most vehement controversies have raged around it. It may be judged, therefore, with what intense interest I found myself the possessor of the original, which few of those who wrote about it appear to have actually seen, and which has been unheard of for so many years. It was described by the owner as "a diploma of a Knight Templar in cabalistic characters, and dated 1812." I had not the slightest idea what it really was, but saw in a moment it was something very unusual, and, therefore, I decided at once to acquire it. I could not, however, find any key to fit the cypher for some weeks, but at last a mislaid book of cyphers I had collected some years ago was unearthed, and as soon as I had translated the first four words I knew the astonishing nature of my 'find.' For the sake of those who may not know, I will briefly state the claim made for this Charter by the French Templars.

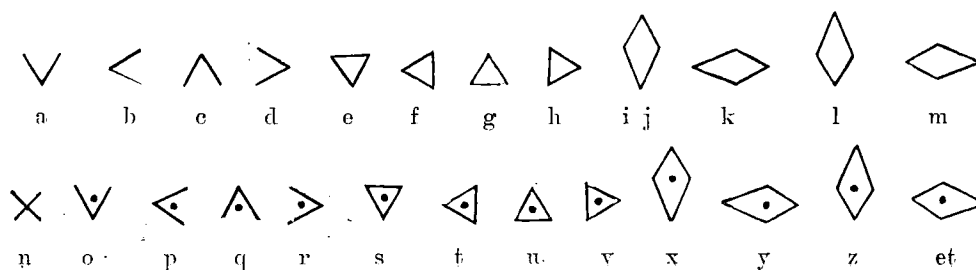
They say that Jacques de Molay, whilst in prison before his martyrdom in 1313, determined to carry on the Order secretly, in spite of its suppression by the Pope, and he, therefore, assigned his full power and authority to Johannes Marcus Larmenius as his successor. Larmenius growing old, drew up the *Charta Transmissionis* and transmitted his power to Theobaldus, and after this each succeeding Grand Master appended his acceptance on the original document, down to and including Bernard Raymond in 1804. In an "Inventory of the Charter, Statutes, Relics, and Insignia composing the Sacred Treasury of the Order of the Temple," extracted from the minute of the *procès-verbal*, under date 18th May, 1810, it is thus described :

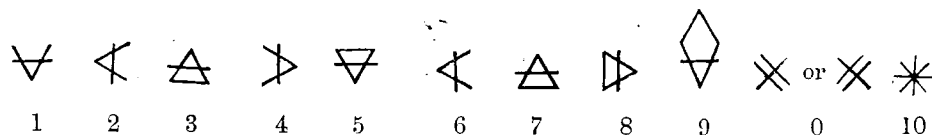
"1st Piece of Treasure.

The Charter of Transmission (by J. M. Larmenius) written in two columns and a half on a very large sheet of parchment, ornamented after the style of the time, the designs of Gothic architecture. The letters illuminated in colours of gold and silver. In the first letter a Knight with the costume, armour, and cross of the Order. At the top in the centre is painted a cross in the conventional form. At the end the seal of the knights suspended by strings of parchment. The acceptances of the Grand Masters commence after the middle of the third column, and continue, the third finishing in two rows on either side of the margin."

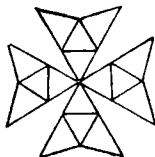
This quite accurately describes it, as will be seen from the illustrations.

The key of the cypher is as follows :—





It is formed as will be noted from a combination of the Templar and Maltese crosses, thus



which is actually shewn at the head of the central column of the Charter.

I have translated from the cypher as exactly as possible. In cases where there was an obvious slip, such as a dot omitted, or a wrong character used, I have inserted the correct one in brackets. When a letter or word was wanting to make sense I have done the same.

This is, as far as I can find, the first time an absolutely faithful version of the original document has been given, but Thory, and the Comte le Conteulx de Cantelieu seem only to have seen a revised and modernised Latin translation. Burnes saw the original but did not transcribe it and accepted the translation. This appears to be what is criticised adversely by Findel (*History of Freemasonry* 1866, p. 717), and in Gould's *History*, vol. i., p. 498. No one of the above-named mention that the original charter is in cypher. They either never saw it, or took for granted the Latin they quote without taking the trouble to translate it for themselves, so as to be sure of its accuracy. Both in Findel and Gould it is said that the Latin is not that of the fourteenth century and has no abbreviations. Clavel however does say that it is a document in cypher though even he does not give the true Latin. I shall print the version in Thory as well as my own transcription, in parallel columns, to show the much more ancient character of the latter, whether the original is fabricated or authentic. The "autographs" especially are considerably different, names being added in many cases, and the variations of *Anno Domini*, *Anno Christi*, and other words being entirely ignored. As will be seen, it is full of abbreviations, in contradiction of the statement in Gould's *History*. It was, however, quite natural for the writer to suppose that Thory had given a proper version in *Acta Latomorum*.

The Charter runs thus :—

MY OWN TRANSCRIPT.

Ego frater Johānes Marcus Larmenius Hierosolymitanus Dei Gratia et Secretissimo Q[ue]rjenerandi sanctissimique Martyris Supremi Templi Militie Mac[g]istri cui honos et e[st] gloria Decreto comuni Fratrum Consilio ca[on]firmato e[st] superuniversum Temb[p]li ordina[e]m sumo et supremo Magio[s]terio insignitus singulis has decretales litteras visuris salū salū salū.

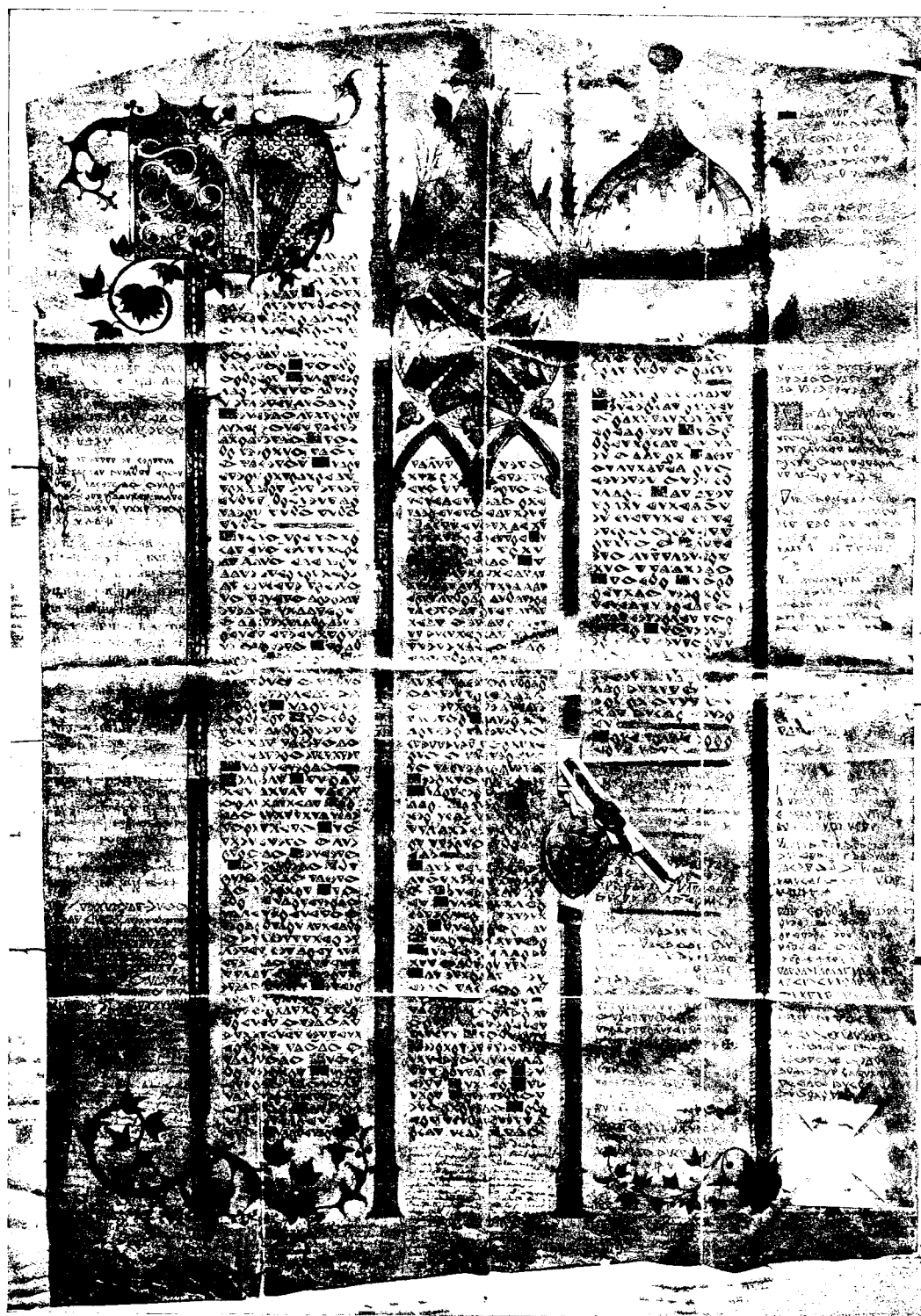
Notum sit omnibus tam presentibus quam futuris u[bi] quod deficientib[us] propter extremam etatem uiribus rerum angustia et gubernaculi gravitate perpensis [pre]pensis ad majorem Dei gloriam Ordinis Ffrum et statutorum tutelam et salām ego pr[e]dictus humilis Magister Militie Templi inter ualidiores manus supremum statuerim deponere Magisterium.

THORY'S VERSION.

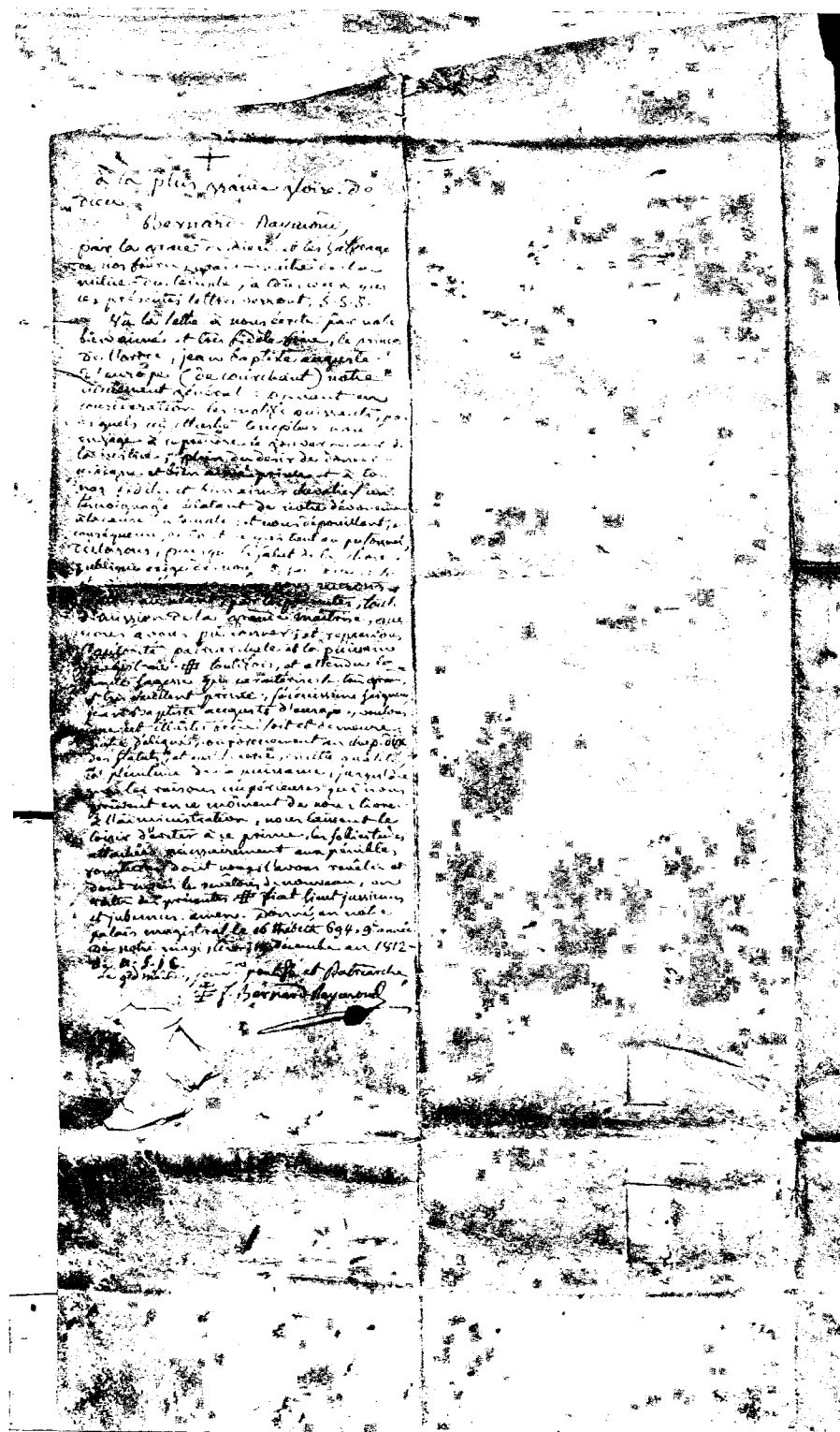
Ego Frater Johannes-Marcus Larmenius, Hierosolymitanus, Dei gratiā et Secretissimo Venerandi sanctissimique Martyris, Supremi Templi militie Magistri (cui honos et gloria) decreto, communi Fratrum consilio confirmato, super universum Templi Ordinem, Summo et Supremo Magisterio insignitus, singulis has decretales litteras visuris, salutem, salutem, salutem.

Notum sit omnibus tam presentibus quam futuris, quod, deficientibus, propter extremam etatem, viribus, rerum angustia et gubernaculi gravitate perpensis, ad majorem Dei gloriam, Ordinis, Fratrum et statutorum tutelam et salutem, ego, supra dictus, humilis Magister militie Templi, inter validiores manus Supremum statuerim deponere Magisterium.

ARS QUATUOR CORONATORUM.



THE LARMENIUS CHARTER.



THE LARMENIUS CHARTER.

The final endorsement by Bernard Raymond.

Ideirco Deo iuante unoque supremi conuentus Equitum consensu apud eminentem Comendatorem et cad[r]isimum Fratrem Theobaldum Alexandrinum supremum ordinis Templi Magisterium auctoritatem et priuilegia contuli et hoc presenti decreto pro uita confero cum potestate secus [ndum] temporis et rerum leges. Fratri alteri institutionis et ingenii nobilitate morumque honestate prestantissimo summum et supremum Ta[e]mb[p]li ordinis Magisterium summamque auctoritatem conferendi Quod sic[t] ad perpetuitatem Magisterii successore[um] non intersectam seriem et statutorum integritatem tuendas Jubeo tamen ut nō transmitti possit Mac[is]terium sine Commilitonum Templi Conuentus generalis consensu quoties colligi uoluerit supremus iste conuentus et rebus ita sese habentibus successor o[ra]ld nutum Equitum eligatur.

Ne autem languescant supremi officii munera sint nunc et perenniter quatuor supremi vicarii magistri supremam p[ro]v[ide]nt[is] iurisdictionem eminentiam et auctoritatem super uniuersū Ordinem salō iure Magistri habentes qui Uig[il]ari Magistri apud seniores secundum professionis seriem eligantur Quod statutum e comendato michi [michi] et fratribus uoto Sacrosancti predicti Venerandi Beatissimiue Magistri nostri Martyris cui honos et Gloria. Aet[er]n[us]. Ego denique Fratrum Supremi Conuentus [decreto] suprema mihi com[is]sa auctoritate Scotos Templarios Ordinis desertores Anathemati p[er]secutiones illosque et Fratres sancti Johannis Hierosolime domin[ic]orum Militie spoliatores quibus [quibus] apud Deum misericordia extra gyrum templi nunc et in futurum dico uolo et jubeo signa ideo pseudo Fratribus ignota et ignoscenda cō[n]stitui ore Commilitonibus tradenda et quo in e[s]upremo conue[n]tu jam tradere modo placuit. Que uero signa tantummodo pateant post debitam professionem et egestrem consecrationem seu[c]undum Templi Commilitonum ordinis statuta ritus et usus predicto eminenti comendatori a me transmissa sicut a Venerando et sanctissimo Martyra[e] Magistro cui Honos et gloria in meas manus habui tradita fiat sicut. Dixi. Fiat. Amen.

Ego Johannes Marcus Larmenius dedi die 13 Februarii 1324.

Ego Theobaldus supremam magisterium Deo iuante acceptum habeo a[n]no d[omi]ni 1324.

Ego Arnaldus de Braque supremum magisterium dea[o] iuante acceptum habeo a[n]no d[omi]ni 1340

Ego Johannes de Claromonte solemni magisterium deo iuante acceptum habeo a[n]no d[omi]ni 1349 ✠

Ego Bertrāndus Guesclin supremum magisterium deo iuante acceptum habeo a[n]no d[omi]ni 1357 ✠

Ego f[r]at[er] Johān arminiace[us] supremum magisterium acceptum habeo a[n]no c[on]t[ra]cti 1381.

Ego f[r]at[er] h[il]milis f[ilius] bernardus arminiacus supremum magisterium deo iuante acceptum habeo a[n]no c[on]t[ra]cti 1392.

Ego J[oh]h[ann]es arminiace[us] supremum magisterium deo iuante acceptum habeo a[n]no c[on]t[ra]cti 1418

Ego Johannes croniasensis supremum templi magisterium deo iuante acceptum habeo a[n]no c[on]t[ra]cti 1451

Ego Robertus de Lenoncond Deojūante acceptum habeo supremum magisterium a[n]no d[omi]ni 1478

Ego Galeas Salazar humil[is] militia templi f[r]at[er] supremum deo iuante acceptum habeo magisterium a[n]no c[on]t[ra]cti 1496

Ego Philippus de Chabot deojūante magisterium supremum acceptum habeo a[n]no c[on]t[ra]cti 1516

Ideirco, Deo iuvante, unoque Supremi Conuentus Equitum consensu, apud eminentem Commendatorem et carissimum Fratrem, Franciscum-Thomam-Theobaldum-Alexandrinum, Supremum Ordinis Templi Magisterium, auctoritatem et priuilegia contuli, et hoc presenti decreto, pro uita, confero, cum potestate, secundum temporis et rerum leges, Fratri alteri, institutionis et ingenii nobilitate morumque honestate prestantissimo, Summum et Supremum Ordinis Templi Magisterium summamque auctoritatem conferendi. Quod sit, ad perpetuitatem Magisterii, successorum non intersectam seriem et statutorum integritatem tuendas. Jubeo tamen ut non transmitti possit Magisterium, sine commilitonum Templi Conuentus generalis consensu, quoties colligi uoluerit Supremus iste Conuentus; et, rebus ita sese habentibus, successor ad nutum Equitum eligatur.

Ne autem languescant supremi officii munera, sint nunc et perenniter quatuor Supremi Magistri Vicarii, supremam potestatem, eminentiam et auctoritatem, super uniuersum Ordinem, salvo iure Supremi Magistri, habentes; qui Vicarii Magistri apud seniores secundum professionis seriem, eligantur. Quod statutum e commedato mihi et Fratribus uoto sacrosancti supra dicto Venerandi Beatissimiue Magistri nostri, Martyris (cui honos et gloria) amen.

Ego denique, Fratrum supremi Conuentus decreto, e suprema mihi commissa auctoritate. Scotos Templarios Ordinis desertores, anathemate percussos, illosque et Fratres Sancti Johannis Hierosolymae, dominiorum militiae spoliatores (qui apud Deum misericordia) extra gyrum Templi, nunc et in futurum, uolo, dico et jubeo.

Signa, ideo, pseudo-fratribus ignota et ignoscenda constitui, ore commilitonibus tradenda, et quo, in Supremo Conuentu, jam tradere modo placuit.

Quae uero signa tantummodo pateant post debitam professionem et aequistem consecrationem, secundum Templi commilitonum statuta, ritus et usus, supra dicto eminenti commendatoris a me transmissa, sicut a Venerando et Sanctissimo Martyre Magistro (qui honor et gloria) in meas manus habui tradita. Fiat sicut dixi. Fiat, Amen.

Ego Johannes-Marcus Larmenius dedi, die decima tertia februarii, 1324.

Ego Franciscus-Thomas-Theobaldus Alexandrinus, Deo iuvante, Supremum Magisterium acceptum habui, 1324.

Ego Arnulphus De Braque, Deo iuvante, Supremum Magisterium acceptum habui, 1340.

Ego Joannes Claromontanus, Deo iuvante, Supremum Magisterium acceptum habui, 1349.

Ego Bertrandus Duguesclin, Deo iuvante, Supremum Magisterium acceptum habui, 1357.

Ego Johannes Arminiacus, Deo iuvante, Supremum Magisterium acceptum habui, 1381.

Ego Bernardus Arminiacus, Deo iuvante, Supremum Magisterium acceptum habui, 1392.

Ego Johannes Arminiacus, Deo iuvante, Supremum Magisterium acceptum habui, 1419.

Ego Johannes Croyus, Deo iuvante, Supremum Magisterium acceptum habui, 1451.

Ego Robertus Lenoncurtius, Deo iuvante, Supremum Magisterium acceptum habui, 1478.

Ego Galeatius de Salazar, Deo iuvante, Supremum Magisterium acceptum habui, 1497.

Ego Philippus Chabotius, Deo iuvante, Supremum Magisterium acceptum habui, 1516.

Ego gaspardus cesinia salsis de chobanne
supremum magisterium deo juante acceptum habeo
año d-n-i 1544

Ego henricus mont moraen [very indistinct]
supremum magisterium acceptum habeo anno
ch-ti 1574

Ego Carolus Valesius [name indistinct]
supremum magisterium deo jūante acceptum
habeo año 1615

Ego Jac-bus rufelius granceio juāte deo
magisterium supremum acceptum habeo anno
1651.

Ego Johañes hēricus durfortis duracius
supremū deo juuante acceptum habeo anno
1681.

Ego philipus Aurelianus supremū magisterii-
deo ju-ante acceptū habeo año dōi 1705.

Ego ludovicus augustus ba[o]rbonius ceno-
manensis supremum magisterium acceptum
habeo anno 1724.

Ego borbonius condatus [Condaeus] supre-
mum magisterium deo juuant acceptum habeo
auno domini 1737.

Ego ludovicus franciscus borbonius contenis
supremum magisterium deo juuante acceptum
habeo anno domini 1741

Ego de cosse de brissac (ludovicus harcules
timoleo) supremum magisterium deo juuante
acceptum habeo anno domini 1776.

Ego cladius mateus radix de cheuillon templi
senior vicariss magister morbo grarii attectus
adstantibus fratribus prospero micaele charpen-
tier de Saintot t[b]ernardo raymondo fabre
ta[e]mpli vicarius magistris et Johnne baptiste
augusto de coirrchant supremo precetori litteras
decratales a ludonico timoleone de cosse de
brissac templi supremo magistro in temporibus
infaustis mihi depositas fratri Jacobo Philippo
ledru templi seniori vicario magistro mei amicissi
et tradidi at istae litterae in tempore opportunis
ad perpetuum ordinis nostri memoriam juxta
ritum orientalem uigea[n]t die 10 Junii 1804

Ego bernardus raymundus fabre cardoal
albiensis collegarum vicariorum magistroum
fratrum commilitonum que uoto annuens suprem
magisterium acceptum habeo die quarta nov anno
1804.

Ego Gaspardas De Salciaco, Tavannensis,
Deo juvante, Supremum Magisterium acceptum
habui, 1544.

Ego Henricus De Monte Morenciaco, Deo
juvante, Supremum Magisterium acceptum
habui, 1574.

Ego Carolus Valesuis, Deo juvante,
Supremum Magisterium acceptum habui, 1615.

Ego Jacobus Ruxellius de Granceio, Deo
juvante, Supremum Magisterium acceptum
habui, 1651.

Ego Jacobus-Henricus De Duro forti, dux
de Duras, Deo juvante, Supremum Magisterium
acceptum habui, 1681.

Ego Philippus, dux Aurelianensis, Deo
juvante, Supremum Magisterium acceptum habui,
1705.

Ego Ludovicus-Augustius Borbonius dux du
Maine, Deo juvante, Supremum Magisterium
acceptum habui, 1724.

Ego Ludovicus-Henricus Borbonius Condaeus,
Deo juvante, Supremum Magisterium acceptum
habui, 1737.

Ego Ludovicus-Franciscus Borbonius-Conty,
Deo juvante, Supremum Magisterium acceptum
habui, 1741.

Ego Ludovicus-Henricus-Timoleo de Cossé-
Brissac, Deo juvante, Supremum Magisterium
acceptum habui, 1776.

Ego Claudius-Mathacus Radix de Cheuillon,
Templi senior Vicarius Magister, . . . adstantibus
Fratribus Prospero-Maria-Petro-Michael Char-
pentier de Saintot, Bernardo-Raymundo Fabré,
Templi Vicariis Magistris, et Johanne-
Baptista-Augusto de Courchant, Supremo Præ-
ceptore, hasce litteras decretales a Ludovico-
Hercule-Timoleone de Cossé-Brissac, Supremo
Magistro, in temporibus infaustis mihi depositas,
Fratri Jacobo-Philippo Ledru, Templi seniori
Vicario Magistro . . . tradidi, ut istæ litteræ, in
tempore opportuno, ad perpetuam Ordinis nostri
memoriam, juxta Ritum Orientalem, vigeant:
die decima junii, 1804.

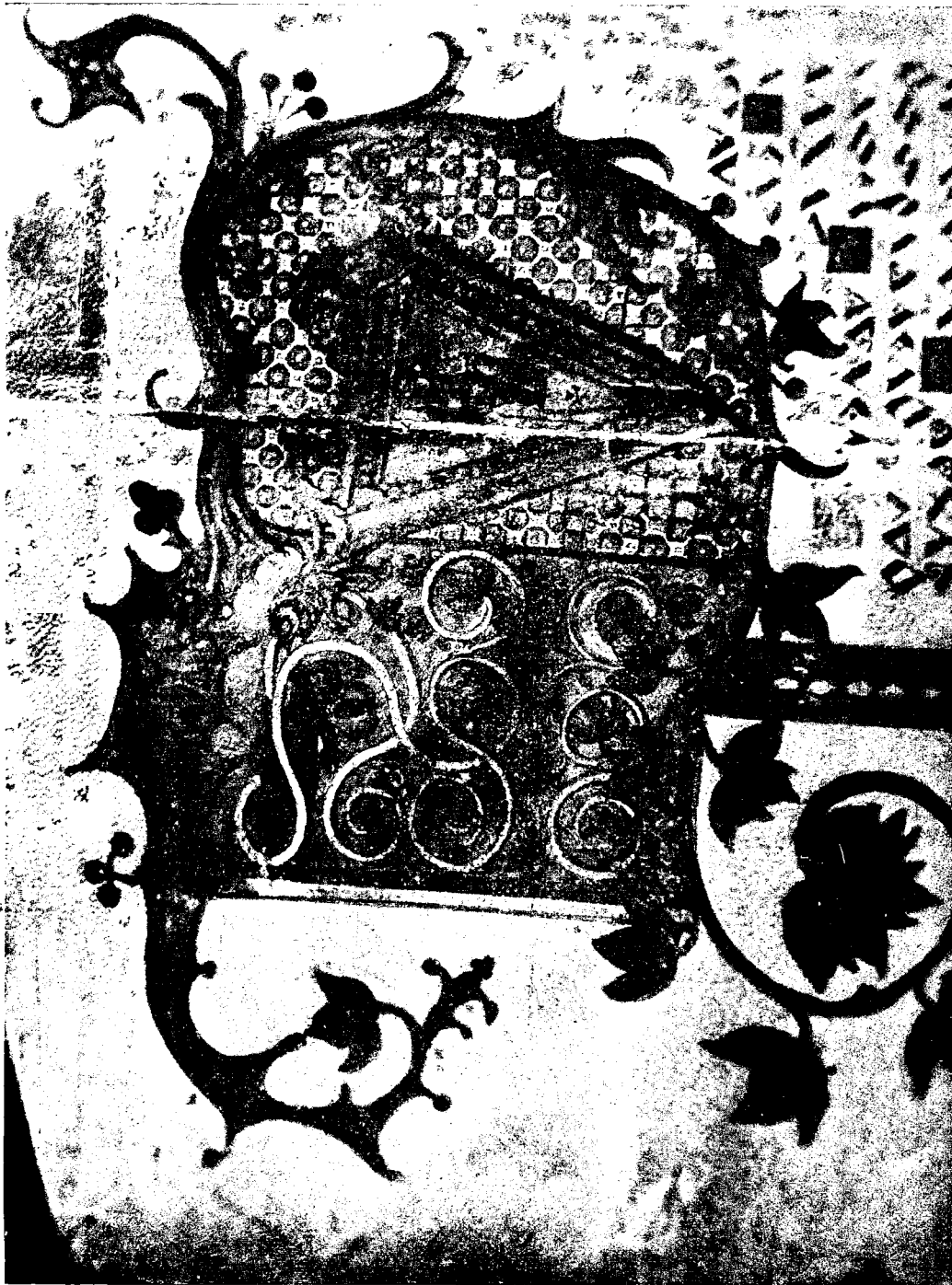
Ego Bernardus-Raymundus Fabre, Deo
juvante, Supremum Magisterium acceptum
habui, die quarta novembris, 1804.

This ends the cypher and Latin portion. The remainder, on front and back of the parchment, being in French, I have not thought it necessary to copy out, but now give a translation of the whole document, both Latin and French.

I, Brother John Mark Larmenius, of Jerusalem, by the grace of God and by the most secret decree of the venerable and most holy Martyr, the Supreme Master of the Knighthood of the Temple, (to whom be honour and glory), confirmed by the Common Council of the Brethren, being decorated with the highest and supreme Mastership over the whole Order of the Temple, to all who shall see these Decretal letters, [wish] health, health, health.

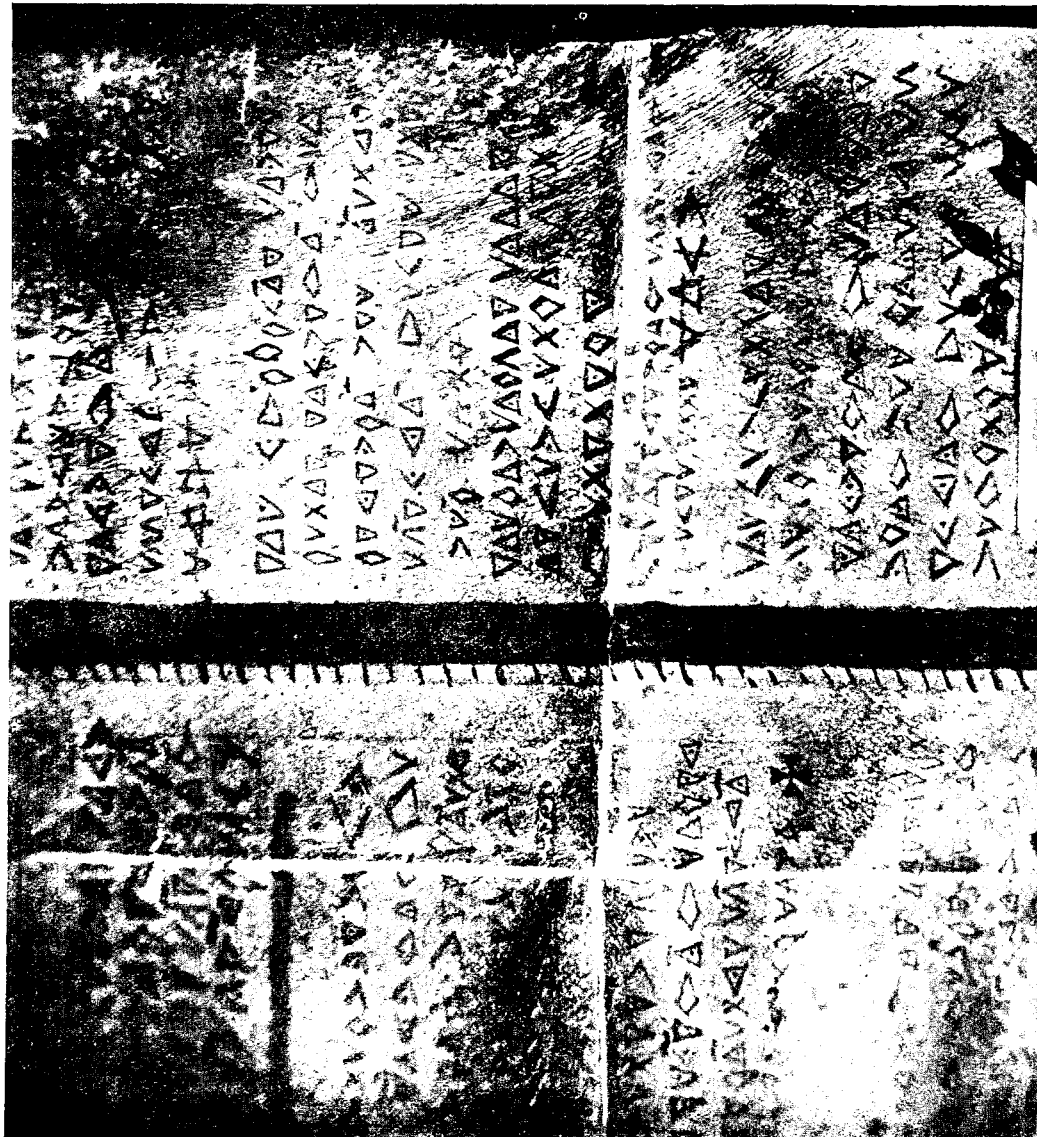
Be it known to all both present and future, that, my strength failing on account of extreme age, having taken full account of the perplexity of affairs and the weight of government, to the greater glory of God, and the protection and safety of the Order, the Brethren and the Statutes, I the humble Master of the Knighthood of the Temple have determined to entrust the Supreme Mastership into stronger hands.

Therefore, with the help of God, and with the sole consent of the Supreme Assembly of Knights, I have conferred and by this decree I do confer for life on the eminent Commander and my Dearest Brother Theobald of Alexandria the Supreme Mastership of the order of the Temple, its authority and privileges, with power according to conditions of time and affairs, of conferring on another Brother, having the highest distinction in nobility of origin and attainments and in honourable character,



THE LARMENIUS CHARTER.

Full-size reproduction of the Initial Letter E. (*Ego*).



THE LARMENIUS CHARTER.

Full-size reproduction of signatures covering the period of the alleged forgery.

the highest and Supreme Mastership of the Order of the Temple, and the highest authority. Which may tend to preserving the perpetuity of the Mastership, the uninterrupted series of successors, and the integrity of the Statutes. I order, however, that the Mastership may not be transferred without the consent of the General Assembly of the Temple, as often as that Supreme Assembly wills to be gathered together, and, when this takes place, let a successor be chosen at the vote of the Knights.

But, in order that the functions of the Supreme Office may not be neglected, let there be now and continually four Vicars of the Supreme Master, holding supreme power eminence and authority over the whole Order, saving the right of the Supreme Master; which Vicars should be elected among the Seniors, according to the order of profession. Which Statute is according to the vow (commended to me and the Brethren) of the very holy our above said Venerable and most blessed Master, the Martyr, to whom be honour and glory. Amen.

I, lastly, by the decree of the Supreme Assembly, by Supreme authority committed to me, will, say and order that the Scot-Templars deserters of the Order, be blasted by an anathema, and that they and the Brethren of St. John of Jerusalem, spoilers of the demesnes of the Kighthood (on whom God have mercy) be outside the circle of the Temple, now and for the future.

I have appointed, therefore, signs unknown, and to be unknown, to the false brethren, to be orally delivered to our fellow-Knights, and in what manner I have already thought good to deliver them in the Supreme Assembly.

But these signs must only be revealed after due profession and Knightly consecration according to the Statutes, rights and uses of the Order of fellow-Knights of the Temple sent by me to the above-said eminent Commander, as I had them delivered into my hands by the Venerable and most holy Master the Martyr (to whom honour and glory). Be it, as I have said, so be it. Amen.

I John Mark Larmenius gave this Feb. 13th, 1324.

I Theobald have received the Supreme Mastership, with the help of God, in the year of Christ 1324.

I Arnald de Braque have received the Supreme Mastership with the help of God A.D. 1340.

I John de Clermont have received the Supreme Mastership with the help of God A.D. 1349. ✠

I Bertrand Guesclin &c. in the year of Christ 1357. ✠

I Brother John of L'Armagnac &c. in the year of Xt. 1381.

I humble Brother Bernard of L'Armagnac &c. in the yr. of Xt. 1392.

I John of L'Armagnac &c. in the yr. of Xt. 1418.

I John Croviacensis [of Croy] &c. in the yr. of Xt. 1451.

I Robert de Lenoncoud &c. A.D. 1478.

I Galeas Salazar a most humble Brother of the Temple &c. in the year of Christ 1496.

I Philip de Chabot A.C. 1516.

I Gaspard Cesinia (?) Salsis de Chobaune &c. A.D. 1544.

I Henry Montmorency (?) A.C. 1574.

I Charles Valasius [de Valois] Anno 1615.

I James Rufelius [de] Grancey Anno 1651.

I John de Durfort of Thônass Anno 1681.

I Philip of Orleans A.D. 1705.

I Louis Auguste Bourbon of Maine Anno 1724.

I Bourbon-Condé A.D. 1737. [There are several places called Condé.]

I Louis François Bourbon-Conty A.D. 1741.

I de Cossé-Brissac (Louis Hercules Timolco) A.D. 1776.

I Cla[u]de Matthew Radix-de-Chevillon, senior Vicar-Master of the Temple, being attacked by severe disease, in the presence of Brothers Prosper Michael Charpentier of Saintot, Bernard Raymond Fabré Vicar-Masters of the Temple and Jean-Baptiste Auguste de Courchant, Supreme Preceptor, have delivered [these] Decretal letters, deposited with me in unhappy times by Louis Timoleon of Cossé-Brissac Supreme Master of the Temple to Brother Jacque Philippe Ledru Senior Vicar-Master of the Temple of Messines [? Misseniacum] that these letters in a suitable time may thrive to the perpetual memory of our Order according to the Oriental rite. June 10th, 1804.

I Bernard Raymond Fabré Cardoal of Albi in agreement with the vote of my Colleagues the Vicar-Masters and brethren the Fellow-Knights have accepted the Supreme Mastership on November 4th, 1804.

Then follows the first endorsement in French :—

“To the Greatest glory of God. Bernard Raymond, by the grace of God and the suffrages of our brethren Grand Master of the Knights of the Temple a, g, a, é, t, y, t, p, e, t, e, p, s, s, u, t, d, f, m. Jean Baptiste Auguste d'Europe (de Courchant) lieutenant General. S.S.S.

Our well-beloved brothers

The multiplicity of the duties which we have for long imposed on ourself (the relief of the sick) and no longer being able to permit ourselves any distraction, and even finding it impossible in future to give ourselves to the supreme direction of the Temple, we have resolved to renounce our command, and to abdicate the Mastership in order to place ourselves in the ranks of the soldiers, and serve with the Knights and give in our turn an example of obedience. But, that the Temple may not cease to be governed by an uninterrupted line of lawful princes, and seeing that v. a. e. is the only prince of the order who has not renounced the authority with which he had been invested by sacred rites, trusting besides to the great virtues which have gained for you the veneration, the trust, and the affection of our brothers, it is into your hands that we must and ought to commit the magisterial and pontifical power. For this cause, we declare by these presents that from this day we abdicate the sovereign power, we renounce the command of the knights. That we declare the depository of the full patriarchal authority and the magisterial power, the person of v. a. e. J. B. until such time as the Order shall have given us a successor according to our constitution, you shall surrender to the said successor the sovereign powers which you hold from us and which we transmit to you by the formal deed of our sovereign will in the same manner as we received them on our attainment to the sovereignty of the Order. Nothing remains but to pray God to have you in his benediction. Given at Paris in our magisterial palace the 17th cisten and the year of the Order 694 and the 9th of our Mastership :

21st of November 1812 of
N.S.J.C. Vive Dieu
et Amour.

The Grand Master, Sovereign Pontiff & Patriarch F. Bernard Raymond.”

On the back of the Charter is the second French endorsement :—

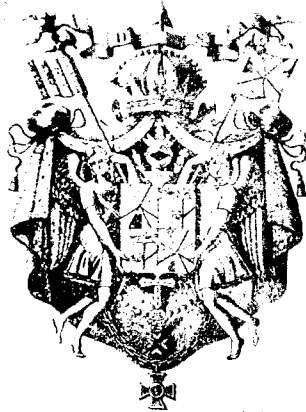
“To the Glory of God in the Highest

Bernard Raymond

By the Grace of God, and the votes of our brothers, Grand Master of the Knights of the Temple, to all those who shall see these letters present S.S.S.

Having perused the letter written to us by our well-beloved and most faithful brother the prince of the Order Jean Baptiste Auguste d'Europe (de Courchant) our lieutenant-general, taking into consideration the weighty arguments by which this illustrious Templar urges us to resume the government of the knights, full of the desire to give this worthy and well beloved Prince, and all our worthy and well beloved knights our emphatic proof of devotion to the cause of the Temple—putting away from us in consequence all personal motives, we are willing since the welfare of the body public exacts from us this sacrifice, to withdraw and annul as we shall withdraw and treat as nought by these presents all resignation of the Grand Mastership, which we have been able to give, and we resume the patriarchal authority and the magisterial power + knowing the great wisdom characterising the very high and very excellent prince and most serene lord Jean Baptiste Auguste d'Europe we will that this illustrious brother be and remain our legate in accordance with Chapter X of the statutes, and that he exercise in this capacity absolute power until the imperative reasons which at present prevent us from administration leave us leisure to

Ordre du



Temple.

À la plus grande

Gloire de Dieu.

Bernard-Raymond,

par la Grâce de Dieu et le suffrage des Frères,

Grand-Maitre de l'Ordre du Temple,

S. P. et L.

À tous ceux qui ces présentes verront,

Salut, Salut, Salut,

*Voulant donner à M. J. D. F. Monsieur le
Grand-Lieutenant Joseph de Canguin, Chevalier
Le Maitre de St. Aubin,*
un témoignage de notre estime et de notre confiance, par

Decret magistral du 21 Cisteu-596,
Scellé à la Grande-Chancellerie, le 23 Cisteu,
Enregistré à la Grande-Sénéchausée, le même jour,
Le dit décret rendu conformément aux propositions des
Conseils Statutaires et de la Cour Prætoriale,
Nous l'avons nommé **Grand-Præcepteur**
au titre de Sud-Afrique.

Donné en notre Palais magistral, le 24 Cisteu
de l'an de l'Ordre 715 de notre Magistrature le 30
et le 6 ~~de~~ l'an de N. S. J. C. 1833.

Par Son Altesse Eminentissime,

Le Ministre de l'Ordre, Secrétaire-Magistral,

† † *Martin de Mazara*



et scellé à la Grande-Chancellerie, le 26 Cisteu 715

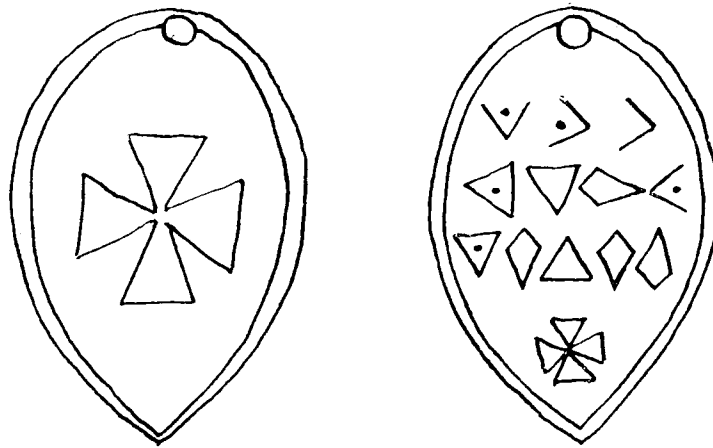
Le Ministre de l'Ordre, Grand-Chancelier,

† † *Martin de Mazara*

relieve this prince of the cares necessarily attached to the heavy duties with which we have invested him, and with which we invest him anew in virtue of these presents + Fiat sicut jussimus et jubemus. Amen. Given in Paris in our magisterial palace the 16th Thebeth 649 9th year of our mastership, 19 December 1812 de N. S. T. C. The Gd. Easter, Sovereign Pontiff and Patriarch.

F. Bernard Raymond."

I give a rough sketch, full size, of the impression of the seal, which is of lead, or some amalgam. On one side is the Templar Cross, and on the other, in cypher, ORD TEMP SIGIL.



Findel's objections to the Charter are as follows:—

"Our new psuedo-Templars relate: Larmenius after Molay's death assembled the scattered brethren in secret, their number being but small, so that Gregoire, prejudiced as he was, is fain to surmise, that the secret teaching was alone known to Larmenius, and when he remarked how sadly the knights who fled to Scotland had deviated from the original teaching of the order, and that a new order, the Scotch Freemasonry of the present day, had been founded especially for them by Robert Bruce, the ceremony of initiation being the same as that in use among the Templars, he proceeded forthwith in 1324 to excommunicate these Scotch as *desertores templi* and the St. John's knights as *dominiorum militiæ spoliatores*, which anathema was fulminated against the Scottish degrees of Freemasonry, by many of the Grand Masters of Paris, because these Scotch represented themselves as the genuine Templars.—It is easy to understand how that this tale did not start into life, in the 14th but in the 18th century and proves thus much, that the Parisian Templars desired to be regarded as the only descendants of the ancient Templars, and therefore they reject and repndiate Scottish Masonry in all its branches, and will not hear of such a thing as the Clermont High Chapter, or of the Strict Observance. The French Templars of the 18th century disclaimed all Masonic union whatever, maintaining that in them alone existed the ancient order of the Temple in an unbroken line, the ancient doctrine and ritual likewise. The proofs of this being the case, are conveyed to them in documents and relics, which are to be found in an Inventory, dated May 18, 1810, in the treasury of the order of Paris; they are these:

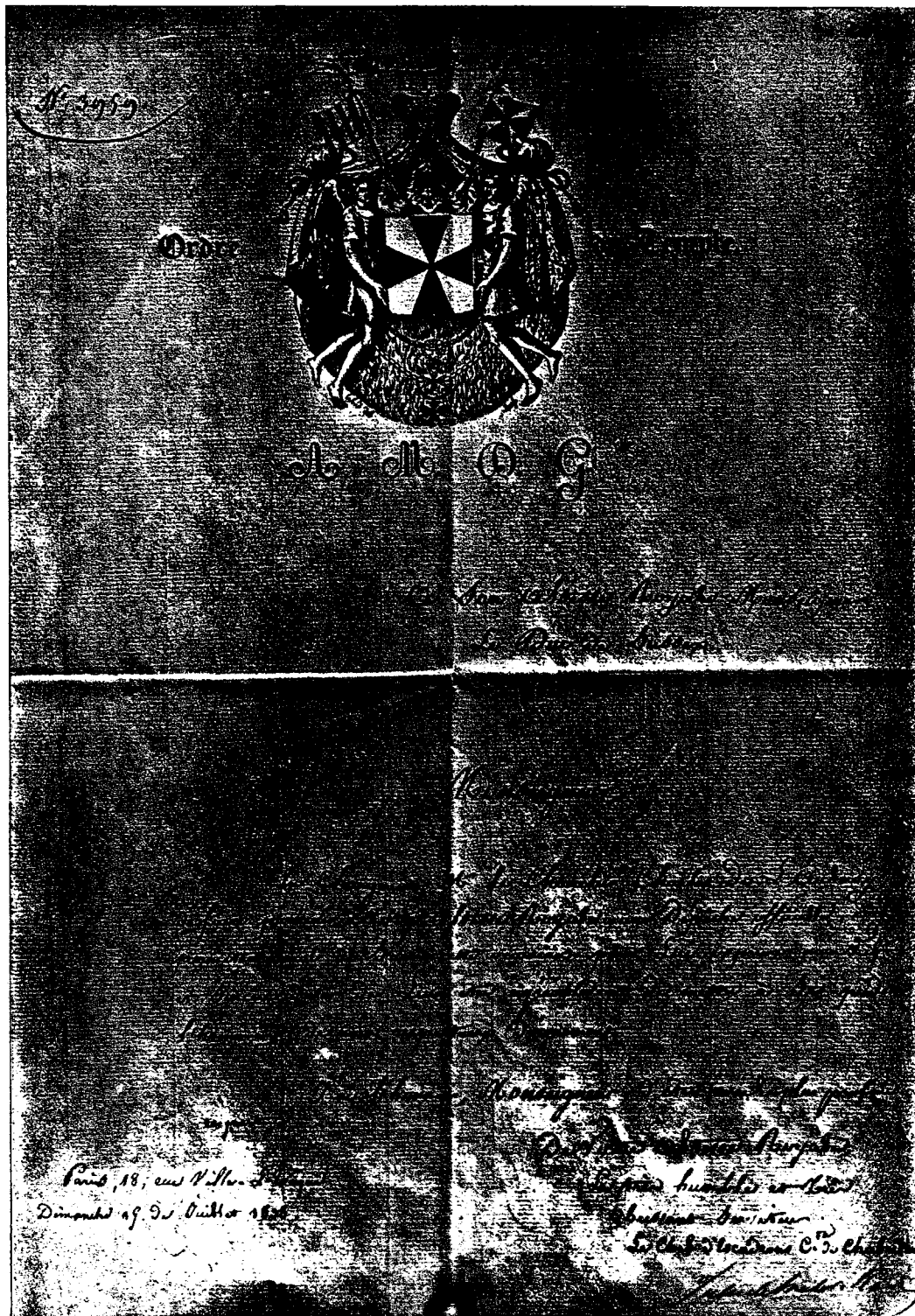
"1. *La Charte de transmission*, also called *charla transmissiois, tabula aurea Larmenii*. It is the foundation deed of the new order, written of Parchment, on a large folio sheet, two columns and a half long. The outward appearance of this document is one of such extreme antiquity, that Gregoire confesses, that if all other relics of the Parisian treasury of the order had not silenced his doubts as to their ancient descent, the sight of this charter would at the very first glance have persuaded him.

"The Parisians relate that when Larmenius felt his bodily and mental powers failing, he drew up this charter in the year 1324, wherein he committed the office of Grand Master to Francis Thomas Alexandrinus, expressing his conviction that the order would continue to exist, and therefore decreed that four vicars should be chosen to assist the Grand Master. Larmenius signed this document, and his signature is succeeded by that of all the subsequent Grand Masters down to the present time, with the dates of their assuming office.

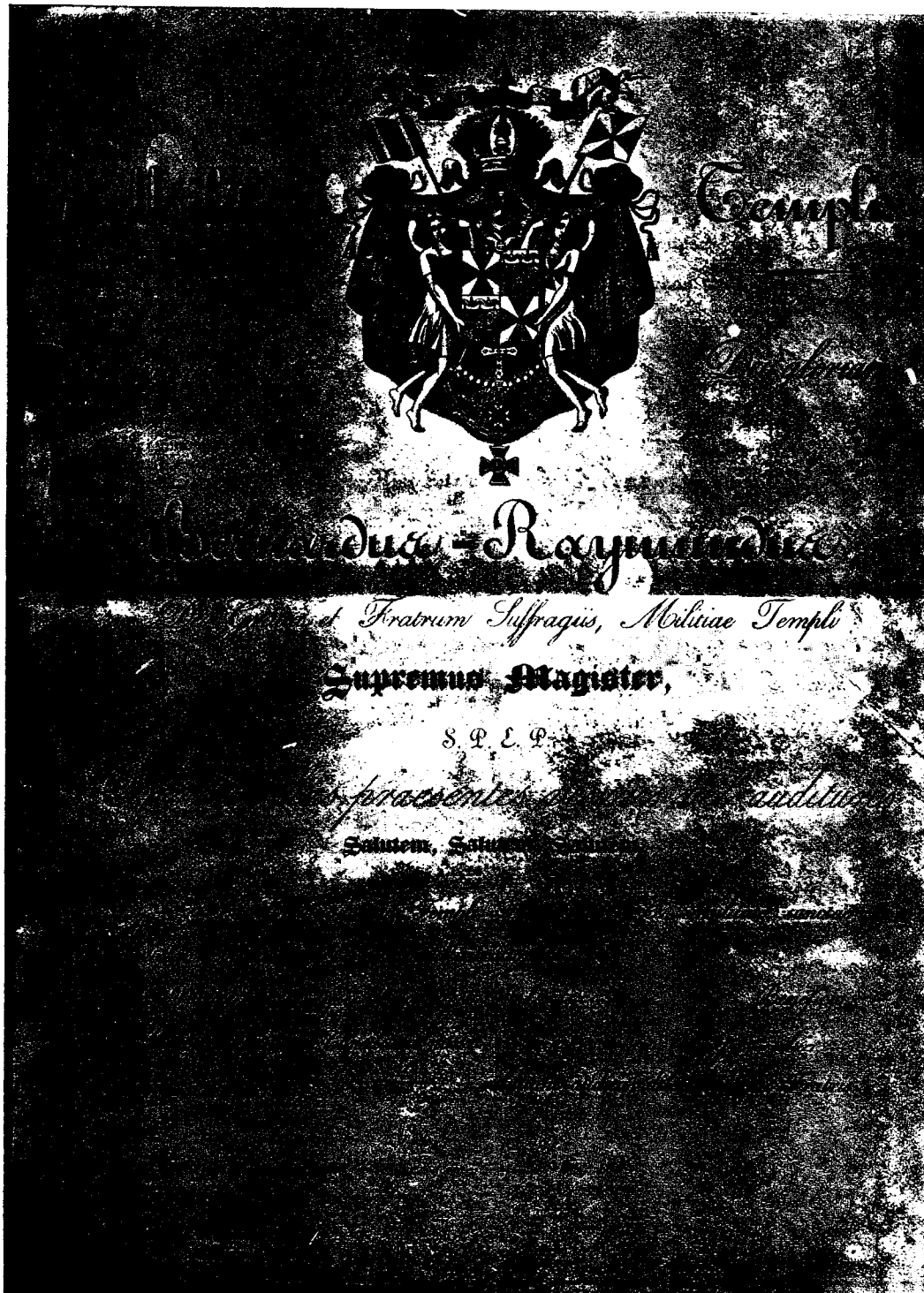
"This document is a counterfeit one, and for the following reasons: (1) The Latin is not that of the 14th century. (2) The ancient Templar statutes are ignorantly and superficially treated, as no Grand Master was permitted to elect a successor. If it is attempted to excuse this disregard of the statutes because of the "disturbing events," it will avail nothing when meant as an excuse, for those conventions existing at that period would certainly have asserted their right to choose a Grand Master, which would have been their undisputed duty and prerogative under existing circumstances. (3) This deed was quite unnecessary for the preservation of the Grand Mastership, for if a convention existed, it elected without a charter, and if no convention existed, then would the charter be of no avail. (4) The installation of four general vicars, was the more unnecessary now, as at the period when the order was at its height they had not needed them, the Grand Master having required but two assistants. But French vanity loves high sounding titles and dignities, for which reason the Parisian Templars took such delight in all the honours this order could bestow. (5) If the *Scoti Templarii* mentioned in the *Charta* meant the Freemasons degrees, and these at length renounced Jesuitism and political intrigue, and the Parisian Templars on the other hand, struck out a non-masonic path for themselves, while the masonic convention in Wiesbaden in 1782 excluded the Templars from Masonic lodges, then can the Anathema in the *Charta* against the Scottish degrees only have been pronounced at that date, consequently the document must then have been drawn up. (6) The signature of Chevillon above mentioned leads to the same conclusion, for this deed was without any doubt prepared under the rule of his predecessor, Cossé Brissac (1776-1792), it must have been delivered over to Chevillon in the hottest fury of the revolution 1792, when everything like Aristocracy, and these Templars into the bargain, were suffering persecution. For if this document, and all the signatures accompanying it, were genuine, France, since the fourteenth century, would have seen many *tempora infesta*, which would have afforded those Grand Masters as well as Chevillon, at the period of the Revolution, the opportunity of adding any remark they chose to their signatures, which was not the case, for each signature is the counterpart of the other, Chevillon's alone excepted, that and Brissac's being the only genuine ones, and the very deviation of the former from the counterfeit signatures proving it to be a genuine one.

"The manner in which the names of these Parisian Templar Masters succeed each other is incorrect, and an evidence of their being a fabrication. The Grand Master Everard de Bar, instead of being mentioned as entering on his office in 1149, is said to have done so in 1152, Phillip of Naples instead of in 1116, in 1169, Otto de St. Amand not before 1171, Terricus, who ruled from 1198-1201, is placed as early as 1185. The Grand Master Walter Von Spelten is wanting. Robert de Sablé only governed till 1192, not till 1196. This *Charta* makes of Hermann de Perrigord (1230-44) two persons, Armand de Petragussa till 1237, and then Hermann Petragonius till 1244. The Grand Commander William de Roquefort (1244-47) is falsely styled Grand Master. In short this false statement is the *Histoire critique et apologétique des Chevaliers du Temple par B.P.J. (Père Jeune)*. 2 Vol. Paris 1789.

"The names of the Grand Masters inserted after Molay's, are mostly obscure individuals. Bertrand du Guesclin 1357-81, Constable of France, certainly did not sign his name, for it is a well known historical fact, that he could neither read nor write. The name of Bernard Imbaut, from 1472-78, was unfortunately forgotten to be introduced among the signatures, and it not being thought advisable to scratch out anything it was admitted entirely. But were the deed genuine, Imbaut would have signed his name in the proper place. From 1705 the signatures are all of historic persons, for instance: Phillip, Duke of Orleans, till 1724, Lewis Augustus, Duke of Maine, till 1737, Lewis Henry, Duke of Bourbon-Condé, till 1741, Lewis Francis of



LETTER COVERING PATENT OF RANK TO H.R.H. THE DUKE OF SUSSEX.
Signed by the Count de Chabrillon, whose patent is shown in the next illustration.



PATENT OF THE COUNT DE CHABRILLON AS GRAND PRIOR OF HELVETIA.

Julii Insulae gallicae Equitis Comitis de Chabrilhon, in Ordine meritis, fide,
charitate, bonis operibus, egregisque virtutibus, sicut et ingenii facultate
institutionisque nobilitate perflens;

Ex certa scientia nostra, deque Patriarchaliae nostrae Auctoritatis
et Magistralis nostrae Potestatis plenitudine,

Super universum nostrum Prioratum Helveticum
juxta Ordinis Stat. Art. 29. Cap. XXV. supra dictum
Magnum Priorem Helveticum, Equitem Lemoniensem Chabrillicensem
Lunae ratiomag, anno Ordinis Septingentesimo duodecimo Institutum:

Ideoque, ad vitam. Salvo Potestatis Nostrae Magistralis et
cujuscunque aliae legitimae Auctoritatis jure, Magni Prioris Helvetici
titulo, statu, insignibus, stylo, potestate, jurisdictione, immunitatibus ac
quibuscunque privilegiis Magni Prioratus
beneficio consecutus et debitis, sicut et habuerunt, aut habere debuerunt
singuli Equites ad quendam Magni Prioris Helvetici titulum jam
profecti, ipsum Gratia Nostra donatum Vicimus, Declaramus et
Promulgamus.

Sint praesentes Institutionis Literae Magistrales ab Ordinis
Ministro, Magistrali Secretario, expeditae, ab Ordinis Ministro,
Magno Cancellario, Magistrali sigillo obviatae; ab Ordinis Ministro,
Magno Senescallo, in Magno Senescalliae tabulas relatae et dilectissimo
nostro Fratri Julio Helvetico
in perpetuum Gratia Nostrae testimonium (Fidei jure-jurando jam a
nobis accepto), ab Ordinis Ministro, Secretario
Magistrali traditae.

Datum Parisius in Aula nostra Magistrati, die undecima
lunae Nisan; anno Ordinis septingentesimo secundo octava; anno
vigesimo septimo nostri Magistratu nostrique Patriarchatus; die vigesima quarta
mensis Nisan; anno D. N. J. C. millesimo octingentesimo
vigesimo primo.

Sub Obographi nostri munimento:

† P. Bernardus Nappinudus

De mandato Suae Eminentiſſimae Celsitudinis:

Minister Ordinis, Secretarius-Magistratus,

† Albertus du Bois

In obsequio Cancellariae visum et ob signatum, die Decima
lunae Nisan A. O. 713. sub n. 720.

Minister Ordinis, Magnus-Cancellarius,

† G. x Carolus Arabicus.

In obsequio Senescalliae tabulas relatus, die lunae anno supra dictae

Minister Ordinis, Magnus-Senescallus,

† Josephus Aquilanus

Bourbon-Conti, till 1766: the last were Grand Masters of French Freemasonry; but under the last-mentioned Grand Master, the Templars separated themselves from the Lodges, and under Cossé Brissac, first formed an independent society."

To these objections I would reply: (1) The Latin *is* quite consistent with a fourteenth century origin, as will be seen on reference to my copy. (2) Larmenius states, "Therefore with the help of God, and with the sole consent of the Supreme Assembly of Knights I have conferred," etc. (3 and 4) The confusion of the Order, or what remnants of it were left might quite well account for new methods of procedure. (5) is a pure supposition without any foundation that I can gather. (6) What proof does Findel bring of his assertion "this deed was without any doubt prepared under the rule of his predecessor, Cossé Brissac (1776—1792)" ? Clavel gives a most circumstantial account of the fabrication in 1705, as I quote below. Both cannot be right. Also I cannot understand Findel quoting dates of Grand Masters in 1149, etc., as if they occurred in this document, for it does not profess to name any rulers before 1324. If he means they are only in the *Histoire critique et apologétique*, etc., of 1789, he does not say so.

Bertrand du Guesclin, or Guerclin, *might* easily have copied a cypher composed of lines and dots if he couldn't write, or the cross at the end of the paragraph might have been his *mark*, another knight having written the paragraph for him. It is worthy of note that du Guesclin and his predecessor are the only two who append this cross. Bernard Imbaut, 1472—78, who Findel says "was unfortunately forgotten to be introduced among the signatures" was not Grand Master, but only Regent, so that argument also falls to the ground, as only Grand Masters signed the deed.

I next give Clavel's "1705" version:

CLAVEL'S "PICTURESQUE HISTORY OF FREEMASONRY," 1844.

(p. 214-220).

"In the same year, 1806, circulars distributed freely throughout Paris announced the existence of a third society called "The Order of the Temple," and the approaching installation of a Metropolitan Lodge, and a chamber of initiation. The leaders of this association related that Jacques Molay, being in the Bastille and foreseeing the early speedy abolition of the Templars, named as his successor a certain Jean Marc Larmenius whom he invested with power to re-establish the order and even to govern it at his death: that, in fact, after the death of Molay, Larmenius took over the secret control of the Order of the Temple, the surviving members of which gathered round him and recognised his authority; that he drafted a charter so that, at his death, the order should not remain without a head; and that he conferred the reversion of the grand mastership on the Knight François Thomas Theobald d'Alexandrie, to whom he gave the same power to nominate his successor; and thus it was that the Order of the Temple continued to exist, and that the office of Grand Master was transmitted from those distant times to the present. To support these assertions the members of the new association produced; 1° the original charter of transmission from Larmenius, written in hieroglyphic characters, on a very large sheet of parchment, embellished according to the taste of the times, with Gothic architectural designs with letters ornamented with flowers coloured and silvered, sealed with the seal of the order and bearing, in their own handwriting, the acceptances of the Grand Masters since Larmenius. 2° The statutes of the Order revised in 1705, and signed by Philip of Orleans.

Later they strengthened these proofs with a small copper reliquary, in the shape of a Gothic Church, containing four fragments of burnt bones taken from the stake of the martyrs of the Order; with a steel sword surmounted by a ball and supposed to have been used by the Grand Master Jacques Molay; with an iron helmet inlaid with gold, supposed to be that of Guy, brother of the Dauphin of Auvergne; with a tall ivory crozier and three cloth mitres, having been used in the ceremonies of the order, etc.

"It must be acknowledged that this fable (for it is one) was rather ingeniously arranged, and that the proofs which supported it appeared on first examination to possess all the characteristics of the antiquity which was attributed to them. However, as the secret of this historical fraud was in the possession of several people, and as quarrels broke out among them afterwards there were indiscretions committed which were confirmed by written declarations. We have in our possession original documents of which we will give the substance, and which throw the clearest light on this question. These documents belong to the valuable collection of Bro. Morison, of Greenfield, who has kindly lent them to us.¹

"It is related in the *Love History of the Gauls*, by Bussy-Rabutin, that several noblemen of the Court of Louis XIV., among others Manicamp, the Chevalier of Tilladet, the Duke of Grammont, the Marquis of Biran, and the Comte of Tallard, formed in 1682 a secret society having as its object to indulge a taste imported from Italy. The first rule of this society naturally referred to the exclusion of women, and each of the associates wore under his shirt a decoration in the form of a cross, on which there was stamped in relief the figure of a man, trampling a woman underfoot, in the form of the crosses of St. Michael, where this saint is seen trampling underfoot the devil. It will be easily understood that this clause of the statutes frees us from the necessity of giving the others. As soon as established this society was increased by a great number of young dissipated noblemen. The Marquis of Biran introduced into it the Duke of Vermandois, prince of the royal blood, who underwent the tests imposed on a new member. The Dauphin was also admitted to it, but they feared to submit him to the same formality. Hearing of these infamies Louis XIV. had the Duke of Vermandois whipped by a footman, and exiled the members of the society, which was called *A small resurrection of the Templars*.

"In 1705 Philippe of Orleans, later Regent during the minority of Louis XV., gathered together the surviving members of the society which had abandoned its first aim to take up political matters. New Statutes were drawn up. An Italian Jesuit Father Bonanni, a great antiquary and excellent designer, who had published several very learned works, manufactured the Larmenius Charter, inscribed on it the acceptances and the signatures of the different personages, marking the different periods during which he imagined they had exercised the office of Grand Master since Larmenius, and thus fictitiously attached the new society to the old Order of the Temple. A register of the meetings was started in which were entered subsequently the official reports of the most important meetings, and which was passed on successively by the Grand Masters who governed the association, from Philippe of Orleans onwards. This society, with a political aim which is not clearly explained, tried at the outset to get itself recognised in the position that it had affected, by the order of Christ, established in Portugal, and which formed, in that country, under a different name, the continuation of the order of the Templars. With this object two of its members went to Lisbon and opened negotiations with the Order of Christ. The King John V. who was Grand Master, had letters written to his Ambassador at Paris, Don Luiz da Cunha, demanding information about the grantees and the credentials which they possessed. The Portuguese diplomatist applied to the Duke of Elbeuf for that purpose, and submitted a report to John V. As soon as he had read it the Prince ordered the two French envoys to be arrested. One of them escaped and found refuge at Gibraltar, but the other was not so fortunate, and, after having been kept prisoner two years, he was tried and transported to Angola in Africa, where he died.

"However, the society continued to exist in France, and everything leads one to believe that it is the same as one hidden before the Revolution under the rather trivial name of *Society of the Aloyau*, whose members were dispersed about 1792. At this time

¹ "Brother Morison, of Greenfield intends to publish, in the near future, the text of these documents, following a *History of the Modern Templars*."

it had as Grand Master the Duke of Cossé-Brissac, who was killed at Versailles in the month of September with other prisoners who were being taken to Orleans to be tried there. Brother Ledru, eldest son of the famous Comus, the King's physician, was doctor to the Duke of Cossé-Brissac. After the death of this nobleman he bought an article of furniture which had belonged to him in which were hidden the famous charter of Larmenius, the manuscript statutes of 1705, and the Minute Book. About 1804 he showed these various papers to his friend, Brother de Saintôt, as well as to Dr. Fabré-Palaprat, a former seminarist, whom he had helped in the early parts of his medical career. The sight of these documents suggested a revival of the Order. It was proposed to Brother Ledru that he should be its grand master; but he refused, and chose, to fill this function, Brother Radix de Chevillon who would only accept the title of Regent and inscribed himself with this office on the charter of Larmenius, following the Grand Master Cossé-Brissac. The four restorers of the Order were of opinion that it would be well to place it under the patronage of some illustrious name: and while waiting for this plan to be carried out Brother de Chevillon, because of his advanced age, proposed the nomination of Brother Fabré-Palaprat as Grand Master, on condition that he should renounce this dignity whenever some great personage, who consented to accept it, should be found. However, once invested with the Grand Mastership, Bro. Fabré-Palaprat avoided by different pretexts giving it up and kept it till his death.

"Some other persons were admitted soon after to the Order of the Temple, notably the Brothers Decourchant, a lawyer's clerk, Leblond, employed in the Imperial Library, and Arnal, former Vicar of Pontoise, then an ironmonger, Rue Lepelletier, who all three were put into possession of the secret of the fraud. They then set about making what are called the relics of the order. Brothers Fabré, Arnal, and Leblond, were charged with this duty. Burnt bones supposed to have been taken from the stakes of the martyrs of the order were prepared by Brothers Leblond and Fabré, in the former's house, Rue des Marmouzets. The small copper reliquary, the sword said to have belonged to Jacques Molay, the top of the ivory crozier, the three mitres, were bought by Bro. Leblond at an old iron shop, in St. John's Market, and from a chasuble-maker in the neighbourhood. At last Bro. Arnal obtained the iron helmet inlaid with gold which had belonged formerly to a Government armoury.

"In 1805 there was also admitted to the Order Brother Francisco Alvaro da Silva Freyre do Porto, Chevalier of the Order of Christ and secret agent of John VI. of Portugal, in Paris. He remained a member until 1815 and is one of the small number of those to whom Brother Fabré and the other restorer of the order of the Temple confided all that had passed. In 1812 he was secretary. The Grand Master Fabré having told him his desire to be recognised as Jacques Molay's successor by the Grand Master of the Order of Christ, he made a copy of the Larmenius Charter and sent it to John VI. who had by then retired to his realm of Brazil. The demand was rejected, and although Brother da Silva does not say so in formal terms in a declaration signed by himself that we have before us, we must believe that the king's reply contained the information, that we gave above, about the attempt made in 1705 by the society, of which Philippe of Orleans was the head, to be recognised by the Order of Christ.

"From all that precedes we must conclude that the establishment of the present order of the Temple does not date further back than 1804; that it is no more the legitimate continuation of the society called *The little resurrection of the Templars* than the latter is really connected with the old Order of the Temple. However, to play still more naturally, if possible, than it had done already by the help of its charters and its relics, the comedy which it had commenced, the society of modern templars divided the world into provinces, priories, commanderies which it divided among its members. It demanded from candidates proof of nobility, and when they could not supply them it ennobled them. It is thus that, notably on the 29th day of October, 1808, fourteen worthy citizens of Troyes, called Pigeotte, Gaillot, Vernollet, Bertrand, Baudot, Gréau, Bellegrand, etc., received letters of nobility and canting arms. It professed the Catholic Apostolic and Roman religion, and consequently at different times initiation was refused to Protestants. But, the Grand Master Fabré, who had bought in 1806 or 1807 from a second hand bookseller on the Quay a Greek manuscript of the fourteenth century containing a lesson from the Gospel of St. John, different on many points to the same Gospel inserted in the canons of the Roman Church, and preceded by a sort of introduction and commentary called *Lévitikon*, thought about 1815 of appropriating its doctrine to the order of the Temple and thus to transform into a schismatic sect an association until then perfectly orthodox. This *Lévitikon* and the

Gospel which is joined to it,¹ translated in 1822 by Brothers Théologue and Humbert were soon after printed with considerable modifications and interpolations by Dr. Fabré-Palaprat himself.

"They became the occasion of a division in the Order of the Temple, those of the Knights who adopted the doctrines made them the base of a liturgy which they, at the instigation of the doctor determined to make public. In 1833 they opened a room in the Cour des Miracles in a Johannite Church in which these honest Knights, for the most part men of letters, government officials, and shopkeepers, gravely said mass in stole and surplice in the sight of the curious attracted crowds by the novelty of a show which was generously given to them free. Unhappily for the Johannite clergy, the faithful were animated by very little zeal and did not subscribe much: so that this religious exhibition had to be given up and they shut themselves up, as before, in the rather profaned sanctuary of the united Tivoli.

"However great may be its pretensions, the order of the Temple was in reality a Masonic reform. It has been seen indeed in our statistics of Freemasonry the relation that exists between the degrees of initiation of this order and various Scottish degrees. Brother Ledon had not found any rituals in the papers of the Duke of Cosse-Brissac; the books of Constitution of the order must have been drawn up to all appearance about 1804. Originally the degrees were named apprentice, companion, master, master of the East and master of the Black Eagle of St. John, and perfect master of the Pelican. On 30th April, 1808, an official decree to disguise the Masonic origin directed that in future the grades should be called: initiate, interior initiate, adept, adept of the East, adept of the Black Eagle of St. John, and perfect adept of the Pelican. Besides the first establishment that the order founded was a Masonic Lodge which obtained, 23rd December, 1805, from the Grand Orient of France, Constitutions under the title of Knights of the Cross, and its numbers were taken specially from the members of the Lodge of St. Caroline composed of persons of high rank, such as Brothers de Choiseul, de Chabillant, de Vergennes, de Dillon, de Coigny, de Montesquiou, de Narbonne, de Béthune, de Montmorency, de la Tour-du-Pin, d'Aligre, de Labourdonnaye, de Sénones, de Crussol, de Nanteuil, de Flahaut, etc., etc. This was the period of the revival of the ancient orders of Chivalry."

So much for Clavel's version. Whether this different version is accurate, who can say? Clavel does not print his documents nor give the names of the writers, nor can I find that they have ever been published by anyone else.

The Charter has been carefully examined for me by Sir George Warner, Keeper of the Manuscripts at the British Museum, who is one of the greatest experts on the subject. He says, that whilst the Latin is that of the fourteenth century, the illumination cannot be, but it may be any time from the latter part of the fifteenth century, so that we seem no nearer to the true history of this remarkable document than before.

Taking the story as a whole, I cannot see why it is so very improbable in itself. The Order had been suppressed, and many of its members executed. If the few remaining members wished to continue their existence secretly it is quite likely that

¹ "The author of the *Lévitikon* and of the Gospel of St. John which is attached to it, and a Greek named Nicéphore, a monk of a monastery situated near Athens. He had been initiated into the mysteries of the Sufites, a sect still existing in our days to which belong the majority of the upper class Arabs, and who profess the doctrines of the Ancient Lodge of Cairo. Nicéphore introduced these doctrines into Christianity, wrote the *Lévitikon* and the Gospel of St. John which became the Bible of a small number of sectaries to whom he communicated his beliefs. These schismatics having become the object of persecutions, Nicéphore abjured his mistakes and re-entered the fold of the Greek Church. Three manuscript copies of the *Lévitikon* and of the Gospel of St. John are known. The first is kept in the Greek convent of Valoped, the second is in the library of Count Monssin-Pouschkin, a learned Russian naturalist at St. Petersburg; the third which formed a part of the collection of the United American Convent of Saint-Lazzaro at Venice, and which disappeared from it in 1798, at the time of the occupation of the town by the French, is probably the same as that which was bought by the Grand Master Fabré, and which is now in the possession of the Order of the Temple."



SECOND PAGE OF A PATENT
 from which the name of the recipient has been carefully erased.

sanctae tuorum salutem et maximam illustrationem,

Vir Nobilis Antonius Michael Bourgeois,
natus ad Lutetiam die vigesima tertia mensis
Aprilis anno D. M. J. C. millesimo septingentesimo octogesimo octavo
ex Antonio Vincentio Bourgeois et Maria Carola Melcen-
jus uxore, Religionem Catholicam Romanam professens,
ex Chirurgia Secretarium Doctor Medicinæ Parisiensis, nec non
Multa Caeteraque Doctrinae litterarum.

In Consensu Magistrali
die decima lunae Scheber anno Ordinis sexcentesimo nonagesimo quinto
Hocivitis Arumgeu receptus nomineque Religionis Antonius Michael
donatus;

In sessione quodam Consensu Magistrali habita
die decima lunae Scheber anno Ordinis sexcentesimo nonagesimo quinto
anno decimo nostri Augustini nostrique Patriarchatus; die vigesima prima
mensis Januarii anno D. M. J. C. millesimo septingentesimo decimo quarto.

Solemniter Professus, Consecratus, et Nobilissimus Eques Templi
Creatus fuerit.

Quae Professionis, Consecrationis et Creationis acta, simul et supra-
dicti Equitis Professi Insignia Gentilium
Crucrata, hic adscripta,



Ex certa Scientia nostra deque Patriar-
chalis nostrae Auctoritatis et Magistralis
nostrae Potestatis plenitudine,

Hocce Diplomate Magistrali confir-
mamus, sacrosancta decimus et promulgamus.

Quod sic, nunc et in perpetuum, per universum orbem, tam inter
Committiones Templi Ordinisque subjectos, quam apud cunctos ceteros.

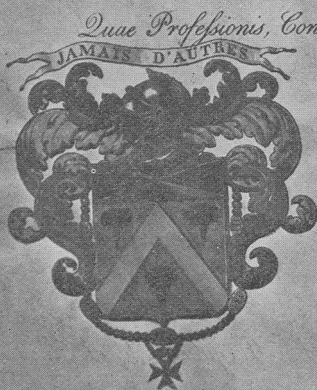
sanctae tutelam, salutem et maximam illustrationem.

Vir Nobilis Joannes Josephus Ghislanus Feti.
natus ad Montes in Belgica die octava mensis
Februarii anno D. M. F. C. millesimo septingentesimo nonagesimo secundo
ex Antonio Josepho Feti et Elisabetha Degrele
ex uxore, Religionem Catholicam Romanam professus,
Commercium Gerens

In Conventu Metropolitano Bruxellensi
die Secunda lunae Cal anno Ordinis septingentesimo quarto
Notitius-Bruxigeo receptus nomineque Religionis Joannes Josephus
donatus,

In sessione ejusdem Conventus habita
die Secunda lunae Cal anno Ordinis septingentesimo quarto
anno Decimo octavo nostri Magisterii nostrique Patriarchatus; die Nigesima tertia
mensis Aprilis anno D. M. F. C. millesimo octingentesimo vigesimo secundo.

Solemniter Professus, Consecratus et Nobilissimus Eques Templi
Creatus fuerit.



Quae Professionis, Consecrationis et Creationis acta, simul et supra-
dicti Equitis Professi Insignia - Gentilium -
Crucizata, hic adscripta,

Ex certa Scientia nostra deque Patriar-
chalis nostrae Auctoritatis et Magistralis
nostrae Potestatis plenitudine,

Hocce Diplomate Magistrali confre-
muus, sacrosancta dicimus et promulgamus.

Quod sic, nunc et in perpetuum, per universum orbem, tam inter
Committiones Templi Ordinisque subiectos, quam quod cunctos ceteros,

Ad Religionis Christianae, Templique D. N. I. C. Molliae sanctae
tutalam, salutem et maximam Illustrationem,

Viro Nobilitis Rey, Elisabetha-Christophorus

natus ad Eugenum _____ die
decima nona _____ mensis Januarii _____ anno D. N. I. C.

milliesimo septingentesimo nonagesimo octavo

Et Johanne-Baptista Rey

Et Johanna Wivel

Ejus uxore Religionem Catholicam & Apostolicam _____ propterea _____

In Conventu Metropolitano Eugumense

die decima tertia _____ mensis Septembris _____ anno D. N. I. C.

milliesimo Ccingulesimo quadragesimo duo _____ Vocatus Bruiiger

receptus nomineque Religionis Christophorus _____ donatus

In defensione ejusdem Conventus

vigesima _____ mensis Julii _____ anno D. N. I. C.

milliesimo ccingulesimo quadragesimo quarto _____ anno _____

Hoc est Magister

Solemniter Professus, Consecratus, et Nobilissimus Eques Templi Creatus

fuerit

Quae Professio, Consecratio et Creationis acta simul et supradicti

Equitis Professi Insignita Gentilia Crucata

hic adscripta

Ex certa Scientia nostra, deque Patriarchalis

nostrae Auctoritatis, et Magistralis nostrae Po-

testatis plenitudine,

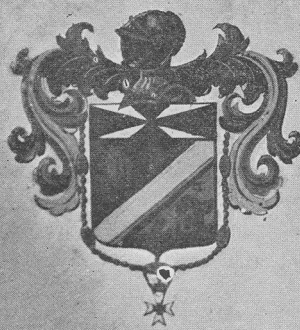
Hoc Diploma Magistrali confirmamus

sacrosancta dicimus et promulgamus

Quod sic, nunc et in perpetuum per universum

orbem, tam inter Committentes Templi Ordinisque

subjectos, quam apud cunctos ceteros praesentes



SECOND PAGE OF PATENT OF KNIGHTHOOD TO E. C. REY,
An example of the 'Canting Heraldry' mentioned, a Rayfish occurring
in the coat-of-arms.

they would deem it imprudent to openly name their ruler, and *Johannes Marcus Larmenius* might have been an assumed name to cover the identity of an individual perfectly well known to each of them. Even at the present day and in Europe itself there are Freemasons, for example, who are never named in print, or publicly, save by a pseudonym because of clerical persecution. If the Charter was really fabricated in 1705, or later, what reason could there then be for anathematising the Scottish Templars? At an early date there might have been reasons, real or imaginary, but certainly not then.

The diplomas of the Order are very rare, but I have been able to secure several under the *régimé* of Bernard Raymund which are here illustrated. They are handsomely engraved, and most of the coats of armour are beautifully painted. Clavel's statement that arms were provided where the owners were not entitled to them I have, of course, no means of proving or disproving, but the arms are certainly "canting" in some cases, for example, a ray fish for Rey. Where the matter of the diploma is practically the same I have only shown the portion which contains the shield.

I append a translation of the diploma of Count Chabrillan, as Grand Prior of Switzerland, but I may mention that he is not recognised in that capacity by the Great Priory of Helvetia, which has been recently recognised by the Great Priories of England, Scotland, and Ireland, and doubtless the office is one of the titular dignities before referred to.

"Military Service of the Temple.

To the greater Glory of God.

Bernard Raymund, by the Grace of God and the Suffrages of the Brethren,
Supreme Master of the Military Service of the Temple.

S.P.L.P.

To all who these presents shall see or hear

Greeting, Greeting, Greeting.

Know ye that, for the protection, safety and perpetual glorification of the holy Military Service of the Temple of our Lord Jesus Christ—

In the vacancy of the Benefice of the Grand Priory of Switzerland; after hearing the Report of the Minister of the Order, our Counsellor, the Master's Secretary; and after considering the merits in the Order, the faithfulness, charity, good works, and conspicuous virtues, as well as the ability of mind and excellence of training of our most beloved Brother Julius of the Isle of Gaul, Knight, Count of Chabrillan;

Out of our certain knowledge, and by the plenitude of our Patriarchal Authority and our Power as Master,

We have appointed over the whole Grand Priory of Switzerland (according to the Statute of the Order, Article 219, Chapter xxv.) the above-mentioned Grand Prior of Switzerland the Knight the Count of Chabrillan, on the 6th day of the month of Jammuz, in the seven hundred and twelfth year of the Order:

And accordingly, for life, saving the rights of our Power as Master, and of every other legitimate Authority, we Assert, Declare and Proclaim him to be by Our Favour endowed, under the title of Grand Prior of Switzerland, with the state, ensigns, style, power, jurisdiction, immunities and all privileges whatsoever consequent on and due to the benefice of the Grand Priory, as the respective Knights who have been heretofore advanced to the title of the same Grand Priory of Switzerland have held or ought to have held them.

Let these present Master's Letters of Institution, be executed by the Minister of the Order, the Master's Secretary, be authenticated with the Master's seal by the Minister of the Order, the Grand Chancellor be entered by the Minister of the Order,

the Grand Seneschal, upon the records of the Grand Seneschal's Office, and delivered by the Minister of the Order, the Master's Secretary, to our Brother Julius of Switzerland (after the oath of fealty has been received by us), in perpetual testimony of Our Favour.

Given at Paris in our Master's Hall, on the eleventh day of the month Nisan; in the seven hundred and thirteenth year of the Order, in the seventeenth year of our Mastership and of our Patriarchate, on the twenty-fourth day of the month of March, in the year of Our Lord Jesus Christ eighteen hundred and twenty-first.

Under the warrant of our handwriting

Brother Bernard Raymund

By command of his most Eminent Highness

The Minister of the Order, the Master's Secretary

Brother Albert of South Asia.

Seen and signed in the Grand Chancellery on the twelfth day of the Month Nisan, A.O. 713 under N^o 720.

The Minister of the Order, the Grand Chancellor

Brother Charles of Arabia.

Entered among the Records of the office of the Grand Seneschal, on the month and day aforesaid

The Minister of the Order, the Grand Seneschal

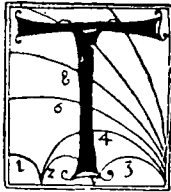
Brother Joseph of Aquitaine."

As I said before, it seems to me that the real history of this famous document remains a mystery. The two circumstantial accounts I have quoted give widely different dates and details, and do not in either case reproduce any real proofs of their assertions.

The various acceptances of the Grand Masters show so much difference of writing, in spite of all being in cypher, that if they really are forged it is a marvellous piece of work. The small variations of wording in the acceptances which I now print for the first time, seem too natural to be the work of Bonani. It would have been so much simpler to repeat the same thing each time as in Thory's version. The numerous small slips and mis-spellings can hardly be intentional, and so clever a man as Bonani is said to have been, would not be likely to make them accidentally. It is improbable that any new evidence that can be trusted will appear at this long interval of time, but to judge fairly we must remember on the one hand that a highly educated and critical writer like Sir James Burnes, who had seen it, fully believed in the genuineness of the Charter, as stated in his work published in 1840, and on the other, that Findel is often strongly prejudiced and unfair, whilst Clavel evidently thoroughly disliked the *personnel* of the French Templars of his own time. I can only lay the exact transcript of the document with these various comments and versions before my readers and leave them to form their own conclusions.

The Charter is now the property of the Great Priory of England and Wales, as I felt it to be too valuable and interesting a document to remain in private hands, with the possibility of its being again lost sight of.

FRIDAY, 6th OCTOBER, 1911.



THE Lodge met at Freemasons' Hall, at 5 p.m. Present:—Bros. Henry Sadler, P.A.G.D.C., W.M.; Fred J. W. Crowe, P.G.O., I.P.M.; J. P. Simpson, P.A.G.R., S.W.; E. H. Dring, J.W.; W. John Songhurst, P.A.G.D.C., Secretary; E. L. Hawkins, S.D.; W. B. Hextall, J.D.; W. Wonnacott, I.G.; Edward Macbean, P.M.; G. Greiner, P.A.G.D.C., P.M. John T. Thorp, P.A.G.D.C., P.M.; and Sydney T. Klein, L.R., P.M.

Also the following members of the Correspondence Circle:—Bros. Fred. H. Postans, J. H. Retallack-Moloney, Frank Hughes, H. H. Montague Smith, J. Smith, E. Parry, John Church, Dr. D. F. de l'Hoste Ranking, Gerard Hudson, H. J. Barton, H. C. E. Zacharias, Howard R. Justice, W. S. Furby, W. Leonard Staines, Col. Sir Howland Roberts, Bart., K. Van Kampen, C. Lewis Edwards, W. Chas. Cave-Browne, D. Bock, R. W. Anderson, G. V. Montague, F. W. Levander, Chas. J. R. Tijou, P.A.G.D.C., Col. D. Warliker, N. Chaplin, W. S. Sherrington, Henry Hyde, Chas. S. Ayling, T. H. Dey, L. A. Engel, Geo. C. Williams, Percy Turner, H. C. Houndle, W. J. Hodge, Kirkman Smith, Dr. G. A. Greene, Chas. H. Bestow, C. Isler, G. Fullbrook, J. Powell, Lieut.-Col. Geo. P. Simpson, James J. Nolan, W. A. Barker, Dr. S. Walshe Owen, Rev. C. E. L. Wright, P.G.D., A. Cadbury Jones, John White, P.G.D., G. H. Kitchener, G. Vogeler, W. Busbridge, C. H. Lee, Henry J. Dalglish, L. Danielsson, J. Walter Hobbs, Wm. J. D. Roberts, J. Procter Watson, W. Hammond, S. Simon, Reginald C. Watson, Fred. A. Robinson, Fred. Armitage, H. F. Bayliss, W. T. Belstead, and Albert Howell.

Also the following Visitors:—Bros. C. E. Kapitzky, Iris Lodge No. 229, Cleveland, Ohio; John Foulds, P.M. Mother Kilwinning Lodge (S.C.); Jos. Gilbeart, P.M. Earl's Court Lodge No. 2765; T. D. Lister, S.D. St. George's and Corner Stone Lodge No. 5; A. T. Bostock, Rock Lodge No. 260; R. H. K. Dyett, W.M. St. John's Lodge No. 492; E. W. Styles, P.M. Priory Lodge of Acton No. 1996; Dr. J. W. Knipe, I.G. Windrush Lodge No. 1703; H. Newman Godward, P.M. Cadogan Lodge No. 162; F. G. Yeoman, W.M. Welwyn Lodge No. 3227; Ernest Evan Spicer, Kaisar-i-Hind Lodge No. 1724; Percy H. Green, L.R., Kaisar-i-Hind Lodge No. 1724; W. J. Jeffries, Bedford Lodge No. 157; and E. R. Dolby, J.W. Britannic Lodge No. 33.

Letters of apology for non-attendance were received from Bros. Canon J. W. Horsley, P.G.Ch., Chap.; Dr. W. J. Chetwode Crawley, G.Treas., Ireland; J. P. Rylands; E. Conder, L.R., P.M.; Admiral Sir A. H. Markham, P.Dis.G.M., Malta, P.M.; William Watson; Dr. W. Wynn Westcott, P.G.D., P.M.; Hamon le Strange, Pr.G.M., Norfolk, P.M., Treas.; E. Armitage, P.Dep.G.D.C.; and L. A. de Malczovich.

Bro. John Percy Simpson, P.A.G.R., was elected Worshipful Master for the ensuing year, Bro. Hamon le Strange, Pr.G.M., Norfolk, was re-elected Treasurer, and Bro. J. H. McNaughton was re-elected Tyler.

Three Lodges and fifty-one brethren were admitted to membership of the Correspondence Circle.

The Secretary called attention to the following

EXHIBITS.

By Bro. M. WILLIAMSON, London.

APRON, linen, edged with $\frac{1}{2}$ in. ribbon. On the curved flap is a pentalpha, and on the body of the apron two pillars, supporting an arch, from the keystone of which hangs a key. Within the arch are two lighted candles, an altar, and open book. At the sides are the sun, moon, and stars, square and compasses, level, gauge, and plumb-rule, mallet and trowel, and at the foot of the apron a ladder with seven rungs, hour-glass, triangle with twelve lights, and a serpent.

By Bro. SEYMOUR BELL.

MUG, of Sunderland lustre ware, with designs poorly printed and coloured over the glaze.

Engraved CERTIFICATE of the "Aitchieson's Haven Ancient Lodge No. 36," with seal of the Lodge attached to a light-blue ribbon. The certificate is stated to be designed by G. Hill, and engraved by W. Dassauville. It was issued to Peller Warden, junior, at "Mussleburgh, the 29th day of . . . 1814," being signed by John Hill, Master, James Smart and William Pettecrew, Wardens, John Douglas, Secretary, and James Haldan, Treasurer.

Three brass coat BUTTONS, with square and compasses enclosing an eye, made by Firmin & Son, London.

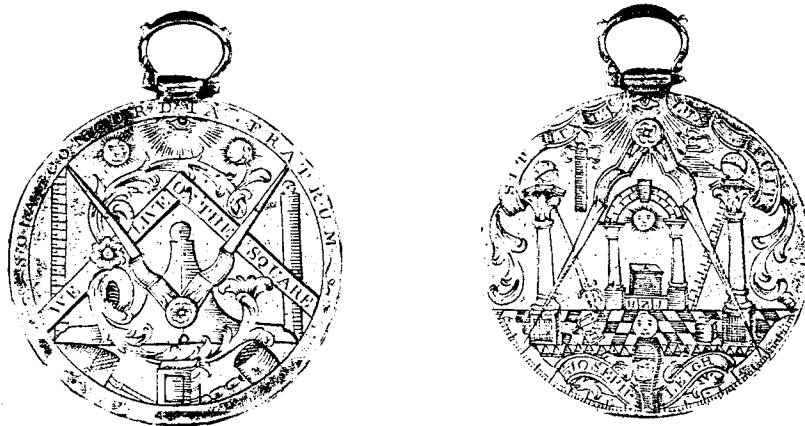
Bronze MEDAL, issued in 1807, by the French Lodge *St. Alexandre d'Ecosse et le Contrat Sociale réunis*, in honour of Cambaceres, Grand Master. Marvin (LIV.) and Hamburgische Z.-C. (No. 467) mention the medal only in silver, but a specimen in the Q.C. collection is also in bronze.

MEDAL, in white metal, of the "Nelsonic Crimson Oakes commenced Jan'y, 1808." This medal is similar to the known specimens in silver, but is not struck from the same dies.

R.A. MEDAL, described in *The Medals of British Freemasonry* (No. 45) where, however, no mention is made of the engraver's name, which in this specimen shows clearly on both sides as *Brush*. This appears to fix it as of Irish origin, and from the workshop of James Brush (1774-1812). (See *A.Q.C.* xxiii., p. 180).

Bronze MEDAL, probably French, illustrated in *A.Q.C.* vol. xix., p. 44.

Engraved BADGE or jewel, bearing the name of Joseph Leigh, 5774. From the milling this appears to be made from a Mexican dollar.

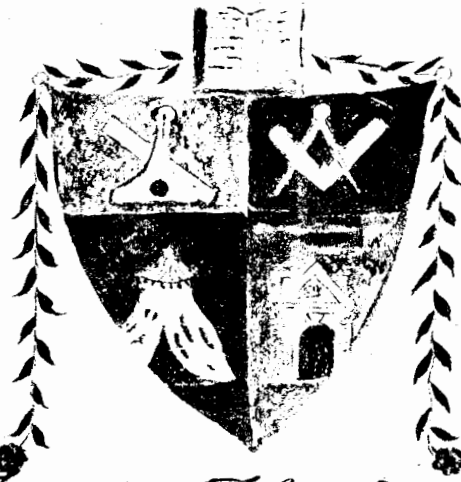


Centenary JEWEL of Lodge of Antiquity No. 146, Bolton, originally owned by Edmund Gee,

ARS QUATUOR CORONATORUM.



CERTIFICATE of Aitchieson's Haven Lodge.
In the collection of Bro. Seymour Bell.



John Hodson

*Brother of the Honourable
Fraternity, St Peter's Lodge*

*Nº 249 Buckingham Arms
Newington North Surrey*

From 1804 Edition of Preston's *Illustrations of Masonry*, in the
possession of Bro Ramsden Walker.

In the Beginning was the Word
 To all whom it may Concern These are the following
 that the Brethren heard of Master Rawson that was as a Junior
 Master of the Senior Masters in this year Lodge No 107. Held at the house
 of the Master of the Lodge in which Master Rawson has behaved as
 a Master of the Lodge. The Brethren have been
 a great deal of time in the Lodge. The Brethren have
 to all Brethren Masters of the Lodge. Given under our hands and
 the 26th May 1761. M. 1761. By order of the Lodge
 J. P. Sec. 1761.

CERTIFICATE OF WARDENSHIP OF JOHN RAWSON in the Lodge at the King's Head, Hull,
 26th May, 1761.

In the collection of Bro. John T. Thorp.

By Bro. RAMSDEN WALKER, Sec. United Northern Counties Lodge No. 2128.

PRESTON'S *Illustrations of Masonry*, 1804. On the fly-leaf is a COAT OF ARMS in water-colours, with an open book as crest. The shield bears a plumb-rule and level, square and compasses, tent, and a porch with two columns. Below is written "John Hodsoll Brother of the Honourable Fraternity. St. Peters Lodge No. 249 Rockingham Arms Newington Butts Surry." This Lodge met at the Rockingham Arms in 1805. In 1814 it is believed to have met at Finch's rooms, in the New Cut. It made no returns after that year, and was erased in 1830. See *A.Q.C.* xx., 10.

By Bro. W. A. MEEK, P.M., Northern Bar Lodge No. 1610.

GENEVAN BIBLE, 1599, presented by "Wm Dickey, Junr. to Lodge No. 14 July 7th 5776." This Lodge was constituted in 1752, and William Dickey was its W.M. in 1766. It lapsed in 1782 and in 1793 Dickey gave to the Grand Master's Lodge No. 1 the jewels and furniture of No. 14, of which, apparently, he was the sole surviving member. Bro. Dickey was at various times Deputy Grand Secretary, Grand Secretary, Deputy Grand Master and President of the Grand Committee of the 'Ancients.' *Presented to the Lodge.*

By Bro. J. WALTER HOBBS, on behalf of Bro. G. D. KETTLEWELL, Hfracombe.

BLACK SASH, of watered silk, edged with red, with silver fringe at both ends and shoulder. The following emblems in white metal are fastened with split rings on to the sash :—A regal crown, open bible, seven-pointed star, engraved with the initials G.D.R.R., a left hand, two crossed swords, a goblet, a palmer or pilgrim, two horns, a burning bush, a triangle set with twelve ruby-coloured stones and enclosing a skull and cross-bones, a cross and serpent, ladder with seven rungs, five-pointed star, square and compasses enclosing the letter G, a pick-axe and rake. There are indications of other emblems having been fixed below these. On the shoulder of the sash is a rosette of coloured ribbons. The sash is probably not more than twenty or thirty years old, and has been identified as belonging to the Society of Free Gardeners, though some of the emblems do not quite correspond with present-day practice. For example, the hand would now be shown as having a heart in the palm, as is common with the Oddfellows and some other Societies, and the stones on the triangle would now be of different colours corresponding to the stones mentioned in *Rev.* xxi.

By Bro. E. L. HAWKINS, on behalf of Bro. W. CREWDSON.

WATCH; upon the dial are two pillars and the letters J and B., tessellated pavement, and triangle with letter G. This was acquired recently in St. Petersburg, and is believed to be French, of about 1770-90.

APRON, printed from an engraved plate and hand-coloured; in the centre the arms of the Ancients, and around the usual Masonic emblems. At the foot an arch or bridge, showing through it an ark floating upon the waters. The design is attributed to William Wilson (See *Transactions*, Lodge of Research, 1906-7, p. 37).

By Bro. JOHN T. THORP.

CERTIFICATE of Wardenship, issued 26th May, 1761, to John Rawson by Lodge No. 78 (Ancients) at the King's Head, Market Place, Hull, signed by Richard Jones, Secretary.

By Bro. JOHN FOULDS.

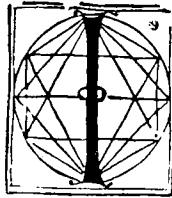
OAK CUPBOARD-DOOR, from the Sacristy of the ruined Capuchin Monastery of Santo Deusto, Northern Spain. A carved figure is shewn in the same position as that on the boss in the porch of Peterborough Cathedral. The carving is believed to be over 400 years old.

A hearty vote of thanks was accorded to the brethren who had lent these objects for exhibition and to those who had made presentations to the Lodge.

Bro. D. F. DE L'HOSTE RANKING read the following paper :—

SOME NOTES ON VARIOUS GNOSTIC SECTS, AND THEIR POSSIBLE INFLUENCE ON FREEMASONRY.

BY BRO. D. F. DE L'HOSTE RANKING, M.A., LL.D.



MAKE no attempt to conceal the fact that this paper was originally suggested by the masterly lecture of Bro. S. T. Klein entitled "Magister Mathesios." The ideas which I have here tried to express had been for many years floating in my mind in a state of solution: Bro. Klein's work has supplied the solid substance round which these floating ideas have crystallised. The more often I read the contribution named, the more astonished am I at the wealth of learning and research shewn in it; and the more have I been forced to endeavour to formulate to myself the bearing of all the mysterious relations which he has shewn to us; and to strive to answer to myself the questions: "Are we as Freemasons entrusted with the preservation of some of the most sacred speculations of antiquity?" If so: "How came we to be entrusted?" and lastly; "Have we been true to the trust?"

If Freemasonry be indeed "A beautiful system of morality, veiled in allegory, and illustrated by symbols," what is the nature of that morality? and what are the symbols by which it is illustrated?

A system of morality; should we not rather say "a system of cosmogony?" Is the secret which we are supposed to perpetuate that of the conditions under which the material world exists; and of the relation of that material world to the Source of all things; the causes of all imperfection and evil; and the final ending of the struggle between Good and Evil?

If, as I believe, this be so, how and why should the solution of such problems be shewn in a few comparatively simple geometrical figures; what was the meaning of Plato when he said that "Geometry rightly treated was the knowledge of the Eternal"? And why was there written over the gate of his Academy: "Let none but Geometricians enter here"?

Lastly, but to my mind by no means the least important point awaiting solution is: What have we as Masons to do with the two Saints John? Why should they among all the Crowd of saints be our special patrons? It is frequently said that the reason is astronomical; but I hope to be able to suggest another and more probable reason.


My attempt at a solution of these varied problems will necessitate a somewhat lengthy survey of the condition of philosophic thought at the Christian era; the changes produced in that condition of thought by the birth of the new religion: and how the resultant was affected by extraneous influences from varied Eastern sources.

I shall then endeavour to ascertain by what agencies the resulting doctrines were preserved and perpetuated, together with their significant symbols, for some 1500 years: and how we became, in most cases unwittingly, the guardians of this knowledge.

I have no intention of trying to establish any direct descent from one or more of various bodies which I shall name: any such attempt must, in our present state of knowledge be foredoomed to failure: my object is to show how, in my opinion, varied forces acted and reacted on one another to produce a certain result. If my speculations are correct, the outcome ought to shew us what that is of which we are in search; and why we should expect to find the object of our search "with the centre."

In my halting comments on Bro. Klein's learned paper I have already stated that I believe the speculative element in freemasonry to have been introduced with the object of embodying in a permanent form certain symbols representing a definite doctrine; a doctrine moreover which, being in opposition to the Official Christianity of the time, could only be promulgated secretly. I have also said that I believe this doctrine to have been that which from the very foundation of Christianity has been styled the *Γνωσις*; that it was communicated to some of the operative masons of the period by the Templars; and that the masons were chosen as agents for the perpetuation and dissemination of this doctrine for two reasons: first, because they were peculiarly able to present the symbols in the most permanent and enduring form; secondly because they were not simply a local guild, limited to one district or one nation; but were constantly passing from one part of Europe to another, and were thus capable of spreading the secret doctrine more widely than any other craft-guild: also the evidences of their skill embodying the secret symbols were not solely at the disposal and in the custody of wealthy individuals; but were patent to all, poor as well as rich, and presented in buildings specially devoted to the religion which so strongly affected the daily life of all classes. These buildings constructed according to the rules laid down by the originators of the scheme formed therefore to all initiates not only a text-book of doctrine, but a standing protest against the doctrine commonly received: they were the silent witnesses of the antagonism between the adherents of St. John and the followers of St. Peter.

DOCTRINE EMBODIED IN GEOMETRICAL SIGNS.

The embodiment of a doctrine under the form of a symbol, and especially of a geometric symbol, is no recent device: among the most ancient Chinese characters is found the : the Lieou-choutsing-hoen, which is an explanation of the most ancient characters, says that this symbol represents Harmony, the union of three Tsai, creative power or source, skill, and power: together they create, nourish, and direct.

THE PHILOSOPHIC SCHOOLS OF GREECE.

It is true that the earliest of the Grecian Schools of Philosophy, such as that of which Pythagoras was the founder, based their scheme of the Universe on a different branch of mathematics, namely number and proportion, but it was within a comparatively short time that the change was made of embodying the abstract ideas based on number and harmony in concrete form as geometric figures.

I think it is well to bear in mind that all these Schools of philosophy were in fact Secret Societies. The Novice in the School of Pythagoras commenced his course of instruction by a probation of five years, during which he was condemned to absolute silence. He was trained in self-denial, and not till he had undergone numerous purifications, sacrifices, and initiations, was he admitted to the Sanctuary. The course in other Schools was of a similar character.

It would be impossible to enumerate all the various Schools of Greek thought, with their speculations as to the origin of the Universe, and the relation of Man to the Deity; but it is essential to give some consideration to the philosophy of Plato; since it is clear that from this basis, though under the influence of accretions from many other sources, there was ultimately evolved the *γῶσις*.

PLATO.

The philosophy of Plato recognised two Worlds: the World of Ideas, and the World of Phenomena.

The World of Ideas exists in, or is, the Mind of God, the Great Good.

The phenomenal World arises from the embodiment in Blind Necessity, or Matter, of combinations from the Ideas.

The Ideas, which are Immortal, were created by the Demiourgos, the Great and Complete Good: but all things Mortal were created by these lesser creations.

We have a glimpse here of two Principles, in some degree antagonistic: an active, creating Intelligence, entirely Good because in itself the Highest Ideal: and on the other hand we have passive, inert Matter.

In what manner does this Passive Matter join in the work of Creation? By operation of The Soul of the Universe, an emanation from the Demiourgos, produced by him as an agent by means of which the Ideas were impressed on Inert Matter in order to produce the Cosmos.

The indeterminate mass is first distributed into the five fundamental elements, each distinguished by its geometric form.

Earth	The Cube
Fire	The Pyramid
Air	The Octahedron
Water	The Icosahedron
Ether	The Dodecahedron

This Soul of the Universe, which effects the combination of The Ideal with Necessity or Inert Matter, thereby producing the Phenomenal World, answers to The "Logos" of later times.

We thus see Necessity, or Matter, taking a part in the work of creation, but from its very nature preventing the Demiourgos from producing a perfect world, because it limits the operation of the "Logos."

It results, that what is material is *ipso facto* evil; and the aim of man must be to escape from what is material and evil by the contemplation of what is good, that is Intelligence. What in this system is the position of man in the Cosmos? and what is his relation to the Demiourgos?

I cannot do better than quote the words of the late Dr. James Martineau when discussing the philosophy of Plato (*Types of Ethical Theory*, ed. 2, vol i., p. 62). "When the general structure of the world is completed, and the stars have been furnished with their godlike natures, and the origination of man is taken in hand, the created divinities fabricate the human body and the mortal part of the soul, while God himself provides its immortal element, compounding it in the same vessel in which the general soul of the Universe had been before prepared, and by the same rules, only with a result less pure. In man, as in the Universe, the soul is the uniting term between the rational and the phenomenal sphere, between thought and sense." Man, like the Universe, is therefore a Triad, composed of Intellect, Soul, and Matter: represented in

Man by Reason, Impulse, and Sense. The Soul then is the moving principle, whether of the Universe or of Man: Intelligence is that which determines its actions to good, Ignorance or Matter is that which influences them to evil. The Ideal Philosophy of Plato was displaced by the Logical Philosophy of Aristotle: and both systems were renounced by the Sceptics, who held that there could not be any criterium of truth: but in all the systems there still remained under consideration the whole question of the origin of the Universe, the relation of Man to the Universe and its origin, and the cause of evil and imperfection in the Universe.

But in the meanwhile the seat of philosophical speculation had changed from Greece to Alexandria; and there the Western theories began to be modified by Eastern influences, not from one source but from many.

PHILO-JUDÆUS.

Alexandria was the birth place of two schools of philosophy, the Jewish-Alexandrian, and the Neo-Platonic.

Of the former school the most distinguished exponent was Philo the Jew; who in the opinion of the Reverend James Drummond was born about the year 20 B.C. The substance of his speculations has been exhaustively dealt with by Mr. Drummond, who traces its relation to earlier schools, and also by Bryant (*The Sentiments of Philo Judæus concerning the Logos*. Cambridge, 1797.) who considers it in its relation to the doctrines of the New Testament.

Philo appears to have been steeped in the speculation of Plato and the other Greek schools; but his consideration of their various theories was influenced by his belief as a Jew in the existence of a Personal God; the Ruler and Governor of the Universe.

With Plato he held that the Supreme God is ineffable, and incomprehensible, and with the Sceptics he held that the existence of God cannot be determined by Reason, since reason is human and fallible: but he held that there was in Man another faculty, Faith, by means of which the existence of God may be known, though his nature must remain incomprehensible; but the knowledge of his existence carries with it the knowledge that he is one, simple, perfect, incapable of change, and without attributes. God being thus incomprehensible and inaccessible there is need of an intermediate existence as an interpreter between God and Man; and this intermediate existence Philo, in common with the other Mystic Schools, finds in the "Logos." In Philo's system this "Logos" is the Thought of God; and is of a two-fold nature; it is Thought pure and simple, embracing all Ideas (*λόγος ἐνδιάθετος*), and it is Thought realised, and in realisation producing the World (*λόγος προφορικός*).

We thus have the Deity presented to us under three aspects; God the Father; The "Logos," the Son of God; and the World, the Son of The "Logos."

The expressions which Philo uses with regard to this "Logos" come curiously near to the language of the New Testament: so much so that Bryant infers that Philo must have been conversant with the Christian teaching and modes of expression: and suggests that he may have been acquainted with St. Mark; who became Bishop of Alexandria about A.D. 48 or 49. Philo styles the "Logos" "The Son of God," "The First Begotten," "The Shepherd," "The Mediator between God and Man," "The Second Great Cause."

Matter was divided by Philo into four elements. Fire (pyramidal); air (octahedral); water (icosahedral); earth (cubical).

THE Gnostics.

In all the schemes of philosophy which we have considered so far, we see that though there was an attempt to arrive at some understanding of the nature of God: and to establish the existence of a mediate or connecting link between finite Man and the infinite God: yet the idea of any Mediator in the true sense, between God and Man, had not arisen, because the necessity for any such idea had no place in their speculations.

With the advent of Christianity the whole course of thought changed; and there at once arose a School or Schools who attempted to explain the teachings of Christianity by the teachings of one or more of various earlier schools of thought, and claimed to attain in this way to a higher knowledge, and a purer Christianity: this higher knowledge they called the *Γνῶσις* or the Knowledge *par excellence*.

In the Septuagint, and in the Book of Wisdom, *γνῶσις* means the Knowledge of God; this the Gnostics claimed to possess in a superior degree, and arrogated the use of the expression to their own doctrines exclusively. In the epistle to St. Timothy reference is made to this claim in the phrase *αυτιθέσεις τῆς ψευδογίμου γνώσεως Γνῶσις* as the designation of a philosophy is said to have been assumed about the beginning of the second century by the Ophites (Hippolytus, *Ref. Haer.*, 5-6.), or by Carpocrates (Irenæus, *Haer.*, 1-25). Mansel says (*Gnostic Heresies*, 10), "Gnosticism revived the idea, familiar to heathen thought but wholly alien to the spirit of Christianity, of one religion designed for the wise and initiated, the *πνευματικοὶ* or spiritual men, and another for the ignorant and profane vulgar, the *Ψυχικοὶ* or animal men.

"Two problems borrowed from heathen philosophy were intruded by Gnosticism on the Christian revelation, the problem of absolute existence, and the problem of the Origin of Evil." (Mansel).

From Philo they borrowed his theory of a supreme God which is absolute and simple existence, without qualities, and not to be expressed in speech, and which is incapable of relation to finite things: and a creative power, the Logos, or mediator between the supreme God and the World: there being also an uncertain number of *δυνάμεις* or divine powers interposed between these and the visible world.

But the Gnostics, being a sect professing a form of Christianity, had to face a difficulty with which Philo, as a Jew, was not confronted; they had to account for the existence of, and the necessity for, a Redeemer. Evil exists in the world, but how came it there? and why should redemption be necessary? The Gnostics denied the existence of Free-will, and therefore the Evil could not be the result of Man's voluntary transgression; it must have existed from the first creation, and must in some way have emanated from the Creator himself. This involved one of two hypotheses: either the Creator must have been imperfect, and a redeemer is necessary to correct the imperfections and complete the creation; or, alternatively, the Creator must have been a malignant power, the Head of a Kingdom of Darkness, acting in opposition to the Supreme God.

The former of these alternatives seems to have been adopted by those sects of Gnostics who took their rise in Egypt, and it is suggested that it had its rise in the Brahmanistic religion of India. Matter was in itself evil: Spirit, the only Good, must always be in direct antagonism to matter. Spirit is a direct emanation from the Supreme Good; matter is created by some power, one of a descending series of emanations from the Supreme Good, but each emanation in the chain of descent being more and more imperfect as it becomes more remote from the Great source; the created

matter must contain the sum of all these imperfections. The whole universe must ultimately be absorbed into the Absolute Existence: but this can only be when Spirit has overcome and freed itself from matter, which is itself an illusion and will then cease to exist.

The second alternative was that adopted by the gnostic sects of Persia, who had been brought into contact with the religion of Zoroaster. This assumed the existence of two original and independent powers, of Good and of Evil; Ahura-Mazda, and Ahriman or Angra Mainus; the offspring of Zarvana Akhana (Boundless Time). Each of these Powers is of equal strength, and supreme in his own dominions. Strife arises between the two, and each Power creates subordinate powers to assist him. Ormuzd created the six Amshaspands, the twenty-eight Izeds with their chief Mithra, and an innumerable host of Fervers: these last appearing to be creative ideas, archetypes of the sensible world. Ahriman created an equal number of Devs, or evil spirits.

During a period of 3000 years truce Ormuzd, assisted by the subordinate powers, created the whole material world, culminating in Man.

Earth occupies the space between the Kingdoms of Light and Darkness. At the end of the truce Ahriman invades the earth and creates noxious animals and poisonous plants. (see Mansel. *Lect.*, 2. also Hertsog's *Encyclopædie*, Art., *Parsismus*.)

Though these two systems may be taken as the bases of Gnostic teaching, neither of them can by itself account for the variety of shapes which the doctrines of the various Gnostic sects afterwards assumed. There was a third influence which strongly affected both the systems already mentioned, and produced important modifications; this influence was the Kabbala, or secret teaching of the Jews.

The teaching of the Kabbala was the peculiar study of the Jews of Palestine; and differed in essential points from the Platonic philosophy of Philo, which was adopted by the Hellenistic Jews of Alexandria.

Platonism was in its essence dualistic, recognising a distinction and an opposition between the First Principle of the Universe, and the Matter out of which the Universe was formed: Kabbalism is based on an hypothesis of an Absolute Unity, a God who is at the same time the Cause, the Substance, and the Form of all that exists and that can exist (Franck. *La Kabbale*. p. 263.)

The Ain-Soph is the highest of all possible abstractions, an incomprehensible Unity, having no attributes, and no definite form of existence. All that is emanates from it and is contained in it; for being Infinite nothing can exist beyond it.

The first order of emanations by which the Infinite became known were the ten Sephiroth. These Sephiroth are the attributes of the Infinite, having no reality in themselves, but existing in the Infinite as their substance: It is wholly manifest in each one of them, they being different aspects of one and the same reality. (Ginsburg. pp. 9, 19.). These are divided into three pairs, represented as Male and Female, with three combining principles, and a final emanation uniting the whole. The division into male and female were considered essential to the production and conservation of all that was derived from them.

From the conjunction of the Sephiroth emanated three Worlds; the Briatic or World of Creation, also called the Throne; the Jetziratic or World of Formation, the habitation of Angels; the Assiatic or World of Action, containing the Spheres and Matter, governed by Samael. The ultimate destiny of all these Worlds is to return to the Infinite Source from which they emanated.

It will be noticed that this system shows some slight variation from the Persian system, in that the various emanations are definitely divided into pairs, male and female; an idea which appears very obscurely if at all in the Persian system.

THE INFLUENCE OF THESE VARIOUS SYSTEMS ON GNOSTICISM.

When we consider that Christianity arose in the East, and that a large number of the early professors of Christianity must, of necessity, have been acquainted with, and under the influence of one or more of these systems, we cease to be surprised at the great variety of schools which arose, each professing to be the guardian of the true *Γνωσις*, by which the hidden doctrines of Christianity were to be explained. The philosophical ideas of each leader and of his followers were tinged by the influence to which he had been mainly exposed.

Many writers have attempted to classify the schools of the Gnostics, so as to determine definitely the point of view which guided their development, but no one seems to have been markedly successful in the attempt. All that can be said is that through all the systems there runs the idea of a Demiurge, the creator of Matter; and that while one division looked upon this Demiurge as simply a subordinate power, inferior but not hostile to the Supreme God: the other regarded him as antagonistic and hostile. All that can be done is to give a short account of some of the leading divisions with a sketch of their peculiarities.

1. It may be taken as undoubted that the first exponent of Gnosticism was the Samaritan, Simon Magus.

Mansel (p. 80) points out that Simon borrowed indiscriminately from the Alexandrian Schools and from Christianity.

Following the Jewish Platonists of Alexandria, he distinguished between the Supreme God and the "Logos," this "Logos" being identified with the Creator of the World, and the God of the Jews. He also adopted from the Kabbala the theory of the Divine Emanations in pairs, male and female. According to the work called "The Great Announcement" (*Ἀπόφασις Μεγάλη*), which is said by Hippolytus to have been written by Simon himself, the Principle of all things is an indefinite power which is spoken of under the names of Fire, and also of Silence (*Σιγή*).

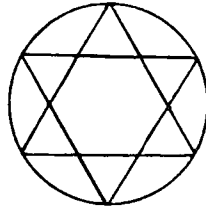
As Fire it has two natures, one manifest, the other secret; the secret (which embraces the whole intelligible universe) being hidden in the manifest, *i.e.*, the sensible universe being produced by the secret. This Fire would naturally be represented by the well-known symbol of the equilateral triangle.

The world was generated from this ungenerated Fire by six principles of things, which are produced from the primitive Fire in pairs, male and female; each part having its counterpart in the Material World.

Emanations.		Counterparts.	
Male.	Female.	Male.	Female.
<i>νόυς</i>	<i>ἐπίνοια</i>	Heaven	Earth
<i>φωγή</i>	<i>ὄνομα</i>	Sun	Moon
<i>λογισμός</i>	<i>ἐνθύμησις</i>	Air	Water

The Perfect Man combines in himself the whole development of the primary indefinite Power as contained in the sum of these principles. This Perfect Man, or manifestation of the Logos, Simon himself claimed to be.

This Perfect Man would be properly symbolised by the double triangle within the generating circle.



To complete the idea of generation from male and female there must be a female counterpart of the "Logos"; and this is supplied by the *ἐννοια* or Conception in the mind of the "Logos": from the "Logos" this conception proceeded to the lower world, and produced angels and powers: these made the world.

The translation of a passage from the "Announcement" which is given by Mansel (pp. 88-89), shows that *νόος* Power or Intellect, which came from above and was the male principle; and *ἐννοια*, the female principle coming from below, each were bisexual.

2. Menander, the successor of Simon, followed on the same lines, but himself claimed to be the "Logos." He instituted a form of baptism in his own name, which he called the Resurrection. Those who received this baptism were exempt from old age and from death.

It will be seen that the systems of Simon Magnus and of Menander were distinctively anti-Christian, each of these leaders professing to be himself the Christ.

We now pass to the consideration of Gnostic sects, which were professedly Christian, but which promulgated a doctrine at variance with orthodox Christianity.

Of these the most important were the Ophites, with their subdivisions, the Naasseni, the Peratæ, and the Sethiani.

With all these the serpent was the principal symbol. According to their view the creator of the World was evil, therefore the fall of man was really an emancipation from evil. The Serpent, the tempter, was really the benefactor of man: he is the symbol of intellect, whereby men were raised to a knowledge of beings higher than their creator.

The majority of the sect shrank from the logical consequences of this teaching, and still regarded the serpent as evil, though the unintentional worker of good. (Mansel, 97-98.)

The Peratæ, however, identified the serpent with the "Logos," or the Divine Son; he was the intermediate link between the Supreme God and Matter; they identified him with the brazen serpent in the wilderness.

The Sethians also identified the serpent with the "Logos," who, according to their theory assumed this form in order to deliver man from intellectual bondage. The Sethians have left us two interesting documents in the shape of apocryphal books known as "The Book of Adam," and the "Adam and Eve"; they are both well worth reading, and in them one finds the source of many mediæval legends.

The Cainites carried out the Ophite doctrine to its fullest logical conclusion. Since the God of the Old Testament is evil all that is approved of by that book must be evil, and all that is condemned by it must be good. Cain, the men of Sodom, Korah and the like are the true heroes of the Bible. The descendants of Cain were martyrs, persecuted by the evil maker of the world. The true Apostle was Judas Iscariot, who hastened by the betrayal the work of the Christ, an emanation from the Supreme God, who by his death should complete the overthrow of the evil God of the Jews. This sect had a gospel of their own, known as the Gospel of Judas. It is interesting to notice how common it was with the Gnostic sects to have peculiar gospels for themselves, as in the case of the Marcionites, who had their own version of St. Luke; and again the Mandæans have their version of St. John; as had also the Katharists and, very probably, the Templars. We seem to find traces of this cult of Judas Iscariot among some of the most abandoned of the heretical sects of the Middle Ages, those who have been called Luciferians; and also in the rites connected with the Sabbat of the witches. (See Jules Bois, *Le Satanisme et la Magie*, cap. 6.)

The Sethiani resembled the Cainites in regarding the God of the Old Testament, the Creator of the World, as evil; but differed from them in acknowledging the ordinary principles of morality. Seth was with them the representative of the higher human nature, inspired by the Divine Sophia Achamoth (the Soul of the Universe) to oppose the work of the Demiurge; and sent by her a second time on earth as the Christ to complete her work.

We shall see later a somewhat similar idea among the Mandæans, who looked upon St. John the Baptist as a reincarnation of Abel, and as the true Christ.

It would be a lengthy matter to speak of the variations of teachings introduced by Cerinthus, and by Carpocrates; though both agreed in distinguishing between the Supreme God, and the Creator of the World; but the latter should be mentioned as continuing in an aggravated form the teaching of the Cainites; and even improving on it by making the performance of every species of sin forbidden in the Old Testament an actual duty, as the sole mode of shewing defiance to the Evil Ruler of the World.

The Adamites, founded by Prodicus, a successor of Carpocrates and his son Epiphanes, carried this theory to even greater lengths, they are said to have assembled in their churches men and women together naked, in imitation of Adam and Eve in paradise: this practice was continued by the Beghards and the Brethren of the Free Spirit, in the thirteenth and fifteenth centuries. Those who are sufficiently interested in the subject to care to trace the spread and development of Gnosticism through the schools of Saturninus, of Basilides, and of Marcion, cannot do better than study the lectures of Mansel, from which I have quoted so largely. Through all the schools of thought the same idea runs; that of a Creator or Architect of the Universe, who is distinct from the Most High, the Supreme God.

The main difference in development arises from the initial difference, that while one school looked on the Creator of the Universe as an emanation from the Supreme God, the knowledge of the Great Architect thus leading to the knowledge of, and the glory of the Most High, and being in fact the only road to that knowledge: the other school considered the Creator of the World as antagonistic to the Most High; and identifying the God of the Old Testament as the antagonist, held that true worship of the Most High must involve disobedience to all the commandments of the Old Testament.

We have seen that these two schools of thought existed simultaneously side by side, and that the transition from one school to the other was simple, depending more upon the psychological temperament of the individual than on anything else; we shall see later that these two theories and modes of development lasted almost down to our own days; if they do not still continue to exist, as I believe to be the case.

But any survey of Gnosticism would be incomplete which made no mention of Manichæism, that great heretical organisation which combined in itself and knit together all the earlier schools of Gnosticism, and transmitted their doctrines down to modern times.

The history of Manichæism may be found in any encyclopædia: its doctrines were roughly as follows. The religion was dualistic; the Kingdom of Light was opposed by the Kingdom of Darkness: the World was founded by good spirits, but man was the work of evil spirits. Everything must be avoided which belonged in any way to the Kingdom of Darkness.

The members are known to have had three signs or modes of recognition:—

The “*Signaculum Oris*,” indicative of abstinence from meat and wine.

The “*Signaculum Manus*,” indicating abstinence from all traffic with things of this world.

The “*Signaculum Sinus*,” indicating abstinence from sexual desire in every form, even in the form of marriage.

Thus far my object has been to shew that certain geometric symbols, such as the Circle, the *Vesica Piscis*, the Equilateral Triangle, the Five pointed Star, the Interlaced Triangles, the Rose, the Cube, the Pyramid, and others, and certain emblems such as the serpent on the cross, were the external signs manifesting a doctrine which was opposed to Orthodox Christianity; and to which a Christian meaning could only be attached by a strained and forced interpretation. I will here recapitulate what I said about these signs in my comments on Bro. Klein’s paper; pointing out that in some cases the interpretation has been confused, owing to the same sign being used by two divergent schools of thought with a different signification.

1. The Circle represents the Supreme God, self contained and ineffable.
2. The Equilateral Triangle: the “*Logos*” produced by the Reflection of the Most High, the interlacing circles which produce the reproductive *Vesica*, together with the male and female emanations of the “*Logos*” itself, Wisdom and Intelligence.
3. The active and passive creative principles, or the two antagonistic powers; represented by the interlaced triangles.
4. The evil antagonistic power; shewn by the reversed equilateral triangle.
5. The Perfect Man: the sum of all the divine emanations in one system: the result of the triumph of the good power over the evil in another system; represented by the interlaced triangles in a circle.
6. The supremacy of man in the material universe; shewn by the Pentalpha, itself formed by repetitions of the initial Lambda of the “*Logos*.”
7. The female Creative power, without which creation would be impossible; represented by the *Vesica Piscis*, and by the Rose.

CEREMONIES OF Gnostic BODIES.

That these various Gnostic bodies were constituted after the manner of all other secret societies, with signs, passwords, and ceremonies of initiation, is a matter which does not admit of any doubt. Without direct evidence it would have been inconceivable that a school of esoteric philosophy should have existed without such organisation: since the very essence of these schools was that their doctrines were only to be communicated to those who were prepared to receive them: Orthodox Christianity was itself organised on the same basis, the higher mysteries being only shared in by the Faithful in the fullest sense: at the present day, though this distinction has passed away in the Latin and in the Anglican Churches, yet we find the evidence of it still existing in all branches of the Eastern Church, where before the elements are brought in, and before the creed is recited, the Catechumens are bidden to depart.

Quite apart from the intrinsic necessity for such an organisation, we have direct evidence of the fact handed down to us from the earliest times. King's work on *The Gnostics and their Remains* contains a number of passages attesting the existence of signs and passwords, and from these passages I propose to give some excerpts.

Epiphanius gives particulars of the Grip used by some of this sect. "On the arrival of any stranger belonging to the same sect, they have a sign given by the man to the woman, and *vice versa*. In holding out the hand under the pretence of saluting each other, they feel and tickle it in a particular manner, underneath the palm, and by that means discover whether the new-comer belongs to the same society."

This description of a grip seems to be both interesting and important, because it establishes a link between the societies of which we are speaking and certain societies of the present day: it corresponds closely with the grip known to have been used by the Carbonari, in which society the particular form of the "atouchement" varied with the degree: and because in the year 1874 I myself, when travelling in France, received a similar grip from a French sailor hailing from a Lodge at Marseilles; at the time this grip only excited a feeling of curiosity in my mind, since I had barely begun to study the subject, and did not attach to it any particular significance.

Of passwords it is natural that we should know but little; they would be kept with the utmost secrecy, they would most likely vary not only in different societies but from time to time in the same society: still there is evidence that such passwords did exist: and that their use was not supposed to be confined to this world, since we find the dying being instructed in the knowledge which was to pass them safely through the domains of the Principalities and Powers, and being furnished with copies of the seals or signs which were to be produced to the seven planetary powers: I think that from inscriptions on various Gnostic gems we may conclude that in the higher degrees these passwords would include the pronunciation of the sacred names IAO AL ON or their equivalents.¹

The evidence as to ceremonies of initiation is tolerably comprehensive. Irenaeus says of the Marcosians: "Some of these prepare a bridal chamber, and perform certain mystic rites of initiation with incantations addressed to the persons being initiated. This ceremony they say is a spiritual marriage after the similitude of the

¹ See King, *Gnostic Remains*, p. 329, quoting Epiphanius.

celestial unions. Others bring their disciples to the water and baptize them with the following form of words: 'Into the name of the unknown Father of the Universe, and into truth the mother of all things, and into him who came down upon Jesus, and into unity, and redemption, and communion of powers.' Others repeat Hebrew words over the Initiated, the more to amaze them." (Mansel, *Gnostics*, p. 41). Mansel goes on to say that the words themselves are given by Irenæus, but that the text is so corrupt that hardly any sense can be made of them.¹

The Manichæans are stated to have had "signa oris, manus, et sinus," and we know from the testimony of St Augustine that they had various degrees. These signs, ceremonies, and pass words we find repeated or paralleled in the bodies of which we are now about to speak.

SECRET HERETICAL SECTS OF THE MIDDLE AGES.

I now propose to consider by what agencies these doctrines were perpetuated to our own times.

We have seen how the whole of the East was honeycombed with heretical bodies, having a secret doctrine and secret rites and ceremonies, all of them directly hostile to the Orthodox Church and its teachings: and we have also seen that the secret doctrines of these sects were all systems of speculative philosophy, varying in character according as they were more or less influenced by Egyptian, Assyrian, Indian, or Persian speculations. Against these heretical bodies the Orthodox Emperors waged a steady and unrelenting warfare, and if anyone should blame this apparent intolerance, let them bear in mind that the development of these theories among some of the sects had resulted in practices of the most abominable nature: that their system was in fact not merely a negation of Orthodox Theology, but the inculcation of principles incompatible with any system of government. Proscribed and hunted down in the East, these sects did not die out, but removed and enlarged their borders, spreading gradually Westward. M. Aroux suggests that this invasion of the West was made by two routes, that while by a route through Bulgaria the adherents spread through Moldavia, Pannonia, Moravia, Bohemia, and Dalmatia, thus entering Italy, another invasion was made by a sea route, through the trading relations existing between Provence and the East; France and Spain being reached in this manner. Lombardy, where these two streams would converge, would thus become the natural headquarters of the propaganda. A further impetus to the movement was given by the Crusades, which again brought the Western heretical sects into direct contact with the original Eastern sources, and enormously strengthened their organisation by the foundation of the Order of The Temple. Whatever the name under which these sectaries appeared in Europe, and they were many, whether as Kathari, Paterini, Vaudois, Albigenses, Tartarins, Beghards, Pauvres de Lyons, or what not; they all seem to draw their origin from the Paulicians and the Bogomiles.

The Paulicians were a manichæan sect which had its rise about A.D. 660. Their religion was dualistic in character, distinguishing the maker and ruler of this world from the maker and ruler of the world to come. The followers of this sect rejected the Old Testament, the sacraments of the Church, and the idea of an ordained ministry.

¹ βασισμα χαμοσσε βα αιανομα ματαδια, ρουαδα κονστα βαβαφορ κολαχθαι

In A.D. 835 the government of the body became political and republican in its character. In 970 the headquarters of the body was removed by John Zimisces to Thrace. In 1115 Alexis Comnenus made his winter quarters in Philippopolis, with a view to converting them, but the only result seems to have been that the sect was driven westward and spread rapidly in France and Italy.

The Bogomiles seem also to have been of manichaean origin. According to their theory the material world was not the creation of the Supreme God but of Satanael the first-born of God, who revolted and formed a new world, but being unable to bestow life on his creations he had to solicit the assistance of the supreme God, from whom life emanated.

Satanael seduced Eve and begot Cain, from whom sprang the evil race of men. (See *The Book of Adam and Eve*. Lond., 1882, and *Die Gnostischen Adamschriften*. Giessen, 1900).

This sect rejected baptism, for which they substituted the laying on of hands and of their own particular version of the Gospel of Saint John; they also rejected the Eucharist and the Cross. The errors of these sects were denounced by the Synod of Constantinople, A.D. 1140, but none the less the number of their followers increased and spread westward under different names. They appeared in France, Flanders, Italy, and Piedmont, in A.D. 1038, under the name of Katharists. Toulouse was their headquarters, while in Germany the centre was Cologne; and in Italy, Milan, Florence, Orvieto, and Viterbo were the rallying points.

Besides the Katharists there were also in Italy the Poor Lombards, or Vaudois, who in A.D. 1170 appeared also at Lyons and spread through Provence, finally identifying themselves to a great extent with the Albigenses, but of all these bodies the Katharists were the most important, having many adherents among the nobility and the better class of the burgesses.

The Katharists believed in two creators; one of them the principle of Light, all love and goodness, creator of the Invisible World, which is of the intellect and is eternal, where everything is perfect; the other an envious and malicious god, principle of darkness, and of all physical and moral evil, who created the visible material, perishable world, which he alone governs, and to which the Good God is a stranger; this evil god inspired the malevolent part of the Old Testament.

The Good God created the Invisible World of four immaterial elements: this is the "Abiding City" possessing its own heavens, sun, and stars, which he has peopled with celestial beings. For most of the Katharists Christ was simply a creation of the Good God; though some of them looked upon him as an emanation from the Father, who alone is God. The Holy Spirit was inferior to Christ, from whom he differed in substance, he was simply the head of the celestial spirits, the guardian angels.

There were two classes, the Credentes, Believers, or Catechumens; and the Perfecti.

Among the most strict forms of the sect marriage was absolutely forbidden, all begetting of children being evil because it continued the kingdom of the evil one; they also abstained from all animal food of every kind, though they allowed the eating of fish, because according to the belief of the time fish were self-productive. Among the less rigid forms of the sect these prohibitions were only obligatory on the Perfecti; the Credentes might marry and might eat meat.

Their meetings were held in the most convenient spot, often on mountains or in valleys: the only essentials were a table, a white cloth, and a copy of the gospel of St. John, that is of their own version of it.

The central rite of the body was the Consolamentum, by which the Credentes were initiated as Perfecti; the candidates must be of full age and possessed of all their faculties.

There was a novitiate of one year during which a strict abstinence was observed, after which the candidate received the Creed and the Prayer. The ceremony frequently took place at night, and with the greatest secrecy. Numerous lighted torches symbolised the baptism of fire. The assembly was arranged in the form of a circle, round a table covered with a white cloth, the minister placed in the centre instructed the neophyte, who renounced the world and was spiritually baptised by the laying on of hands, and by the laying of the gospel of St. John on his head. He then kissed the holy book, the assembly recited the Lord's Prayer, and the service was closed by the reading of the first seventeen verses of the gospel of St. John (*Euthym. Narr. de Bogom.* 26). The neophyte swore, among other matters, never to sleep "*sine camicia et braciis*," a rule also prescribed by the Templars, and to be always accompanied by his "*socius*." (*Arch. de l'inq. de Carcass*, 1243, Dt., 22, fol. 110a). As a token of initiation he was girt with a linen or woollen thread over his shirt, "*quoddam filum subtile lineum vel laneum pro habitu quem portat supra camiciam*." Women wore "*cordulam cinctam ad carnem nudam subtus mamillas*" (*Arch. de l'inq. de Toul.*, 1273, Dt., 25, fol. 60a). This girdle closely resembles the "*sudra*" and "*kushti*" of the Parsees, and the girdle of the Templars. Their communion was of the nature of the breaking of bread, without any ceremony of consecration: it should be remembered that this omission of words of consecration was also charged against the Templars; this "*pain bénit*" was often preserved for a long time and sent to brethren at a distance, in places where the full ceremony could not be used. This last point seems to point to an Eastern origin; it being still the custom in the Orthodox Eastern Church to send to the sick, or as a mark of favour to some absent person, one of the small loaves which have been used in the Office of the Prothesis before the Office of the Eucharist. Is it not also possible that the distribution of "*pain bénit*" which still obtains in France, and which has been a subject of much discussion, may be a survival from the times when many of the priests and congregations were secretly adherents of the Albigenes, Pauvres de Lyons, or Kathari, by whichever name you choose to call them?

The members bore the title of "brother" and "sister" (*frate, suora*), and had words and signs by which they could recognise one another without betraying themselves to others (*Murat. Ant. It.* 5, 131). Ivan de Narbonne, a deserter from the sect, in a letter to Giraldus, Archbishop of Bordeaux, as cited by Matthew of Paris, says that in every city where he travelled he was always recognised by signs (See Rossetti, *Disquisitions*, vol. 1, p. 27).

These signs and words are now lost, unless traces of them survive, as I am inclined to think may be the case, among the Carbonari and similar bodies of Southern Europe. One of the chief passwords was without doubt the mysterious word "*ALTRI*": Rossetti and Jules Bois (*Le Satanisme et la magie*) both agree in considering that this word is formed from the initials of the words, Arrigo, Lucembourg, Templare, Romana, Imperator; but while Jules Bois professes to be unable to explain them, Rossetti discusses them at some length, and shews that they referred to the Templar Emperor, Henry the Seventh of Luxembourg, the great supporter of the sects in their struggle against the Papal power, and on whom they looked as their prospective deliverer.

Rossetti also gives a sign or species of passport which is mentioned by Francesco Barberini, in his "*Reggimento delle Donne*," it is as follows: In the upper right hand corner is the letter V, in the left-hand corner is a cross; in the lower right corner is a

cross; in the left the roman numeral for ten: the body of the card shews the reading THA7U, which Rossetti explains as standing for Teut. Hen. Aug. 7, Vivat.

v	THA7U	+
+		x

Among the poetical adherents of these sects the organisations are disguised sometimes under the names of ladies, reminding one of the mysterious "Marianne" of some years back; sometimes as flowers, as we have it in the *Romaunt of the Rose*.

We have now seen the old heretical ideas of the first two centuries perpetuated under very slightly altered forms, and transmitted necessarily with the symbolism which embodied and concealed these ideas through a succession of organisations, down to and through the period which was marked by the two contemporaneous events, the Rise of the Templars, and the Rise of Gothic Architecture.

THE TEMPLARS AS THE DIRECTING HEADS OF Gnostic PROPAGANDIST BODIES.

If asked to name the agency which instigated and controlled the movements of which we have been speaking, and which, to a great extent, furnished the funds necessary for the propaganda, I think that we may unhesitatingly name the Knights Templar. The question of the charges brought against the body and of the truth or falsity of these charges has been vehemently argued on both sides; the supporters of the order asserting that the Templars were without blemish, either as regards Faith or Morals; their opponents asserting that the Templars were secretly Mohammedans, if not devil-worshippers, and addicted to the most odious vices.

Probably in this, as in most controversies, the truth lies between the two extremes. In view of the researches of M. Loiseleur (*La doctrine secrète des Templiers*, Paris and Orleans, 1872) and of Dr. Hans Prutz, Professor of History at the University of Königsberg; it would be idle to attempt to deny that the charges made against the order were in the main well founded; while it must also be admitted that the degree of culpability varied in different branches of the order, and that the majority of the members of certain preceptories, notably those in England and Scotland, were entirely ignorant of these transgressions against faith and morals; the secret doctrine not having been communicated to them in its entirety: they being, in fact, only neophytes, or having received the equivalent of a "Sta Bene" as not being suitable recipients.

Of Loiseleur's book I have been unable to obtain a copy, only one hundred copies having been printed; and I am forced to rely on the authority of Professor Prutz, who speaks of the work in the highest terms, and regrets that it should not be more widely known in Germany. From Dr. Prutz' own work, *Geheimlehre und Geheimstatuten des Tempelherren-Ordens* (Berlin, 1879), I shall have occasion to quote extensively. I should state at once that Dr. Prutz discusses the alleged descent of Freemasonry from Templarism, and says that he is unable to see any evidence of such an origin. So far as this means a direct origin, the Templars being the original body, and the Freemasons an offshoot from that body, I should hold that this view is undoubtedly correct; but this in no way precludes the possibility of an indirect transmission of doctrine and symbolism from one body to the other, thus constituting an indirect descent.

In the earlier chapters of his work, Professor Prutz discusses fully the position of Christianity in the East at the time of the Crusades, and shows to what an extent the doctrines and practices of the various Christian bodies had become affected by their contact and intercourse with other religious systems of the East, notably with sundry

bodies professing a distorted form of Christianity mingled with ideas borrowed from other religious systems ; and by their constant intermingling with Mohammedan neighbours. He also shows that in the case of all the bodies so affected there was no such antagonism between themselves and their Mohammedan neighbours as we have been accustomed to think ; they were content to live in comparative friendship ; looking with lenient eyes on their respective divergencies in belief, and even, in the case of these quasi-christian sects, borrowing many ideas from the Mohammedans.

He then proceeds to show how the Templars were affected by two principal influences : first by the religious atmosphere of the region in which the order had its origin ; secondly by the exigencies of the policy of self-aggrandisement which from its earliest origin the order so steadily pursued. The record of the Templars in Palestine is one long tale of intrigue and treachery on the part of the order, and the intimacy of their association with the Assassins and with other sects which carried on a form of the ancient Gnostic tradition under the guise of Mohammedanism is too well known to need any lengthy mention. In his sixth chapter Professor Prutz discusses the question of the exact nature of the heresy of the Templars, and the relation of this heresy to the other heretical societies which honeycombed Europe at the time.

As we have already seen there were two distinct developments of Gnosticism, one of a Monistic character which explained the origin of evil by a theory of natural and inevitable deterioration and imperfection arising from the gradual weakening of the successive series of emanations intervening between the Great First Cause and the actual creating power ; and the other Dualistic in character, which assumed the existence of a second Power antagonistic to the Supreme Good and the creator of all that was evil : this latter again being composed of several subdivisions, some of which, by a perverted train of reasoning held it a religious necessity to commit every form of vice.

These main divisions differed also in their views as to the nature and personality of Christ—some regarding him as a manifestation, but by no means the highest manifestation of the Divinity ; while the Dualists as a body looked upon him as an impostor, rightly executed.

Prutz, in discussing the peculiar form of the Templar heresy, comes to the conclusion that they were dualists : but dualists of the second class ; having developed their teaching on the lines, not of the Bogomils, but of the Luciferians.

The Templars worshipped a supreme Deity whom they believed to be the creator of Spirit and all good : another Deity of a lower order they supposed to be the originator of Matter and all Evil. Prutz points out that though this view has nowhere been definitely stated, yet that internal evidence clearly shows it to be true, and that by it, and by it alone, the various charges made against the Templars can be fully explained.

It is clear that the worship of the Templars, which was practised with such peculiar ceremonies, was not directed to the higher God, who was supposed to be unapproachable and inaccessible to human understanding, but to the lower God from whom Matter and all Evil took their origin.

Prutz also points out that in these points there is nothing peculiar in Templarism, that these are doctrines common to all the Katharist sects ; but that on this basis there finally developed a specific Templar heresy.

He also shows that the dualism of the Templars was not the harsh form of that doctrine which formed the basis of the teaching of the Mohammedan sect of the

Ishmaelites; there is no trace in their doctrine of the eternal struggle in which, according to the teaching of the Ishmaelites, the two deities were engaged, nor is there any trace of the antagonism between the principles originating from them.

Just as little does the dualism of the Templars agree with that of the Manichæans, who regarded the two Deities as being, though not antagonistic, yet entirely separated from, and in no way connected with or influencing each other; and who so also regarded the principles emanating from them.

The dualism of the Templars seems most closely to have resembled that of the Bogomiles. The Templars, like the Bogomiles, supposed that the lower God alone was the creator of Matter and of Evil, and alone was accessible to man. He stood in no antagonism to the higher God, who was absolutely unapproachable to mortals: and it may, perhaps, be permissible to think that the relations of the two Gods were in every detail worked out by the Templars in the same way as we see it worked out by the Bogomiles.

These regarded the lower God as the eldest son of the higher God. Being at variance with his Father He is driven out of Heaven, and He creates for himself the Earth and Man. But being unable to give them life He is obliged to ask for His Father's assistance. This is granted to Him, and on the whole the Higher God preserved at all times a concealed inclination and tender liking for His Son who was deprived of his rights as the First Born; and friendly relations occur between them.

But in one point the Templar development deviated substantially from the doctrine of the Bogomiles. Like almost all the Katharists the Bogomiles were Doketists, that is, they accepted the Appearance of the Saviour in a human Image, which they sometimes identified with the belief that Jesus, who had become man, was the second, and younger son of God.

But in this respect the Templars, as is evident from a number of declarations, went much farther. They no longer retained the idea of Christ becoming man, even in appearance. Such an idea implies a certain amount of subtleness of thought, and a tendency to philosophical speculation which it is most unlikely would be possessed by the Templars, with their very moderate degree of culture and materialistic way of thinking. From their cardinal dualistic doctrines they drew the same conclusion at which the Luciferians had already arrived. They looked on the earthly and visible Christ who was born at Bethlehem and crucified at Jerusalem as an evil-doer and an impostor, and in accordance with this notion, at the initiation of new members of the order, Christ was denounced as a false prophet; and the new member was called upon to believe that Christ was crucified, not for the salvation of men, but for his own evil-doings.

This brings me to a point, omitted by Prutz, but which seems to me of very great importance as a link in the chain. It never seems to have been satisfactorily decided why the Templars should have taken as their Patron Saints the two Saints John, the Baptist and the Evangelist. It is undoubted that the Saint John from whom they originally derived their title had nothing to do with either of these saints, but was Saint John the Almoner, a different person altogether; the assumption of the two patrons was an afterthought.

For an explanation of this difficulty we must, I think, look in two different, though in some sense connected sources: the Nabatheans or Christians of Saint John, and the Assassins, an offshoot of the Ishmaelites, with whom the present Druses are connected.

It has been for a long time asserted that the Templars were very intimately connected with the sect of the Nabatheans, Nasoreans, Mandæans, Sabians, or Johannites: under all of which names this particular sect is known: and some have even gone so far as to claim for the Templars a direct descent from the sect. This tradition will be found fully stated by Fabré Palaprat in his brochure "*Recherches Historiques sur les Templiers*" (Paris, 1835), where he claims that the Patriarch Theocletes, the sixty-seventh successor of the Apostle St. John, transmitted in A.D. 1118 his powers as Grand Pontiff to Hugo de Payens, whom he also appointed his successor.

I do not know whether Fabré Palaprat was the first to make this claim, nor whether there is any historical evidence for the existence of Theocletes; but an enquiry into the tenets of the Mandæans, and a comparison of these doctrines with the charges brought against the Templars, has convinced me that there must have existed a very intimate connection between the two bodies. The Mandæans inhabited and still inhabit the district round Bassorah. For a trustworthy account of their tenets we must, as usual, go to a German source; the leading authority being Mandt's "*Die Mandäische Religion*"; a summary of the subject will be found in the *Encyclopædia Britannica*.

The theogony of the Mandæans seems to have been as follows: There were three Primæval Aeons, Máná Rábbá, The Great Spirit of Glory; Péra Rábbá, The Great Abyss: and Ayazzíva Rábbá, The Great Shining Aether.

Máná Rábbá called into existence Hayyé Kadmáyé, or Primal Life, the God of the Mandæans.

John the Baptist, the true prophet, was an incarnation of Hibil (Abel), who was himself an incarnation of Mandá d'Hayye (γνώσις τῆς ζωῆς), who was an emanation from Hayyé Kadmáyé.

Yishu M'Shíhá, the Jesus of the Christians, was the false Messiah, and an impostor: his Crucifixion was brought about by the true Messiah, Anúsh 'Uthra, the younger brother of Hibil.

Here we find a very distinct and sufficient reason for the adoption of St. John the Baptist as one of the Patrons of the Templars, but to what may we ascribe the introduction of the other St. John, the Evangelist?

For this I think we must turn to the Druses, the successors of the Assassins and of the Ishmaelites, with whom we know that the Templars had many bonds of alliance.

The particulars which follow as to the beliefs of the Druses are drawn from a Druse catechism, published in a French translation by M. B. De Bock in his work, "*Essai sur l'Histoire du Sabéisme*" (Paris, 1788), the authenticity of which there seems no reason for doubting.

The Druses are followers of Achem or Hakim, the Creator of all things, who appeared on earth under this name in the year 408 of the Hegira. He had previously appeared nine times, under different names and under different places; at Sekin in India as Ali; at Ispahan as Bar; in Semene as Alia; in Africa as Mahadi; at Mahadid in Africa as Mansour or Ismael; at Mansourak as Abourakaria; in Egypt as Moez; at Cairo as Azir.

The Prophet of Achem is Hamzah-ben-Ali. He is the Holy Spirit; and forms a Trinity with his two brothers, Ismael and Muhammed-ibin-Ruehebel Karichi. Hamzah is styled the Ancient of days; Ismael, the Eternal, who is the soul and the ambassador of the Celestial Power: Muhammed is the Word.

Hamzah has appeared on earth seven times since the days of Adam. In the age of Adam he appeared as Chatlil; in the age of Noah as Pythagoras; in the age of

Abraham as David; in the age of Moses as Chail; in the age of Jesus as Messiah or Eleazar; in the age of Mahomed as Selman, or Farsi; in the age of Said as Salih. There seems no room for doubting that this Hamzah-ibin-Ali is identical with Saint John the Baptist: and I would earnestly call your attention to the following passage of the catechism, which seems to me to appeal specially to us as Masons.

Q. What do we intend to convey by these symbolic expressions, the point of the compass and the straight path?

A. Hamzah-ben-Ali, whom our sacred books call the founder of the truth; the Iman of all the ages; the Holy Spirit; He who touches eternity; the greatest of all the prophets; and the Cause of Causes.

The Druses recognise three apostles of the truth; whom they call the Feet of Wisdom: these are St. John, St. Mark, and St. Matthew. It will be seen that no mention is made of St. Luke, who, as we have already seen, had been specially appropriated by the Marcionites. These are also spoken of as the heavenly powers who will not again appear in a bodily form on earth till the time which Hamzah has fixed for the triumph of the Faith; they are also called The Understanding; the Will; and the Word.

In the age of the Messiah (*i.e.* Hamzah-ben-Ali) these were embodied as John, Matthew, and Mark; in the age of Mahomet as Milkdad, Madanse-ibu-Josser, and Abazid or Affari; and in the age of Hamzah as Ismael, Muhammed, and Kelime.

There seems to be a confusion as to the various Saints John: some passages almost looking as if the Apostle and the Evangelist were looked upon as distinct persons. If this is not so, then this St. John is identical with Doumassa, who has appeared successively as Adam, as Guiavi, as Hermes, as Noah, as Didris, as John the Evangelist, as Ismael, as Jetmini, and as Mikdad in the time of Mohammed the false prophet.

The Druses recognise one of the Christian Gospels, that of St. John, of which the catechism speaks as follows:—

Q. What ought we to think of the Gospel of the Christians?

A. There is one of them which is true and which merits our respect: it is the gospel of the true Messiah, who also appeared in the time of Mahomed under the name of Selman, and who is none other than Hamzah.

Ahem or Hakim is said to have always worn a mantle of black wool, emblematic of the trials to which his followers would be exposed after his days.

In these two bodies, with which the Templars are known to have been closely connected, we find embodied the seeds of all those charges which were afterwards brought against the Templars. I would call attention to one more curious point; the test question used by the Druses to strangers suggests the idea of an ear of corn; the passage in the catechism runs as follows:—

Q. What means have we of recognising our brothers when we meet them on the road or in any other place?

A. After the usual remarks which politeness and courtesy demand we ask them: Do the peasants in your district by any chance sow the seeds of Mirobolan? If they answer: This seed is sown in the hearts of the faithful, we proceed to further question them.

You will ask, very rightly, how I propose to connect the Templars with the bodies I have just named. I answer that I do not attempt to produce any direct evidence of connection, any such attempt would be futile in view of the scanty materials at our disposal: I only adduce certain facts, and call your attention to some startling analogies, which, corresponding as they do with floating traditions, seem to me to suggest such indications of a connection as to call for further enquiry.

In connection with what has gone before. I now propose to examine some of the main charges brought against the Templars. I know that it is the custom among the supporters of the order to treat these charges with contempt, as being inspired by malice, and completely disproved in the course of the trials.

Any such view is one which it is impossible to maintain; and many of those who are by their training best skilled in the weighing of documentary historical evidence, have no doubt that the charges are in the main established. The most that can be admitted is that the culpability was not equally great in all cases: and that many of the members were entirely ignorant of certain extreme developments, which were only known to advanced initiates. It may even be conceived, and I am myself inclined to hold this view, that within the Order itself there had been a double development of Gnostic teaching on two distinct lines: just as we have seen to be the case in the societies of which we have before spoken: one of which tended to asceticism, while the other led to the utmost license.

The charges are grouped under five heads:

1. The trampling upon, and spitting upon the cross by the new initiate; with this being coupled the obscene kisses.
2. The worship of an Idol in the form of a human head.
3. The omission of the words of consecration in the Office of the Mass.
4. The granting of absolution by laymen.
5. Addiction to unnatural vices.

The first charge, that of desecrating the cross, has been variously explained. Michelet (i. 406) states that the explanation given by one priest was that it was a trial of the firmness of the candidate, to see if he would renounce Christianity if captured by the Saracens; but Prutz shews that this cannot have been the reason, since this particular ceremony took place after the reception of the candidate into the order. Another explanation, and one which, as I shall presently show, we find distinctly set forth in a work which I believe to be a Templar document, is that the spitting on the cross was only intended to mark detestation for the cross itself, as being the instrument of the sufferings of Christ. The third and most probable explanation is that given by Prutz.

On this theory the Templar heresy was not Doketic in its character. It did not admit of any form of the Incarnation, not even an apparent incarnation: they derided the idea of God becoming Man, or dying on the cross; they had developed on the lines of those bodies which regarded our Lord as a justly condemned impostor: and this, as we have seen, was the doctrine taught by the Mandæans or Johannites. The spitting on the cross thus becomes an act of abhorrence for the one who suffered upon it. Prutz gives many points of evidence on this matter, and to his work I must refer you for details: especially as to the evidence of Galcerand de Teus, in the Sicilian trial at Santa Maria, and that of Etienne Trobati, when tried before the Pope and a commission of Cardinals.

2. The second charge against the Templars was that their priests in the celebration of the Eucharist omitted the words of consecration.

There are two possible explanations of this charge.

The first is that the rite used by the Templars was not the usual Western Rite ; but was derived from an Eastern Liturgy ; and I have myself no doubt that this was the case.

Now as all liturgical students know there is one most important difference between Eastern and Western theories on the consecration of the elements in the Holy Mysteries : according to the Western teachings the consecration takes place on the pronouncing of the words of institution, which thus become words of consecration ; but according to Eastern views this is not the case, the words of institution are by themselves inefficacious, the consecration is effected by the operation of the Holy Spirit after the prayer of Invocation ; and without this Epiclesis the office is void.

In all the Orthodox Liturgies the words of Institution are found together with the Epiclesis ; but there are in existence a few minor liturgies in which the words of Institution are omitted, and which on this account have been held to be invalid ; these are all of them forms which have been used by heretical sects : and it is possible that the form used by the Templars was one of these.

The other explanation is that the words were purposely omitted ; because the Templars in common with the Katharists and other Gnostic bodies rejected entirely the idea of there being any virtue in the Sacraments of the Church. This rejection would be even more marked in the case of the Templars, if as seems probable they held the heresy of the Mandæans who looked upon the Victim of the Cross as being a vile impostor.

3. A third charge against the order was that confession was made to lay members of the order, who also gave absolution. This charge has been very fully discussed by Herr Dr. Prutz, who considers carefully all the explanations which have been given for this undoubted practice of the order : but in view of the formula of the absolution which was quoted in more than one of the trials, he is driven to the conclusion that this practice links the Templars very closely with the Katharists, and with those bodies which specifically denied the Divinity of our Lord.

4. The charge of worshipping an idol was one of the most grave charges brought against the Templars, since all the other Charges seem to a great extent to depend upon this worship.

There have been many descriptions of this idol ; and it has been generally assumed that it represented some form of the evil power ; but it does not appear that this was necessarily the case. In the original trials the object of worship is simply described as a head : *Quod erat de metallo et habebat faciem quasi humanam, capillos nigros et crispas et non recordatur quod habuerat barbam* (Loiseleur 192). The Chronicle of St. Denis describes it as a stuffed human head : *Un viel pel d'omme embasmée et de toile polie*. All the examinations attest the existence of one or more of these heads. In England there were said to be four specimens ; one in the sacristy of the Temple in London : one at Bytelesham ; one at Bruer, near Lincoln ; and one beyond the Humber.

Professor Prutz advances the theory that this head represented the lower god, who was worshipped by the Templars in common with all Gnostic bodies ; it was certainly believed that this head possessed the power of giving to the knights all earthly blessings, and of giving to the Order itself all the glory of the world ; the articles of indictment asserted that this head was supposed to make the trees blossom and every-

thing grow. and in the trial in Tuscany the knight Bernard Von Parma said that the general belief was that the idol had the power to save and to enrich, and was the source of all the wealth of the order.

In view of the identity of this doctrine with that held by the Albigenses, the Bogomiles, and the other Gnostic bodies of the period, I imagine that there can be no doubt of the correctness of this supposition: but personally I should, so far as the Templars are concerned, be inclined to carry this surmise a step further: I venture to suggest that this worship of a head must be considered as a part of the ceremony of spitting on the cross; the latter being a necessary corollary of the former; and that both must be referred to the connection with the Mandæans, which I have already suggested.

As we have already seen, according to the doctrines of this sect, Yishu M'shíhá was a false Messiah, an imposter whose crucifixion was brought about by Anúsh 'Uthra the true Messiah and the younger brother the true prophet John the Baptist, who was an incarnation of Hibil, himself an incarnation of Manda d'hayye (γῶσις τῆς ξωῆς).

On this supposition the head becomes not only a pure Gnostic emblem, as representing the Lower God, but also specially venerable as representing the great and chief Patron of the Order; while the insults to the cross represented the detestation of the followers of John the Baptist for the imposter Yishu M'shíhá. There are other charges against the Templars which still remain to be considered, since though of a minor character they are in my view important as forming possible links in a chain of evidence; these are the charges of wearing a sacred thread or girdle consecrated in a peculiar manner: and of having a book of secret doctrines and instructions, apart from those known to the world at large, or even to a great number of the brethren.

It may be said that the wearing of a cord is easily explained, and that it was nothing more than an ordinary monastic girdle; but it is quite certain that no such interpretation was attached to it at the time of the suppression of the Templars, but that it was regarded as something peculiar to the order. This cord every knight was obliged to wear round his body, immediately above his shirt, it might not even be taken off for the night. Very different interpretations were given to the meaning of this custom during the course of the various examinations: even the time of receiving this girdle was not the same in all cases: some knights appear to have received it immediately upon initiation, others not till much later. The belt was considered of the greatest importance, and one Knight was said to have been punished because his belt broke under his armour in an action against the Saracens. According to some of the Knights this belt had undergone some form of consecration, either by being placed round one of the pillars of the Church of St. Mary of Nazareth, or according to others by being in some way brought in contact with the idol.

We have already seen that this girdle was in no way peculiar to the Templars, but that the practice was shared by others of the Gnostic bodies of the period, notably by the Katharists, among whom the investiture with the girdle formed an important part of the ceremonies of the Consolamentum. One cannot but be struck with the similarity between this practice and that of many Eastern bodies; and one is inclined to compare the robe and girdle with the Sudra and the Kushti of the Parsees, just as the black and white robe and the black and white banner seem to lead us back to the black, or black and white striped robes of the higher orders among the Druses.

The evidence in favour of the existence of a book of secret doctrines is very circumstantial; in every case of examination it appears either from the personal

knowledge of the examinee, or from statements which the examinee had received from others of the Order that there were in existence secret statutes unknown to the world at large: *Quod habebat quendam librum parvulum, quem bene ostendebat, de statutis ordinis, sed alium secretiorem habebat, quem pro toto mundo non ostendebat.* (Michelet i., 175.)

The nature of the secret writings will probably never be known now: Dr. Prutz has conclusively shown that the pretended discovery and publication of these secret statutes made by Dr. Merzdorf, head librarian to the Grand Duchy of Oldenburg in 1877, is entirely untrustworthy: and is concocted from various sources, including the Druse catechism of which I have already spoken.

I cannot help thinking that some concealed reference to these secret documents may be found in the various compositions which form the cycle of the legends of the Holy Graal. We know that the Troubadours and Minnesingers were a very important factor in spreading that Gnostic teaching which was the rallying point of the various bodies throughout Europe.

As I mentioned in my notes on Bro. Klein's paper, men like Gabriel Rossetti and M. Aroux, who have made the matter a special study, and who are perfectly competent to give an opinion, have shewn that these Troubadours wrote constantly in the form of an allegory, using a hidden language which was perfectly understood by the adherents of the different sects: and the ladies to whom the singers expressed such devotion, and to whom they addressed their poems, were, in fact, one and the same: that is the secret anti-papal organisation La Bice, or La Beatrice, the Beatrice of Dante, the Gnostic Church from which Protestantism was finally evolved: Rossetti and Aroux also shew that these singers frequently claim a special association with the Templars, speaking of them as "Our Army."

There is one branch of this Provençal literature which seems to me to call for special attention in connection with my theory, that is the series of legends which constitute what is known as the Graal Cycle.

It has always seemed to me noteworthy that the rise and spread of this peculiar legend should have coincided exactly with the rise of the Templars and with the introduction of Gothic architecture.

The legend takes several forms of development in the hands of different exponents, but the main idea is the same in all; the search for a vanished cup or chalice of marvellous powers: this cup, or Graal, being that which Our Lord used at the celebration of the Last Supper, and which contained some of His Blood. This Graal has been entrusted to the care of a certain family, direct descendants of Joseph of Arimathea; together with certain other Hallows or relics; and in certain forms of the legend this trust was accompanied by the communication of certain hidden words or Formulae. These precious treasures were through the fault of certain of the guardians lost to the world; and the quest undertaken for their recovery forms the subject of the tales. In the version of the Legend as they appear in the Parsival of Wolfram von Eschenbach, and the Titarel of Albrecht von Scharfenburg, the Graal Knights are distinctly spoken of as Templars, the two terms being interchangeable; while in the Titarel Parsifal has to build the great Temple for the Graal of a round shape in the midst of a square wood; and ultimately the Temple with its guardians is miraculously transported to India, and placed under the rule of Prester John, that fabled Priest-King, who it cannot be doubted symbolised the secret doctrines of those Gnostic bodies who held the Johannite doctrines, and more especially the powerful body, whose patrons were the two Saints John.

So far as I know, all the commentators on the Graal legends have laboured under one great disadvantage ; they have approached their subject from the western standpoint ; they treat of the mysteries mentioned as if they were of western origin ; and it never seems to have occurred to any of them that the descriptions of the Chapel of the Graal, and of the ceremonies celebrated therein are not western in their nature ; I believe this to arise from the fact that these commentators were not familiar with, or were entirely ignorant of the rites of the Eastern Church : being myself familiar with these rites, I assert, confidently, that the descriptions of the Chapel and of the offices celebrated therein are only compatible with a celebration of the Eucharist according to Eastern rites, probably not of the orthodox church, but of some heretical offshoot.

The points in these legends which I consider of chief importance in connection with my subject are those of the term Graal itself, the secret words to which reference is constantly made, the sword which forms one of the Hallows of the Graal, and the Head which appears in some versions of the legend.

The term Graal and the secret words I consider to be closely connected.

It is commonly supposed that the word Graal signifies a cup or chalice, and that it is of Armoric origin ; but this is a misapprehension. The word comes originally from the low Latin Gradalis, or Gradualis, and signifies an office book containing certain prayers and ceremonies : this term was confused with a Provençal word signifying a dish, or platter, and we find accordingly that in some forms of the legend the chief Hallow was not a chalice at all, but was a dish from which the Knights were miraculously fed ; and it is only in the latest developments that we find the term Graal definitely associated with a chalice. This throws us back to the conclusion that the original object of the quest was the lost or secret doctrine contained in a hidden office-book. The salver appears, as I have said, in more than one of the versions, but in the book of the Holy Graal, this salver contains a head, undoubtedly the head of St. John the Baptist, and this connects it with the hallow of the sword, which in one version (a late one it is true) is definitely stated to be that with which St. John was beheaded. We have then in these hallows a distinct connection with one of the main charges against the Templars, the worship of a head ; and this worship of a head, combined with the rumoured desecration of the cross, brings us back to the already suggested connection with the Mandæans, who held that St. John the Baptist was the true "Logos," the emanation from the Supreme, while the victim of the cross was an impostor.

There remains the question, what were the secret words which were said to have been communicated to and preserved by the Guardians of the Graal ? It has been suggested by one writer on the legend that they were in the nature of a secret formula of consecration ; but I do not altogether agree with this theory, though it has no doubt an element of truth in it. The hidden words seem to have been intended to be given as the answer to a question which the knight, who should achieve the Graal Quest, must ask when the hallows of the Graal appeared before him ; they would, therefore, in my view, have to do with the salver which should contain the head, and with the sword ; no less than with the Cup and the Bleeding Lance. Taking this in connection with what we have already seen as to the claim of the various Gnostic bodies to be in possession of an esoteric doctrine transmitted to them directly from St. John the Evangelist, I am inclined to look on this question as a test question such as we all know, which was communicated to the knight on his initiation, and which would gradually lead up to the disclosure of the secret words, that is the secret doctrine specially guarded by the followers of St. John. The version of the legend which seems

to me to show most fully the connection with the Templars is that contained in what is known as the Longer Prose Graal, translated into English by Dr. Sebastian Evans, under the title of *The High History of the Holy Graal*.

In this version, the knight who achieves the Graal is Percival, the son of a widow, who is frequently referred to in the tale simply as the Son of the Widow ; a title well-known to the Manichean Gnostics. (Bk. 21, cap. 1).

The Castle of the Graal is defended, at first by three, afterwards by nine bridges all beset by dangers ; these would represent different steps of initiation ; none could enter the castle unless he brought with him the sword with which St. John was beheaded. Percival rides to the attack on the castle mounted on a white mule, having a red cross on its forehead, and bears in his hand a certain banner.

On his way, Percival meets with a cross, and also with two hermits, one of whom kisses and adores the cross, while the other, to the horror of Percival, scourges it. It is later explained to him that the latter of the two hermits was no less pious than the former ; that he only smote the cross as being the instrument of Our Lord's passion. Here we have exemplified one of the distinctly Gnostic practices which were charged against the Templars ; and the same explanation given in extenuation of it.

In one passage there is an allusion which is unintelligible to me, that is where three blades of Grass are eaten in the name of the Trinity as a substitute for the Blessed Sacrament : this is so curious and unique, that I imagine it must have had some esoteric meaning.

That the Graal was only one step in a series of mysteries revealed in successive steps of initiation is, I think, shewn by the following passage : "The Graal appeared at the Sacring of the Mass in five several manners, that none ought not to tell, for the secret things of the sacrament ought none to tell openly but he to whom God hath given it. King Arthur beheld all the changes, the *last* whereof was the change into a Chalice." (Bk. 22, cap. 3.) Finally Percival is borne away in a mystic ship having on its sail a Red Cross.

You will no doubt say to me ; "What has all this farrago of old legends to do with Masonry ? You have not attempted to establish any descent of Freemasonry from any of the bodies which you have mentioned."

The challenge is a perfectly just one : my reply is that I have not attempted to establish any such descent because I believe that an actual descent would be impossible of proof, and that no such descent in fact exists.

I submit however that there may be a continuity of doctrine and of ideas handed down through a succession of intercommunicating bodies which are only connected by reason of the ideas which they transmit. I offer for your consideration the following propositions which commend themselves to me but which are open to the acceptance or rejection of each individual.

1. That from the very commencement of Christianity there has been transmitted through the centuries a body of doctrine incompatible with the Christianity of the various Official Churches.

2. That this doctrine set forth a scheme of cosmogony which necessitated the existence of a higher and a lower God ; the lower God being the creator of the Material World.

3. That this Secret Doctrine was embodied in Geometric Symbols for the purpose of concealment, and in accordance with the method of the Philosophies from which it sprang.

4. That the bodies teaching these doctrines professed to do so on the authority of St. John, to whom, as they claimed, the true secrets had been committed by the Founder of Christianity.

5. That during the Middle Ages the main support of the Gnostic bodies, and the Chief Repository of this Knowledge was The Society of the Templars.

6. That the Building Fraternities of the period were utilised by the Templars for embodying Gnostic Symbolism in stone; and that many members of these bodies were themselves adherents of the Gnostic sects of the Katharists or Paterini; thus forming an esoteric Speculative body within the ordinary building guild; and that to this esoteric body the conservation of the true meaning of the doctrinal symbols was entrusted.

7. That this esoteric cosmogony, with its resultant doctrine, is, in fact, as suggested by Bro. Klein, the Lost Word; the Logos; that is the Knowledge of The Great Architect, as distinct from The Great Source of All.

The WORSHIPFUL MASTER said :—

I am sorry that I shall be unable to take part in the discussion on this very interesting paper. No doubt some of our brethren understand it much better than I do, but I am afraid it is not at all in my line. I have listened with much interest to Dr. Ranking, and I move a vote of thanks to him with great pleasure, trusting to some of my more learned brethren to say something in support of my motion.

BRO. SYDNEY T. KLEIN said :—

I have great pleasure in seconding the vote of thanks to Dr. L'Hoste Ranking for his extremely interesting and suggestive paper. I cannot speak too highly of the masterly way in which he has succeeded in giving us, in the space of a single paper, the salient points of those numerous sects which had their rise in the Christian belief, and from which Masonry also derived certain allusions which appear in our present day ritual. The wealth of information which Dr. Ranking has given us in this paper is all the more valuable as coming from one so well versed in the Ritual and Dogma of the Eastern Church in which, as he tells us, many remains of those sects can still be traced; the paper will not only enrich our Transactions, but will help to make them, as they should be, a text book to which we can all refer for information upon every point allied to or bearing upon the Study of Freemasonry.

Dr. Ranking refers to the Ophites as the most important of the Gnostic Sects. It was a strange sect with a belief diametrically opposite to orthodox Christian teaching, although they based their belief on the Old Testament. They believed in a Creator, but he was not the Supreme God, he was the lower Earth God, finite in his powers and jealous and revengeful towards Man. His antagonism to man was caused by his recognising that man had the potentiality to become a God higher than himself, provided he could gain a knowledge of good and evil, and have access to the Tree of Life, and it was from jealousy that he forbade man to eat of the Tree of Knowledge.

The Serpent on the other hand was friendly to Man and wished to teach him how to gain Omniscience. The proof to them that the Serpent was the protector of man against the Creator, was seen in the fact that when in the Wilderness the Children of Israel were oppressed by the Creator, who had sent a terrible plague among them, slaying thousands of their numbers, it was the Serpent who healed them, and this was confirmed by the Symbolism used in the declaration of Christ that as the Serpent was lifted up in the Wilderness, so Christ must be raised upon the Cross. There is a number of curious references in the tenets of these different sects, and those who are interested in the subject will find information on many of them in Picart's Religious Ceremonies.

Dr. Ranking quotes Prof. Prutz's statement that there was no such antagonism between Christians and their Mohammedan neighbours as we have been accustomed to think, and it is satisfactory to hear that somebody is at last willing to point out the good traits in the beliefs of the Mohammedans, for the Mohammedans were at first actually Christians and would have remained Christians of a sort. except for the unfortunate mistake of translating the Latin word *PERSONA* into our English word *Person*, resulting in Christians being looked upon by the Mohammedans as worshipping Three Gods. Without this I do not believe that Mohammed would have been more than the leader of a small company of fanatics instead of the head of the greatest Religious body in the World. This misunderstanding coined the great rallying declaration of the followers of Mohammed, "Lâ illâha illâ 'llahu," "There is no God but one God" which was coupled at first with "And Abraham is His Friend" but as Mohammed gradually gained power it was altered into "And Mohammed is His Prophet." In the Escorial may still be seen the old Berber MSS. which describe the battles between them and the Christians in Spain, and in many of these the historian narrates how the Mohammedans "fought a glorious fight and utterly smashed up," not the Christians but, "the polytheists," followed by the typical cry above quoted. It is not generally known that one of the reasons why the Mohammedans removed their Kiblah from Jerusalem to Mecca was that they quarrelled with the Jews over Jesus Christ, and the proof of this may still be seen in the Golden Gate leading into the sacred area of the Temple, which was bricked up by the Mohammedans, and is bricked up to this day, because they declared that nobody should enter through that portal until Jesus Christ comes to judge the world, and this is stated in the Korân.

The information given to us upon the subject of the Druses is interesting, especially when read in conjunction with a paper that has already appeared in our *Transactions*, *A.Q.C.*, vol. iv., page 7, by the Rev. Haskett Smith, who lived a long time among and became on very intimate terms with them; he states emphatically that it was a common tradition among them that they were descended from the builders of Solomon's Temple.

With regard to the suggested origin of the tradition of the "Ear of Corn," I think that this was brought in by the Mystics in connection with the equilateral triangle representing the "Logos." There are several allusions in the Mystical Astrology of the Middle Ages to the Star "Spica" (Ear of Corn), in the Constellation of Virgo (the Virgin), one of the Signs of the Zodiac, which in early Christian days was said to represent the Logos, and this constellation was for some reason often coupled with the constellation of Aquarius (the water carrier) another Zodiacal sign, whose confines are Twelve hours Right Ascension, namely 180°, from those of Virgo, and I think it probable that the Legend had its rise from these and that the general explanation of this and other legends as now given were of much later invention.

We now come to the fascinating question of the Graal Cycle and I think that one of the most interesting points made by the writer in this paper is the fact that the rise and spread of this peculiar legend coincides exactly with the rise of the Templars and the introduction of Gothic Architecture. Anybody who has studied the subject must, I think, come to the conclusion that the Legend, especially what is called the High History of the Holy Grail, comprises not only the ritual of the Knight Templars, but an immense number of other allusions to their tenets and aspirations which have never yet been explained. I have brought for exhibition a copy of the scarce Edition of Sebastian Evan's translation, illustrated by Burne Jones, of which only 200 copies were issued for England and 50 for America. It is one of the most fascinating books that anyone can read and is crowded with extraordinary references to Mysterious Secrets. I will only mention a few of the references which point strongly to its being an emanation from the Templars. The Red Cross of the Templars is carried by the principal Knight and is always victorious. The Grail Knights are not only, as Dr. Ranking has told us, specifically spoken of as Templars, but the Great Temple of the Grail itself is a *round* building. Now the scene of the Grail Legend is laid in Great Britain and the four noted round Temples in these Isles were all built by the Templars on the plan of the Holy Sepulchre in Jerusalem, which was of a round shape. One of these Churches is at Northampton, one at Little Maplestead, another is St. Sepulchre at Cambridge, and the other is "The Temple" in London. There is also running throughout the Book that extraordinary reference to the worship of a "head." Many Knights, and also damsels, carried a head about with them, and some had even a score of heads, and in one case 150 heads of Knights, which were said to be sealed, some in gold, some in silver and some in lead. The persistence to the reference to these heads is so extraordinary that I should be very glad if Dr. Ranking could give us an explanation as to why they were said to be sealed in certain metals. The whole of the Grail Legend also depicts the fight between what is called the new or true and the old or false law, the old law being evidently the teaching of the Old Testament connected with Jewish Traditions and a cruel God. The idol worshipped by those who were under the old or false Law, was a copper bull, and when the copper castle in which the bull was enthroned was taken, every person was slain except those who accepted the New Law and were "baptised in the name of Him who was crucified."

Dr. Ranking, referring to the eating of "Three Blades of Grass in the name of the Trinity," says that this is so curious and unique that he imagines that it must have had some esoteric meaning; I think I can explain this. If he will refer to vol. ii., page 81, of "The High History of the Holy Grail," he will see that the Trinity is not mentioned but that "the Three Blades of Grass were eaten in *token* of the Holy Communion." Now the Holy Communion was based upon eating the body of the Logos, the symbol of which was, at the date this Legend was written, represented by the equilateral triangle. The scene of the Legend was laid in the country and by picking three blades of grass the equilateral triangle could be formed on the dish and in a mystical sense the Holy Communion could be administered.

With regard to the identity of the two St. John's, if the Grail Legend was an emanation from the Knight Templars, of which I personally have little doubt, then St. John the Baptist was certainly at first the most prominent of that name, as not only his head, but the sword by which his head was cut off, and the dish on which the head was placed, are continually mentioned, but with Gothic Architecture arose, as I pointed out in *A.Q.C.* vol. xxiii., p. 111, the Mystical side of Tectonic Art based upon the equilateral triangle representing the Logos, and St. John the Evangelist was introduced

as representing the Mystical side of Templar Teaching. It has always forced itself on my mind that the Motto of the Mystical side of Masonry, taken from the beginning of St. John's Gospel, EN APXH HN O AOIOΣ, combined with the introduction of the Equilateral Triangle representing the Logos in Gothic Architecture, was the incentive for bringing St. John the Evangelist to the forefront. Throughout the Grail Legend there is always an "Ark" in which the secrets are kept, and we also find reference of this in a great many of the Minutes of Old Lodges where an Ark is referred to in which the sacred word was kept. In this Motto the Greek word APXH, being in Greek and having to be written in English characters for the understanding of most men, would have to be written either as pronounced in Greek, in which case it would be written as the word Arke or it would have been written with the letter X (ch) as pronounced in English, which would give the word Arche, and we have the same Motto representing the two renderings of the same truth: "In the Ark was the word," and "In the Arch was the equilateral triangle," the triangle being the symbol of the *world*, which I have already shown was formed in the Vesica Piscis, the true Arch of Gothic Architecture.

Perhaps the best proof that the Grail Legend contains, though hidden in mysterious references, the Ritual and tenets of an Esoteric Society, is the fact that the way to the Earthly Paradise was actually declared to be through the Grail Castle, showing that this Castle with the mystical Three Bridges which had to be passed by Perceval with considerable danger represented "Initiation." In fact the whole book is full of curious allusions to secrets to be won, and the more one studies it, the greater one is persuaded that the Book contains the secrets of the Templars and only awaits elucidation by the advent of somebody who will study the whole question thoroughly from the mystical side. I wish I had time to do this myself.

There is one other subject that I wonder Dr. Ranking has not mentioned in his Paper, namely, what is called the Gipsy's Bible, the Book of Thoth or the Tarot Cards. It is an interesting fact that the Hallows of the Holy Grail are the same as the suits of the Tarot Cards, from which the suits of our playing cards had their origin, this is probably explained by the curious fact that the origin of the Tarot Cards was also contemporaneous with the writing of the Legend of the Holy Grail, the rise of the Templars, and the introduction of Gothic Architecture. The suits of Tarot Cards were the Cup, Wand or Lance, the Sword, and the Pentacle or Dish, which became in our cards Hearts, Diamonds, Spades, and Clubs. Dr. Ranking is an adept in the Romany language and customs, and in his reply to discussion I hope he may be able to give us some interesting information upon this and other subjects connected with that curious race, and as to whether they have any customs similar to the Ritual of Masonry. In conclusion, I would like to call attention to the fact that the chapters, or, as they are called, "Branches" in the High History of the Holy Grail, commence with an Invocation to the Father, the Son and the Holy Ghost, exactly similar to our old MS. Constitutions; and I think it possible that if we are ever fortunate enough to find the original MS. of these Constitutions, it will actually be found to be contemporary with the rise of the Templars, Gothic Architecture, the Tarot pack and the Grail Legend. At present we have some eighty old specimens of these MSS., but they are all copies of copies of some old original document. They have been carefully classified under certain heads according to the particular mistakes, additions, and omissions, made by the several transcribers. Full particulars of all these MSS. will be found in the back volumes of our *Transactions* and the full texts and facsimiles of the oldest MSS. will be found in the *Antigrapha* issued by our Lodge. The evidence of mistakes in copying and the divergence of

differences seem to point clearly to their having been all indirectly derived from one original writing, and that the original must have been written a considerable time previous to the oldest copy yet discovered, namely, that of the fourteenth century.

It is very gratifying to meet a Brother like Dr. Ranking who is alive to the importance of the study of symbolism. Masonry without a love and appreciation of symbolism and all that it means in our past history, is a dead letter, and might as well not exist except as a hat to be handed round for subscriptions for charitable objects. We have another Brother, who has felt the glamour of symbolism, in our erudite colleague across the water, I mean Dr. Chetwode Crawley, who was too poorly to be present to-night, and it gives me great pleasure to conclude my remarks by an extract of a letter I have just received from him, giving, as he does, his valuable opinion of the Paper we have just heard: he writes as follows:—

“Dr. Ranking’s article is permeated by wide erudition and inspired by
“rare ingenuity. I am unable to read the letterpress in its galley-slip
“state, but I have had it read to me by my amanuensis, and I can
“conscientiously say I have thoroughly enjoyed the perusal, or rather,
“the recital. I have the misfortune not to be able to agree with the
“inferences, but Dr. Ranking has presented his thesis with such wealth
“of learning that any cursory criticism would be nothing short of an
“impertinence, and, alas! I have not the physical capacity to enter
“on a serious controversy. Pray, present my thanks to Dr. Ranking for
“an article which distinctly raises the standard of *A.Q.C.*”

Bro. SONGHURST said:—

It is very difficult to criticise Bro. Ranking’s paper, principally because he does not tell us explicitly what doctrines at present held by Freemasons or taught in Freemasonry are those which might be derived from the Gnostics. We only have a suggestion of certain symbols and of a legend or tradition connected with St. John.

On this very slender thread an attempt has been made to hang a succession of organizations or religious bodies or schools of thought, from the Gnostics to the Freemasons of to-day, the principal of the intermediate bodies being apparently the Manichees, the Knights Templar, and the Gothic builders.

It would have been useful if Bro. Ranking had furnished such dates as would have enabled us to trace a connection between these various bodies, for it is generally admitted that Gnosticism died out in the third century of the Christian era, while the Templars were founded about 1119, and if the Manichees survived to so late a date, which is not by any means certain, no accusations were brought against them by St. Augustine, except on matters of Theology. There was not the slightest suggestion of that depravity which was charged against the Templars in 1307, and forms one of Bro. Ranking’s reasons for thinking that they were transmitters of Gnostic heresies.

This particular part of the paper must not be passed over without a reference to the excellent series of articles written by Bro. E. J. Castle, K.C., which appeared in our *Transactions* in 1902, 1906, and 1907.¹ Bro. Castle, from his legal training and

¹ *The Reception (Initiation) of a Templar, A.Q.C.*, xv., 163; *Enquiry into the charge of Gnosticism brought against the Freemasons and Templars*, xix., 209; *Proceedings against the Templars in France and England for Heresy, etc.*, 1307-11, xx., 47, 112, 269.

experience, is eminently fitted to discuss questions of evidence, and his analysis of the charges brought against the Templars during the Proceedings in 1307-1311, as well as those of later writers, is that of an able and impartial critic. He says :—

It must be remembered that the charges against the Templars were originally made by two of the brethren who were under sentence of death. They did not hesitate to accuse the Order of blasphemy and depravity, but not one word about Gnosticism or Manicheism, of which they had probably never heard. The suggestion was that the Templars, through one of their Grand Masters, De Bello Joco, had promised the Arabs that the candidates at their initiation should be made to deny Christ, and insult His Cross. The Saracens were Mohamedans, theists like the Jews, holding ‘There is no God but one God.’ They would not have wished the Templars to be Gnostics to degrade that God, or Manichees to give him a co-equal opponent in the spirit of evil. And I think no one can read the depositions without coming to the conclusion that the Templars were ignorant Catholics, so unlettered that they could only be taught to say the Pater Noster, which they were told to repeat over and over again, and whatever their faults may have been, that they had no more idea of such subtle forms of religion as Gnosticism or Manicheism than they had of Egyptian hieroglyphics or Chinese metaphysics.

With this opinion I entirely agree. And if we turn to the building fraternities, I feel equally bound to accept the opinion of eminent architects, who distinctly state that the pointed arch with its resulting forms were natural developments from the round arch, and came into existence because of certain practical difficulties in construction, particularly in vaulting. There is no symbol used in Freemasonry to-day which is peculiarly Gnostic or peculiarly Masonic. Most, if not all, of our symbols can be traced in many parts of the world long before the Christian era, as Bro. Ranking himself admits.

It is, of course, a fact that Freemasonry contains references to one or more Saints John, but which particular Saint or Saints were originally intended is not at all clear. It may be that St. John the Baptist or St. John the Evangelist was referred to, but it is just as likely that the Masons had some local Saint in their minds. At the period of the formation of Grand Lodge, the 24th June and the 27th December seem to have been equally suitable for the Festivals, but shortly before that time we have certainly one Lodge which favoured St. Michael. Furthermore, if the patronage of a St. John is to be accepted as evidence of Gnostic influence, surely Bro. Ranking should have taken the Hospitallars instead of the Templars, and should also include other guilds besides the Masons, as, for instance, the Guild of Taylors at Exeter, and those at Oxeburgh, West Lynn, East Wynch, etc., etc.

On the whole, then, I do not consider Bro. Ranking has shewn that Freemasonry of to-day contains any teachings or doctrine which can be called Gnostic, or that any of our symbols or legends have come to us through the line of descent which he has indicated.

BRO. H. C. E. ZACHARIAS said :—

Having been personally interested in the study of Gnosticism for a considerable time, I have very great pleasure in endorsing all that has been said already in appreciation of Bro. Ranking's fascinating paper. Yet I am also in entire agreement with the last speaker (Bro. Songhurst), that the theory of Freemasonry being a continuation of so-called Johannite Christianity and Templarism, has only very few facts to support it, and practically all to disprove it. Bro. Ranking's thesis is that the *raison d'être* of Freemasonry is the preservation of "a cosmogony"; but he has not told us of which cosmogonical facts in particular; nor has he tried to particularise which rites of ours he considers the veil of such theories. The essayist has contented himself to postulate the Gnostic import generally, and in doing so has exalted the grotesque ratiocinations of a few voided sects, as if they alone had the true word of Life. In this connection he has emphasised the Manichæan, etc., conception of evil; but I put it to you that this doctrine is no solution at all of the problem as to the origin of evil. To say the Omnipotent has not created evil, is one thing; but then to continue and to say, therefore somebody else, a demiurgos or who not, has created the phenomenal world and all the evil inherent therein, seems to me little short of childish. For if the First Cause is Omnipotent, He is responsible for the Demiurgos, and therefore, instead of creating evil directly Himself, is merely found to have created it indirectly through the Demiurgos—surely a distinction without a difference.

The only satisfactory solution of this problem of course is quite different. Evil is primarily subjective, just as "red and hot;" it is within us, inasmuch as it is a mode, of how the outward world strikes the Ego. The conception of evil is not a constant, it varies in accordance with the development of the Self. Take the brute creation, which is unmoral; take average humanity, which is immoral; take those few exalted ones, that have reached the state of sanctity, by *over-coming* evil, and thereby attaining the "Kingdom of Heaven," which is beyond Good and Evil.

No, Gnosticism of that description is not a word of life that has been lost. Gnosticism is not a superior faith, ruthlessly destroyed by the savage fanaticism of an inferior creed appealing to the lower intellectuality of the masses. Gnosticism vanished because it lost its attraction over its adherents; it disappeared because in "the struggle for life," which goes on amongst theories and philosophical systems, as it does in the physical world, it was outstripped by a better *Weltanschauung*; their opponents triumphed and this faith became the Catholic, universal one, because it was the superior one. Gnosticism has been weighed in the balance of History and been found wanting.

Looking at Bro. Ranking's thesis from another point of view, it seems to me quite impossible to believe that simple, and I am sure "respectable," and even pious workmen, as were those operative stonemasons of old, should have been able to grasp or even hand on subtleties of Gnostic thought, whether of the heights or of the depths. Yet I most gladly welcome the thought underlying Bro. Ranking's paper, viz., that the operative building guild can well account for the *body* of Freemasonry, but never for its *soul*. Something else, something altogether transcending the profession of stonemasonry and carving, obviously at one time or another was grafted upon this guild, which but for this supreme fact, would to-day be no more than a guild of Merchant Taylors or a Worshipful Company of Vintners.

And here I think is the place to express my surprise that none of the speakers to-night have mentioned the name of one of the most brilliant members of our Correspondence Circle: I mean Bro. Arthur Edward Waite. A good deal has been said about

the Holy Graal, but to me it would seem that Bro. Waite's "Hidden Church of the Holy Graal" surpasses anything that has ever been attempted by way of true explanation of this high *mysterium fidei*. But apart from this monumental work, Bro. Waite has just published another one, entitled "The Secret Tradition in Freemasonry," which marks an altogether new departure in Masonic Research. Suffice it here for me to adduce Bro. Waite's contention that the influences, under which the grafting above referred to took place (during the sixteenth and seventeenth Centuries), were cabalistical rather than gnostic; and recommend to your serious attention the "Lost Word" of Jewry, the Tetragrammation, יהוה which we pronounce now Yaveh or Jehovah, the great and mysterious name, which, according to the Kabbalah, would shake the Heavens and the Earth, if one could pronounce it aright, but the proper pronouncement of which has been lost. And so it is up to this day, that whenever the pious Jew in reading his Hebrew testament comes to יהוה, he, remembering that the genuine secret has been lost, substitutes "Adonai," until time or circumstances shall restore the genuine rendering.

Bro. Canon HORSLEY writes :—

I much regret that I shall not be able to hear Bro. Ranking's learned and interesting paper. I have an old engagement to lecture to the Humber Installed Masters' Lodge, at Hull, that evening, and neither Bro. Shackles nor I noticed when the date was fixed (early in this year, I think) that it would clash with our Quatuor Coronati meeting.

It would be impossible fully to debate the subject without entering into matters of theology, which are, of course, excluded from the Lodge; but generally, a perusal of the paper leaves on my mind the impression that I would rather be an Agnostic than a Gnostic. I should not agree that "a system of cosmogony" is the equivalent, or a permissible substitute, for our "system of morality"; nor that cosmogony (of which a definition should be given) includes a solution of the ancient question *πόθεν τὸ κακόν* or of what will be the final ending of the struggle between Good and Evil; nor that Templars as a body held "a definite doctrine . . . in opposition to the official Christianity of the time," *i.e.*, the ancient creeds of the Catholic Church held equally by East and West although of Eastern origin; nor that all, or even many, of the symbols embodied in architecture originated in Gnosticism, or were peculiar to, or expressive of, what differentiated that system of combined theology and philosophy from the doctrines of the Church.

Gnosticism was a strangely eclectic system of confused thought, embodying Platonic with its Magian tenets, and choosing what it liked from Egyptian, Phœnician, Buddhist, and religious opinion, as well as Alexandrian, Platonic, and Cabbalistic ideas. It was opposed, however, by the Neo Platonists as well as by the Church. It was a mongrel deriving characteristics from many sources of intellectual life. Plotinus attacks Gnosticism on its moral side, and accuses it of teaching indifference to the moral quality of actions, and of encouraging an epicurean indulgence of sense. This would account for some Templars, in the decadence of the Order, being attracted to it as affording a salve to an uneasy conscience. When, also, he attacks its pretension to supernatural power and healing of the sick, we see how an American

prophetess of our times was but reviving an ancient "science falsely so called" as St. Paul says when the cloud was looming on the horizon, which, after his days, overshadowed Eastern Europe and Western Asia under the name of Gnosticism, and he warns St. Timothy against its "babblings and oppositions."

Generally, I venture to think that the foundation fault of our learned Brother's paper lies in the fallacy of arguing from the particular to the general, and of ascribing — libellously, it seems to me — to Templary throughout its existence what was probably, though not certainly, true of some of its members when the Society had fallen away from its original intention and faith into what Article xvii. would describe as "wretchedness of most unclean living," and the attractive conceit of knowing better than any others. That Templars as a body deliberately set to work to teach new error under an esoteric interpretation of old emblems of truth, and that they found ready tools in the Masons and blind dupes in the employers of those craftsmen, is a position which I think no one can prove and no one need believe.

Bro. J. WALTER HOBBS writes:—

Among the many questions which arise on Bro. Ranking's paper there are several to which, had time permitted, I should have liked to have called his attention and invited his explanations.

1.—When at the commencement he states the question to be considered as "What is the nature of that morality?" why does he immediately convert it into "system of cosmogony"? No doubt the consideration of a system of morality demands the investigation of the source of "the conditions under which the material world exists." but it requires also the appreciation of the circumstances of our personal environment as well as other considerations, which, so far as I understand the paper, are disregarded apparently in the endeavour to import (as I think from this point of view) a baseless system of Religio-Mysticism into a system of morality which is at once clear, definite, and all-embracing, but which Bro. Ranking has done nothing in the paper to explain or illuminate.

2.—The endeavour to utilise the Gnostic philosophy as the secret of the Templars appears based on the assumption that the charges made against them were well founded, or because by speculation an explanation is found upon which those charges can be supported.

I think, however, on the former point there is a great body of sound and justifiable opinion to the contrary, but if this were not so the second point requires less speculation to justify the assumption that the Templars were unjustly condemned. But there is a curious inconsistency in some of Bro. Ranking's statements (they do not suffer from being taken from the context): for instance, he says:—

"the majority of the members of certain preceptories, notably those in
"England and Sootland, were entirely ignorant of these transgressions
"against faith and morals, the secret doctrine not having been com-
"municated to them in its entirety."

Presumably these were the men who transmitted, at least, mainly in England, the Gnostic principles to the building fraternities, resulting in our present "system of morality"! Later, however, Bro. Ranking does not give the Templars (as a whole, apparently) much credit for intellectual power, in the sentence:—

"Such an idea implies a certain amount of subtleness of thought and a tendency to philosophical speculation which it is most unlikely would be possessed by the Templars, with their very moderate degree of culture and materialistic way of thinking."

Surely people so poorly endowed with intellect would have had little or no power to conceal, what from Bro. Ranking's paper it is clear was, an esoteric system of the most abstruse character under the veil of symbols, geometric or otherwise, or to transmit a portion only of the knowledge they had to other bodies of no greater acumen, who are supposed to have kept alive the whole doctrine.

3.—The calling in aid of the Graal Legends seems particularly unfortunate without direct proof of their alleged Eastern origin. Bro. Ranking cannot be unaware of the great body of Celtic, Gaelic, and later British, myths which contain the stories upon which the Welsh, Breton and Norman Minstrels, and following them the Romancists, founded the Arthurian and Graal Legends. These myths were well dispersed over Wales, England, and Brittany before the twelfth century, and had traversed Europe from the North-West of France by the thirteenth century, and while in the earlier myths the Celtic elements predominate, the later stories can be distinguished by their greater allusion to the habits and usages of chivalry. In those myths are to be seen ample materials to account for *the Chalice* in the mysterious cauldrons and bowls (one of which was rimmed with pearls and gently warmed by the breath of nine maidens), in or from which wounds and sickness were cured, old age prevented, the dead brought to life, and miraculous food produced for the brave and truthful, but not for the coward or forsworn: and for *the Sword* in many wonderful weapons, including the sword of Nuada, which needed no second blow. *The bleeding lance* finds its prototype in the Living Lance of Lug, which wielded itself in the day of battle: while the *severed head* is typified by the head of Brân, which lived for eighty-seven years after it had been severed from its body, and evidently was a more notable and pleasant object than that attributed to the Templars, as it entertained its custodians with pleasant sayings, and gave them wise counsel and advice against the day of adversity; and the *Castle* of difficult access is but a poor semblance of those described in the myths as containing some or other of these wonderful things.

Unless proof is given of the Eastern origin of these legends, it would at least require some explanation how the English and Scotch Templars, who had not the whole doctrine given to them, should, or could, have adapted an Oriental story to their needs; while, conversely, how could the Templars, whose powers of speculation were so poor that they could not appreciate a fundamental point in the doctrines attributed to them, apply a British legend to conceal those doctrines? Is not the answer in both cases that the Romances were merely used as adjuncts, or incentives, to chivalric practices?

It cannot, I think, be denied that Bro. Ranking has so far proved the first four of his summarised points. The fifth and sixth he leaves us open to accept or reject, and for myself I accept the latter alternative. As to the rest, I am unable to see how the mere fact that bodies capable of imparting and receiving an esoteric doctrine

existed at a particular epoch—having, perchance, some ideas in common—is any proof that the particular doctrine was disclosed or received, much less acted on, and now existent in our midst, as the basis of our system of morality.

Bro. E. H. DRING writes :—

Since the time of the entrance of the speculative element into Freemasonry there has been a constant striving to read into its tenets esoteric ideas which forcibly contrast with the concepts that one gains by a study of the xvth-xviith century records of the Craft.

How much symbolism and allegory was introduced during the last quarter of the seventeenth century and the Andersonian *régime* cannot be definitely determined, but outside of Freemasonry it is a time of such false and fictitious archæology, that one cannot be too cautious in accepting any antiquarian views of that period.

After the Civil War antiquarian research was stimulated by the writings of such men as Dugdale, Plot, Aubrey, Spelman, and Hearne among others, pioneers in the study and to whom, however much their views may now be considered wrong, modern research is undoubtedly greatly indebted.

But in the wake of these great observers there arose a following of men of fashion, many of whom had done the “grand tour,” who posed as antiquarians having only a superficial knowledge assimilated without study.

It is to these pseudo-antiquarians that, to my mind, we owe much of the symbolism and allegory of Freemasonry. It is only an opinion, but it so entirely coincides with the false spirit of the period that I do not hesitate in putting it forward.

So far as we can gather from the MS. Constitutions that have come down to us, Freemasonry was essentially a craft guild of working masons. They implicitly obeyed the Church, and so far as having Arian or Gnostic sympathies the idea is controverted by the *Ars Quatuor Coronatorum* at the end of the Regius MS., which is throughout essentially orthodox.

Every subsequent MS. emphasises strict loyalty to the King and Church, and, to my mind, there is little doubt that these craftsmen were a simple-minded body of men, members of a trade-guild, associated intimately with the English Catholic Church.

Bro. Speth, in reviewing *le Manuel de la Francmaçonnerie* (A.Q.C., vol. vii., p. 173), presents an interesting aspect of the development of modern Freemasonry, which I think may well be applied on the present occasion. He says, alluding to modern German writers (*pace i.a.* our worthy Bro. Begemann), “They imagine that Freemasonry started in the eighteenth century with all the ideas not only which we attribute to it in England, but which they have endowed it with in Germany, and which it never had in England. They cannot understand that in the early years from and before 1717 its aim was simply none at all, at least not consciously so, that the Lodges were partly convivial societies, the remnants and survivals of ancient trade societies of which nothing more than the conviviality remained, with a certain amount of mystic ceremonies which had been handed down. . . . But our good German brethren will not understand this; they will attribute to the early days of our society ideas of later growth, and persist in imagining that it was all done consciously and by

predetermination. Consequently they are forced to look for an agent, for some society or group of men, holding analagous ideas, and having found one which they fancy answers their purpose, they strain every nerve to prove that it obtained possession of the operative Lodges in order to carry out its plans."

From a lay point of view I heartily thank our learned Bro. Ranking for his very intellectual paper. His reputation is so high that no words of mine could add to his fame, and no words of dissent could diminish it. At the same time I think the word "possible" in the title of his paper should not only be writ large, but have an especially large interrogation mark behind it.

His remarks on the two St. John's have been a source of speculation to many brethren, and I hope some simple explanation will be forthcoming before long.

— — —

Bro. RANKING writes as follows, in reply:—

To the propounder of a thesis there are always two possibilities open; he may gain the assent of every one, in which case he may be sure that, like some popular preachers, he has enunciated platitudes in an engaging manner; or his remarks may pass without notice, in which case he may be sure that either his matter or his manner have failed to arouse any interest. But if, like myself, he finds that men whose opinion he values take the trouble to criticise his position, and to express either modified assent or violent dissent: then he may flatter himself that he has at least furnished food for thought.

Such is my own position: masters of the craft have thought my efforts worthy of their criticism; and these very criticisms encourage me to think that my speculations are not altogether without foundation.

Before examining these criticisms in detail I should like to say that I think the majority of my commentators have somewhat misunderstood my position. I neither intended to uphold gnostic theories in opposition to the teaching of the Catholic Church, nor did I intend to suggest that masons of the present day held, nor that the masonic bodies of the present day inculcated, such beliefs. My thesis was simply this, that there must have been some reason for the intrusion of a speculative system into an ordinary craft guild; that the symbols and phraseology of that speculative system were, to say the least, compatible with a certain possible influence; and that there were circumstances which would cause that influence to manifest itself through the guild of masons.

Why should a craft guild ever have identified itself with moral or philosophical speculations? We do not hear of Speculative Cordwainers, or Goldsmiths (unless you may class Alchemists under this head), nor of Speculative Carpenters except "Les enfants du Père Soubise."

I would first of all thank Bro. Klein for the very kind and encouraging words with which he has received my suggestions. His remarks on the early relations between Mohammedans and Christians are particularly valuable, because in themselves they answer objections which have been raised by at least one other of my critics: on this point I propose to say more later on.

I wish it were in my power to solve some of the difficulties which he has mentioned in connection with The High History of the Holy Graal; were I able to do so with certainty I feel sure that I should be in a position to absolutely prove my thesis.

All I can say is that the reference to the Old Law and the New Law as being antagonistic, is one which is found in the teaching of all the Kathari and other Manichean bodies of the middle ages. I may mention here that we are on the verge of obtaining much fuller information as to the real teaching of the Manichees than we now possess, owing to the recent discovery of a great store of manichean documents which await translation.

The secret of the "heads" defies me, though undoubtedly the sealings have a mystical interpretation. The towers or castles are met with in many of the romances of the troubadours and are generally taken to signify the rival churches of Rome and of the Albigenses according to the party to whom they belonged.

As regards the Bull, I am not altogether satisfied with the explanation given by M. Aroux in his explanation of the *Roman de Renart*; I am rather inclined to look upon it as typifying the Papal Bulls against the Gnostic Churches.

Brother Klein has pointed out that I have misquoted the passage referring to the eating of three blades of grass by way of communion; I can only say "A hit! A very palpable hit!"

This shews the necessity of always verifying one's references. The moment the point was mentioned I realised that I had confused with the true reference a passage in Shorthouse's novel "Sir Percival," in which a similar incident is introduced, the idea and its symbolism being evidently borrowed from the romance.

I am exceedingly glad that Bro. Klein has drawn attention to the fact that the Hallows of the Graal are identical with the symbols on the Tarot cards. I believe that I was the first person, as long as thirty years ago, to call attention to this fact, and I called special attention to it in an article in the *New Century Review*, April, 1900. The Pentacle is, I fancy, the original symbol on one of the suits, though the Dish would be almost equally symbolic; this latter symbol has, unfortunately, in latter times been debased into the image of a coin, and is called "Deniers."

I may, perhaps, call the attention of Bro. Klein to the curious fact that in one version of the Graal Legend, when the Hallows are brought in, the Cup is placed on the altar with the Lance planted erect in it, thus giving us the symbol shewn in the Ace of Swords of the Tarot pack.

The origin of these remarkable cards is much disputed: in an article in the *Journal of the Gypsy Lore Society*—July, 1908, I have given my reasons for thinking that they may have been introduced into western Europe by the Gypsies, the names of some of the Keys being of Indian origin, and there being internal evidence that they were at one time used in some country where the Eastern Rites prevailed.

Vaillant (*Les Roms*) professes to have seen them used in Roumania by Gypsies; but I have not personally been able to establish the fact that the Gypsies have at the present day any knowledge of them: I purposely took a pack down with me when I paid a visit to the so-called Galician Gypsies at Beddington, but found they were entirely unacquainted with them, and only hazarded an opinion that they might be Egyptian.

Jules Bois (*Le Satanisme et La Magie*, p. 18) expresses no doubt on the point: he not only asserts that they were introduced by the Gypsies, but he looks upon them as being of distinctly Gnostic origin and significance, forming a secret code by which communication could be maintained between scattered bodies and members of the Gnostic Churches: he seeks to identify the Hermit with the Old man of the Mountain; the Emperor with Henry of Luxembourg; and so on.

Whatever their origin, it is certainly highly probable that, as suggested by Bro. Klein, they will be found to be contemporaneous with the rise of the Templars, of Gothic Architecture, of the Graal Legend: and with the earliest form of Speculative Masonry.

Bro. Songhurst makes a statement with regard to Gnosticism which rather took my breath away, namely, that gnosticism died out in the third century of the Christian era! It is true that Gibbon (*Decline and Fall*, cap 15) says that they were suppressed in the fourth and fifth centuries: but much has been learned since the time of Gibbon with regard to Gnosticism and its diffusion. That the appellation may to a great extent have ceased to be used may be perfectly true; but because a thing changes its name it does not thereby cease to exist, any more than a woman who changes her name on marriage ceases to exist: on the contrary, this may prove to be only a mode of perpetuating existence. Bro. Songhurst doubts whether Manicheism survived as late as the twelfth century, and asks for dates which will shew a connection between the earlier and the later bodies. I have in the section of my paper on the secret heretical sects of the middle ages given various dates shewing the connection, and for a fuller discussion of the connection between the sects of the earlier and later period I would refer Bro. Songhurst to King's work on *the Gnostics and their Remains*.

It is perfectly true that St. Augustine does not in his accusations against the Manichees include any charges of depravity, and for very good reasons: First, the Manichees, with whom St. Augustine was chiefly associated were the most rigidly ascetic of all gnostic sects, resembling in this respect the most strict branches of their direct descendants, the Kathari: and even had secret vice existed among them, it would be most improbable that St. Augustine would have known anything of it, being as he was simply a catechumen, one of the Auditors.

Again, as I thought I had pointed out very clearly, these charges of immorality in no way attached to all branches of gnosticism, but only to one form of the development of Dualistic Gnosticism: in later days we may say that it is only charged against these branches of gnostics who had inherited not a pure Manicheism, but a mixed form tainted with that peculiar development of the Ophite heresy which obtained in Bulgaria and the adjacent districts. The whole of this subject is treated of by Epiphanius, Bishop of Salamis in Cyprus, A.D. 367-403, it will be found that it was against the Ophite sects that these charges were chiefly brought.

Bro. Songhurst gives a quotation from the valuable papers of Bro. E. J. Castle, K.C., in support of his views.

With all due regard for Bro. Castle's legal training, I am unable to concur in his conclusions, which I consider to be entirely against the weight of the evidence.

Bro. Castle seems to have fallen into the error of supposing that the term *Arab*, necessarily implied *Mohammedan*: nothing could be further from the fact. It is true that Matthew Paris says "*Templariorum superba religio et aborigeniarum baronum deliciis educta superbit . . . nobis constitit evidenter intra claustra Templi Soldanos et suos cum alacritate pomposa acceptos, superstitiones suas in invocatione Mahometi et lusis saeculares facere Templarii paterentur.*" But this is not in any way conclusive: at the time of the Crusade according to Western ideas all Arabs were Saracens and all Saracens were Mohammedans. Bro. Klein has given us much valuable and little known information as to the early relation of the Mohammedan races towards Christianity: I have tried to carry this further and on somewhat different lines.

I would submit, in answer to Bro. Castle's argument, that the two bodies with whom the Templars are known or supposed to have been specially in alliance were not

Mohammedans at all, but two Gnostic bodies, though the forms of Gnosticism professed by them varied in some details: these two bodies were the Assassins, or followers of the Sheikh or Old Man of the Mountains, and the Mandæans or Christians of St. John.

Now that the followers of the Old Man of the Mountains were Gnostics does not for one moment admit of doubt. Since writing my paper I have come across a fresh piece of evidence, previously overlooked by me, which shews this conclusively.

Bro. Castle's argument, if put in the form of a syllogism, seems to be this:

All Arabs were Mohammedans.

All Saracens were Arabs.

Therefore all Saracens were Mohammedans.

Negatur Major; it is a clear case of "*petitio*."

The intimate connection of the Templars with the Old Man of the Mountain and his followers is absolutely established without any possibility of contradiction: so marked is this that it has been suggested with some show of reason that the Templar organisation was modelled on that of the Assassins (*see King's Gnostics, 2nd ed., p. 410 et seq.*)

The sect of Assassins paid tribute to the Templars, and one of the most notorious facts in the history of the Templars was the murder by them of the emissaries sent by Hassin to the King of Jerusalem, Amalrich: these emissaries had been sent to open negotiations for Hassin and all his followers to embrace Christianity, on condition that they were released from the tribute which they paid to the Templars.

Why should the Assassins have paid tribute to the Templars? and why should those doughty defenders of the faith, the Templars, have so strongly objected to the idea of their becoming Christians? In part ii. of Joinville's "*Memoirs of St. Louis*" I find the following passage.

"While Father Yves Le Breton was on his embassy to the Old Man of the Mountain, he one day found at the head of the Prince's bed a small book, in which were written many of the excellent words that our Saviour had said to St. Peter during his residence on earth, and prior to His passion. Father Yves, having read them, said, 'Ah! my lord! the frequent reading of this book will do you much good; for, small as it may be, it contains many excellent things.'

"The Old Man of the Mountain replied that he had frequently read it, as he had great faith in St. Peter. He continued: 'In the beginning of the world, the soul of Abel, after his brother Cain had murdered him, entered into the body of Noah; and the soul of Noah, on his decease, went into the body of Abraham; and after Abraham it entered the body of St. Peter, who is now under the earth.'"

Now if you will compare this statement with what I said in my paper about the catechism of the Druses and about the Mandæans you will see some curious points of similarity, and also some points of difference: the Druses hold in reverence the gospel of St. John; and say that Doumassa appeared as Adam, as Noah, and as John the Evangelist.

The Mandæans on the other hand hold that Abel, or Hibil, an incarnation of Mana d'Hayye, was again incarnated as John the Baptist, the true Messiah.

This would almost seem to point to the conclusion that the religion of the Assassins had a common origin with that of the Mandæans: being perhaps a subordinate

offshoot from it. In neither case do we find any mention of St. Peter, and I think that we may fairly suppose that the good father Yves Le Breton, in his staunch advocacy of the supremacy of St. Peter, substituted the name of Peter for that of John.

What was this book which was so valued by The Old Man of the Mountain? And why should it only have recorded events previous to the Passion?

The specially sacred book among the Mandaans is the "Book of John"; The Katharists and other sects of the Middle Ages admitted their members by laying on their heads the gospel of St. John, or a mutilated version thereof; and the copy of the Gospel of St. John which is annexed to the Levitikon of the Order of the Temple in Paris omits the last two chapters, thus ending with the passion. Surely these are strange coincidences. It is thus abundantly clear that the Saracens, with whom the Templars were specially allied, were not Mahomedans; which vitiates Bro. Castle's argument.

Does the fact that tribute was paid by the Assassins to the Templars at all support the idea that there may be some truth in the rumoured succession of the Grand Master of the Templars to the office of Grand Pontiff of the Christians of St. John? the subordinate branch thus paying tribute to the Supreme Head? Most certainly this theory would account for the murder of the emissaries who were sent to arrange for an apostasy. That tribute is now paid to the present descendant of the Old Man of the Mountains, I was assured by our late brother Sir C. Purdon Clarke, on the only occasion on which I met him. Our brother told me that he had himself met this descendant in America, living in great state on contributions from the faithful in all parts of the world.

I am quite willing to bow to the opinion of the "eminent" architects if they say that the pointed arch was a natural development of the round arch, and owed its existence to practical difficulties in vaulting; but if this were the case I should like them to carry their explanation a little further, and satisfy my mind on the following points: Why did this necessity suddenly develop at a certain stage of history? Why was this development limited to a certain tolerably well defined area having Paris as its centre? And was it simply a coincidence that this period of time coincides with the rise to power of the Knights Templars, and the district with that to which their influence was practically limited? I should also like to know why the Gothic architecture never established itself in Italy, except in those cities of Lombardy, which were the chief centres of the Katharist bodies: and why this form of architecture, and therefore we may suppose the necessity which produced it, should have been limited to ecclesiastical buildings?

That the symbols used in Freemasonry existed long before the Christian era I willingly allow; but so did the ideas of which they formed the expression: and to that extent, so did Gnosticism. The essence of Gnosticism was the adaptation of antecedent forms of religious thought to the new revelation supplied by Christianity. The ancient symbolism was maintained, but to it was attached a meaning which might to a certain degree be made to fit in with the new revelation. I have nowhere said that the Gnostics either invented a new symbolism, or a new religion; they simply tried to perpetuate ancient forms engrafting on them new modifications. Bro. Castle's idea that the Templars could not have adopted subtleties of Gnostic thought because they were too unlettered does not seem to me a valid objection. The same objection has been suggested to me by my old friend Bro. E. Macbean, for whose opinion I have a great respect, knowing him to have been a deep student of these subjects. The idea that unlettered and illiterate persons are incapable of adopting a cause which necessitates for its true

understanding a capability of appreciating subtle modes of thought is contradicted by every day experience in political and economic matters; and has constantly been contradicted in theological controversies. Who were the most violent adherents in the Homoiousian and Homoeousian controversy? Were they not the utterly illiterate mob? Were the Arian Goths skilled controversialists? To come down to more recent days; do the majority of the adherents of what has been falsely called the New Theology know that they are simply reviving an old gnostic heresy? Added to this, the various forms of gnostic heresy involved infinitely less subtlety of thought than the Orthodox Creeds; and provided a scheme by which men might either plead no liability for their own acts, or might justify them: neither of which courses was available to these who obeyed the teachings of the Church. The Brownites and the Muggletonians were illiterate men, but they were uncompromising adherents of their particular bodies, ready to commit any outrage on behalf of their faith. The Fifth Monarchy Men promulgated and supported many Gnostic doctrines, such as had been transmitted by bodies like the Family of Love in Holland; and yet they had probably never heard of such a word as gnostic. The remark of Bro. Castle that the Templars were so ignorant that they could with difficulty be taught the Lord's Prayer would apply equally well to all fighting men of the period: but if he is under the impression that the constant repetition of the prayer was for the purpose of instruction he is labouring under a mistake, the constant repetition of this prayer was, and is, a very ordinary devotional exercise. The fact that this prayer was used by the Templars no more proves that they were Catholics than it would prove that they were Presbyterians; it is not so much the formula as the meaning attached to the formula which is of importance: every meeting of all the Katharist bodies was marked by the repetition of this prayer; in fact it was the only prayer used by them. The statement that the charges were originally made against the Templars by two brothers under sentence of death is very misleading: though this may have been the first occasion of a definite formulation of these charges, yet the charges themselves had been current for more than fifty years before. As early as the year 1265, under Clement IV., a searching examination into the condition of the order had been contemplated; and at the Council of Salzburg in 1272, an entire reformation of the order was declared to be advisable. As early as 1238, Gregory VII. had uttered aloud his suspicions of their heresy. All these historical facts may be established by reference to the proper authorities, such as Baluze, Rymer, Dupuy, and many others; of what avail is it then to say that these charges originated with the condemned brethren? It is simply a perversion of history!

That no mention was made of Gnosticism or Manicheism is beside the point: heresy was charged, and specific points of this heresy are enumerated: it has been left for modern research to collate the various charges, and to shew that they are only compatible with one specific form of heresy; in any ordinary scientific matter such a method of examination would be looked upon as practically conclusive. If, as Bro. Songhurst tells us, Gnosticism died out within the first five centuries, or if, as I am willing to allow, the name had dropped out of common use, then it is not a matter for surprise that it was not definitely mentioned in the charges.

Bro. Songhurst challenges me to say what doctrines at present taught in Freemasonry were derived from the Gnostics: I do not remember having said that present day Freemasonry taught anything at all. The Symbols and the legend referred to by me I do not look upon so much as a thread, but as a number of threads at present unconnected, but which may be capable of being knotted together so as to form a complete clue.

I must refer back for one moment to the question of the Old Man of the Mountain: from the account given in Joinville it is clear that he was not a Druse, a follower of Achem, but a follower of Ali, and therefore a Nusari or Mutualli, who, as the Druse catechism already quoted by me especially tells us, will at the last judgment be classed with the *Christians*: this shews very clearly that Bro. Castle's argument, based on the supposition of their being Mohammedans, is groundless.

The comments of Bro. Zacharias I welcome as those of one who has closely studied not only Gnostic theories, but other forms of occult speculation which are, I regret to say, far too much neglected among Freemasons. I do not, however, agree in all points with his conclusions; and just as I have, according to his view, laid too much stress upon the gnostic influence, so, in my opinion, Bro. Zacharias directs his attention too closely to the Kabbalistic influence.

As I have pointed out in my original paper, the gnostic theories were in some points very strongly influenced by the teaching of the Kabbalah; but that influence was by no means predominant in their teachings; nor can I find any evidence of its development among the Templars, nor of its transmission among the strictly masonic bodies. The development and perpetuation of Kabbalistic teaching took place in a different body altogether, one in which Bro. Zacharias might, I fancy, claim membership, that is, among the Rosicrucians.

Bro. Zacharias falls into precisely the same error which I have noticed in most of my critics. He seems to think that I am personally upholding Gnostic theories; and that I accept the solution offered by those theories of the origin of evil.

Nothing could be further from my thoughts or intention. I nowhere put this forward as superior to the teaching of the Catholic Church; nor do I personally accept the Gnostic theory any more than I should accept Bro. Zacharias' own position, that evil is subjective; a position which is quite as much opposed to Catholic doctrine as that of the Gnostics: and which is, in fact, the error at the root of all Gnosticism (*see Mansel, p. 107*).

His statement that Gnosticism vanished is not in accordance with facts, as I have already shewn: the Catholic faith triumphed because God willed that it should do so, and inspired the rulers of the empire to make it the established religion, and to aid it by the civil arm: but it has never died out, and now in these later days when revolt against authority of all kinds, civil or religious, has become rampant, Gnosticism in some one or more of its varied forms, is becoming more and more widely spread.

Bro. Zacharias challenges me on the question of "Cosmogony" and what is meant by the word: and I take the opportunity of this to join issue not only with himself but with others such as Bro. Hobbs, and Bro. Canon Horsley, who have raised the same point. A reference to any good Greek or English dictionary will shew that "Cosmogony" means a creation of a universe; and as creation implies a Creator as well as a Creation, any scheme of Cosmogony must involve a consideration of the relation of the created to the creator, including the consideration of the antagonism between Good and Evil.

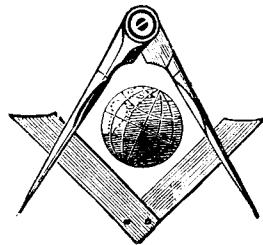
In answer to Bro. Hobbs I would say that I deliberately abandoned the term "Morality" for "Cosmogony" because I utterly decline to believe that the symbols and ceremonies of Freemasonry were devised for the purpose of illustrating the most elementary principles of natural justice and morality; or that the Masons or any other society had any interest in or reason for, not only concealing those principles from the world at large, but for taking great credit to themselves for so doing: any such supposition seems to me too puerile for words. I have assumed and this seems to me

Masonry, was in the twelfth century, when Gothic Architecture had its birth ; that the true knowledge of the symbolism was to a great extent lost when the Templars were suppressed, after which date pure Gothic Architecture disappears—but that this knowledge was not entirely lost, but still existed in bodies of a secret nature, such as that Secret Society of which Sir Francis Bacon was a member ; and to which, if we may judge by the reference to Mithra in the *Utopia*, Sir Thomas More may also have belonged. The later revival was, I believe, brought about through the influence of members of these societies, such as Ashmole and Lilly ; but the secret was to this extent preserved, that the organisers of the revival gave to the symbols and the teaching an ethical in place of a spiritual meaning : whence our system of morality. The Master's word was indeed lost ; the only clue left being the implied distinction between the Great Architect and the Most High.

I cannot conclude without expressing my appreciation of the very great kindness with which my essay has been received. The praise of brothers like Dr. Chetwode Crawley and others is a distinction of which any one may be justly proud. Some of my critics have been good enough to speak of my paper as learned ; I make no such claim for it : it is not the result of original research, but simply a note of conclusions formed by myself from a somewhat varied course of reading.

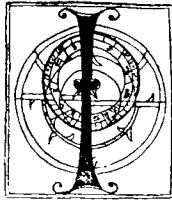
My whole object has been to suggest that there is behind Masonry a meaning and a symbolism the study of which has been too much neglected : we are, as a body, I think, too much inclined to attach supreme importance to an accurate knowledge of the details of our ceremonies while neglecting the study of their inner meaning. The solution which I have offered may not be the true one : but it is at least an acknowledgement that some solution is necessary.

If ever we recover the original constitutions we may know more : but I believe that these original constitutions were contained in the secret books of the Templars, which were destroyed by the Order, and therefore that the knowledge is irretrievably lost.



ANDREW BELL, OF THE ENCYCLOPÆDIA BRITANNICA.

BY BRO. A. M. MACKAY, P.M., Lodge St. David, Edinburgh No. 36.



It may be of some interest to the members of the Fraternity to know that Andrew Bell, one of the first proprietors of the *Encyclopædia Britannica* (the eleventh edition of which has recently been published), was a Freemason. Unfortunately, after diligent search, I have been unable to obtain much information regarding this old Edinburgh character's Masonic career, but what is known of him in connection with the Order may be thought worthy of being recorded.

According to the "Dictionary of National Biography," Bro. Bell was born in 1726; it is not stated where. He began his professional career in the engraving of letters, names, and crests on gentlemen's plate and dogs' collars. Although but a very indifferent engraver, a fact he himself admitted, he reared some first-rate artists in the profession, and his firm became the principal in that line in Scotland. His connection with the Masonic Fraternity, so far as I have been able to discover, and as will be seen from the extracts from Craft records which follow, was principally in his profession as an engraver. The following extract of 12th February, 1755, from the minutes of Lodge St. David, Edinburgh, No. 36 (then known as "Canongate from Leith" Lodge, and of which in that year Bro. James Ewart, Grand Treasurer 1755-57, was R.W. Master, and Bro. Walter Scott, W.S., the father of Sir Walter, was Senior Warden), does not state to which Lodge he belonged.

"Application being made by Br. And^w. Bell Engraver in Edⁿ. to
"be admitted a Member of this Lodge & being well recommended by
"Br^s. Paton & Clerk and several other Brethren present as a Brother
"that will be very serviceable to the Lodge and to all the Members of it.
"It was unanimously agreed to admitt him a member of this Lodge,
"Gratis. He was accordingly received and ordered to be inrolled."

Bro. Bell's acknowledgement for free admission to membership of Lodge St. David is recorded in the minute of monthly meeting held on 14th May following. It is to be regretted that a copy of the engraved summons referred to has not been preserved.

"The Rt. Worshipfull moved to the Lodge. That the present
"form of the Summonses to the members to attend the Meetings was
"imperfect and did not answer the Intention, being on a very small bit
"of Paper which was often thrown by & neglected by servants to be
"delivered. That he had in his hand the form of a Letter which was
"used in the City of London to summon Members to attend their
"Lodges, which being shown to the Brethren. They unanimously
"resolved to have a plate engraved in the same form for the use of this
"Lodge and authorised the Rt. Worshipfull to give the proper Directions
"about it. And Br. Andrew Bell Engraver a Member of this Lodge



Painted by G. Watson.

ANDREW BELL.

Engraved by E. Mitchell.

ARS QUATUOR CORONATORUM.



ANDREW BELL and WILLIAM SMELLIE.

From *Original Portraits* by John Kay.

“ being present voluntarily offered to engrave a Plate of the above Letter
“ for the use of this Lodge gratis and to throw them off at the rate of
“ Eighteen pence p^r. Hundred paper included. The Lodge accepted of
“ B^r. Bells offer & Thanks were returned him by the Rt. Worshipfull
“ in name of the Brethren.”

The records of the Grand Lodge of Scotland also show that he did work for that body.

Quarterly Communication, 15th November, 1756.

“ There was presented to the Grand Lodge an Accot. of £10 · 1 · 6
“ ster^g. due to Andrew Bell & Company for Engraving a Plate for
“ Provincial Commissions & other services performed to the Grand
“ Lodge, and also an Accot. of £1 · 1 due to Godfrey Thomas for writing
“ the Copy of the Provincial Commissions from which the Plate was
“ Engraven.”

Quarterly Communication, 1st August, 1757.

“ Having considered an accot. of Andrew Bell Engraver amounting
“ to 4/6 ster^g. for printing a Charter & Letters for the Grand Lodge.
“ Recommended to the Treasurer to pay the said accot. how soon he has
“ funds in his hands.”

From the foregoing it would appear that in August, 1757, the funds of the Grand Lodge of Scotland were by no means in a flourishing condition. The only other reference I have seen in connection with Bro. Bell in the Masonic papers I have had access to occurs in an old document, entitled, “ Old Debts remaining due by the Lodge of St. David,” where, among other items, is the following :—

“ To M^r. And^w. Bell Engraver from May 1772 to Dec^r. 1782—£8 · 0 · 3½.”

Bro. Bell did not possess the advantage of a liberal education in his youth, but by extensive reading and constant intercourse with men of letters he became remarkable for the extent of his information. His success in life was principally due to his connection with the publication of the first three editions of the *Encyclopædia Britannica*, of which he was originally the half proprietor, and by one edition of which he is said to have realized £20,000.

The first edition of this historic compilation, begun in 1768, was a humble affair, and was issued in weekly numbers at the price of 6d. each, its editors or authors being described as “ a Society of Gentlemen in Scotland.” Printed by Colin McFarquhar, Nicholson Street, Edinburgh, it was completed in 1771, and comprised three quarto volumes of 2,670 pages, with 160 copper plates prepared by Bro. Bell. The second edition appeared in ten volumes, again in weekly numbers, between 1776 and 1783, and consisted of 1,500 copies. In 1793, during the publication of the third edition, McFarquhar died, and Bro. Bell became sole proprietor of the *Encyclopædia*. This edition, begun in 1786, was completed in eighteen volumes in 1797, and consisted of 10,000 copies, by the sale of which £42,000 was realized.

The illustration of Bro. Bell and his friend William Smellie, F.R.S., F.S.A., is reproduced from “ Original Portraits by John Kay,” published in Edinburgh in 1837, in which it is stated that, “ however flattering the representation of his (Mr. Bell's) person may be considered, it is nevertheless perfectly correct—his nose

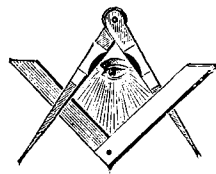
to a hair's breadth, and the angle of his legs to a point." Mr. Smellie (the figure on the right), printer in Edinburgh, and author of the "Philosophy of Natural History," was the projector of the *Encyclopædia Britannica*, and had the entire management of the first edition.

The following notes are taken *verbatim* from Kay's Portraits, already referred to:—

"Mr. Bell was a true philosopher: so far from being ashamed of the unnecessary liberality of nature in the article of nose, he was in the habit of making it the groundwork of an amusing practical joke. He carried about with him a still larger artificial nose, which, when any merry party he happened to be with had got in their cups, he used to slip on, unseen, above his own immense proboscis, to the inexpressible horror and amazement of those who were not aware of the trick. They had observed, of course, at the first, that Mr. Bell's nose was rather a striking feature of his face, but they could not conceive how it had so suddenly acquired the utterly hideous magnitude which it latterly presented to them. Mr. Bell was also remarkable for the deformity of his legs, upon which, however, he was the first person to jest. Once, in a large company, when some jokes had passed on the subject, he said, pushing out one of them, that he would wager there was in the room a leg still more crooked. The company denied his assertion and accepted the challenge, whereupon he coolly thrust out his other leg, which was still worse than its neighbour, and thus gained his bet.

"Mr. Bell was in the habit of taking exercise on horseback. The animal he rode was remarkably tall; and Andrew, being of a very diminutive stature, had to use a small ladder to climb up in mounting it. The contrast between the size of the horse and his own little person, together with his peculiarly odd appearance, rendered this exhibition the most grotesque that can well be conceived; but such was his magnanimity of mind, that no one enjoyed more, or made greater jest of the absurdity, than himself."

Bro. Bell died, at his own house in Lauriston Lane, Edinburgh, on 10th May, 1809, at the advanced age of eighty-three, survived by two married daughters, and leaving a handsome fortune, mostly derived from the profits of the *Encyclopædia*.



THE OLD CHARGES
AND
THE PAPAL BULLS.

SECTION III.

BY W. J. CHETWODE CRAWLEY, LL.D., D.C.L.

Grand Treasurer, Ireland.

THE interval between the issue of Pope Benedict's Bull *Providas* in 1751, and the publication, in 1821, of the next Bull that dealt with Freemasonry, was laden with events second to none in the progress of civilised man. In that interval the French Revolution and the Napoleonic Wars had come and gone. The re-adjustment of Continental Europe had taken place. Oversea, the United Colonies had become the United States, and the vast possessions of Spain and Portugal in South America had started on the road to independence. The English nation had acquired Hindostan, Australasia, and South Africa. Most important of all, new-born Science had begun to throw fresh light on all problems that concern Humanity.

Such a general upheaval could not but be attended by particular efforts to accelerate, or to maintain, or to retard its results. Innumerable Societies for these purposes sprang up, and, as Freemasonry had attracted most notice, the world at large assumed them to be the offspring, or the imitators, or the abettors of Freemasonry.

In English-speaking Freemasonry, no incriminating connection with doubtful Societies could be traced. In the British Isles, the Legislature always had reason to look on Freemasonry with a favouring eye and to distinguish it from secret societies of the Continental type. In 1768 the Grand Lodge of England thought well of applying for a CHARTER OF INCORPORATION, and a Bill for that purpose was introduced into the House of Commons in 1771. Though the Bill was ultimately dropped, yet it is on record that neither the Government nor the Opposition found fault with it.¹

Recognition of the law-abiding tenour of English Freemasonry led to the formal exemption of Freemasons from the operation of the statutes directed against the secret societies that administered unlawful oaths. In England, the earliest of these exempting statutes was passed shortly before the Union of Great Britain and Ireland, and is known as 39 George III., c. 79.

This Act was followed, some ten years later, by an Act (50 George III., c. 102) directed against Societies administering unlawful oaths and neglecting to register members. This seems to have been the first Act of the Imperial Parliament bearing on the subject. The statute next in the series, 4 George IV., c. 87, specifically extended the provisions and exemptions of the former Acts to Ireland. The last of the series, 2 and 3 Victoria, c. 74, confirmed the exemption of Freemasons, but has lapsed. It was dropped from the Statute book in 1873, and was formally repealed in 1886.

¹ *A.Q.C.*, vol. xviii. (1905), p. 211, where will be found a contemporary account of the abandonment of the proposed charter.

On the Continent of Europe, the case of the Freemasons stood far otherwise. Instead of exonerating the Freemasons from the unjust charges levelled against them, the Continental Governments, almost without exception, ascribed the prevalence of dangerous secret societies to the example, if not to the parentage, of Freemasonry.¹

Little wonder, then, that the Church of Rome in issuing the subjoined Bulls of 1821 and 1825, assumed the practical identity of the Carbonari and the Freemasons.

III.

THE BULL OF POPE PIUS VII., 1821.²

DAMNATIO SOCIETATIS SECRETE NUNCUPATE CARBONARIORUM.

PIUS EPISCOPUS, SERVUS SERVORUM DEI. AD PERPETUAM REI MEMORIAM.

ECCLESIAM A JESU CHRISTO Servatore Nostro supra firmam petram fundatam, et adversus quam ipsemet Christus promisit nunquam portas inferi prævalituras, tot sæpe, et tam formidulosi hostes aggressi sunt, nisi divina illa, et quæ transire non potest promissio intercessisset, metuendum videretur, ne ipsa illorum aut vi, aut artibus, aut caliditate circumventa, penitus interiret. Quod vero superioribus temporibus evenit, id etiam et præcipue quidem luctuosa hæc nostra ætate factum est, quæ novissimum illud tempus esse videtur tanto ante ab apostolis prænuntiatum quo *venient illusores secundum desideria sua ambulantes in impietatibus*. (b. Jude v. 18.). Nec enim quemquam latet quanta scelestorum hominum multitudo difficillimis hisce temporibus convenit in unum adversus Dominum, et adversus Christum ejus, qui id præcipue curant, ut deceptis per philosophiam, et inanem fallaciam (Coloss. II. 8.) fidelibus, et ab Ecclesiæ doctrina avulsis, ipsam Ecclesiam, irritò licet conatu, labefactent, et evertant. Quod ut facilius assequerentur eorum plerique occultos cœtus clandestinasque sectas coegerunt, ex quibus futurum sperabant, ut plurimos in suæ conjurationis et sceleris societatem liberius pertraherent.

Jampridem sancta hæc Sedes, his sectis detectis, magna liberaque voce contra eas clamavit, et consilia, quæ clam ab iis essent inita contra religionem, imo et contra civilem societatem, patefecit. Jampridem omnium excitavit diligentiam ut caverent ne his sectis id conari liceret, quod nefarie meditabantur. Verum dolendum est his Sedis apostolicæ studiis non eum exitum respondisse quem ipsa spectabat, et scelestos homines numquam a suscepto consilio destitisse, unde consequuta tandem ea mala sunt, quæ Nosmetipsi perspeximus. Imo homines quorum superbia ascendit semper, novas etiam secretas societates inire ausi sunt.

Commemorari hoc loco debet societas nuper orta, et longe lateque in Italia aliisque in regionibus propagata, quæ licet in plures sectas divisa sit. ac pro earum varietate diversa ac distincta inter se nomina aliquando assumat, re tamen, sententiarum, et facinorum communione, et fœdere quodam inito una est, et *Carbonariorum* plerumque solet appellari. Simulant illi quidem singularem observantiam, et mirificum quoddam studium in Catholicam religionem, et in Jesu Christi, Servatoris Nostri personam, et doctrinam, quem etiam societatis suæ rectorem, et magnam magistram nefarie aliquando audent appellare. Verum sermones hi, qui super oleum

¹ The trend of public opinion is sufficiently marked by contemporary literature; Abbé Barrnel, *Mémoires*, &c., &c., London, 1797; *Barrnel's Memoirs*, translated by Hon. Robt. Clifford, F.R.S., London, 1798; *The Anti-Christian Conspiracy*, Dublin, 1798; Robison's *Proofs of a Conspiracy*, Edinburgh, 1797, London, 1797, Dublin, 1798; *Histoire des Sociétés Secrètes de l'Armée*: Paris, 1815; *Narrative of the Persecution of Hippolyto de Mendonça, with Bye-Laws of the Inquisition of Lisbon, both Ancient and Modern*; 2 vols., London, 1811; *Memorials of the Secret Societies of the South of Italy, particularly the Carbonari*: John Murray, London, 1821, etc., etc.

² Quoted by historians as the Bull *Ecclesiam a Jesu Christo*. For translation of this Bull, which stands incorporated in the Bull *Quo Graviora*, 1825, see p. 261.

molliti videntur nihil aliud sunt quam jacula ad tutius vulnerandos minus cautos a callidis hominibus addibita, qui veniunt in vestimentis ovium, intrinsecus autem sunt lupi rapaces.

Sane severissimum illud jusjurandum quo veteres Priscillianistas magna ex parte imitantes pollicentur se nullo unquam tempore, nullove casu vel patefacturos hominibus in societatem non ad scriptis quidquam quod eam societatem respiciat, vel communicaturos cum iis qui in gradibus inferioribus versantur aliquid quod ad gradus pertineat superiores; clandestina illa præterea, et illegittima conventicula, quæ more a pluribus hæreticis usurpato ipsi habent, et cooptatio hominum ejusque religionis, et sectæ in suam societatem, etsi cetera deessent, satis persuadent nullam memoratis eorum dictis fidem haberi oportere.

Verum conjecturis et argumentis opus non est, ut ita de eorum dictis judicetur, quemadmodum superius indicatum est. Libri ab ipsis typis editi, quibus ratio describitur quæ in conventibus superiorum præsertim graduum adhiberi solet, eorum catechismi, et statuta aliaque authentica et ad fidem faciendam gravissima documenta, nec non eorum testimonia, qui cum eam societatem deseruissent cui antea adhæserant, ejus errores et fraudes legitimis iudiciis patefecerunt, aperte declarant, *Carbonarios* id præcipue spectare, ut magnam licentiam cuique dent religionem, quam colat, proprio ingenio, et ex suis opinionibus sibi fingendi, indifferentia in religionem inducta, qua vix quidquam excogitari potest perniciosius; ut Jesu Christi passionem per nefarias quasdam suas caeremonias profanent ac polluant; ut Ecclesiæ sacramenta (quibus nova alia a se per summum scelus inventa substituere videntur), et ipsa religionis catholicæ mysteria contemnant, utque Sedem hanc apostolicam evertant, in quam, quoniam [sic] in ea apostolicæ cathedræ semper vigui principatus, (S. Aug. epist. 43) singulari quodam odio afficiuntur, et pestifera quæque ac, perniciose moliuntur.

Nec minus, ut ex iisdem constat monumentis, scelestas sunt, quæ *Carbonariorum* societas tradit de moribus præcepta, quamvis confidenter jactet se a suis sectatoribus exigere, ut charitatem ac omne virtutem genus excolant et exercent, ac diligentissime ab omni vitio abstineant. Itaque libidinis voluptatibus impudentissime ea favet: docet licere eos interficere qui datam de secreto quod superius memoratum est, fidem non servaverint; et licet apostolarum princeps Petrus præcipiat, ut Christiani (Ep. I. 2. 13.) *omni humanæ creaturæ propter Deum subjecti sint, sive regi quasi præcellenti, sive ducibus tamquam ab eo missis &c.*, jubeatque Paulus apostolus (Rom. 3. 14.) ut *omnis anima potatibus sublimioribus subdita sit*; ea tamen societas docet integrum esse seditionibus excitatis reges, ceterosque imperantes, quos per summam injuriam tyrannos passim appellare audet, sua potestate expoliare.

Hæc aliaque hujus societatis dogmata et precepta sunt; ex quibus ea extiterunt in Italia facinora nuper a *Carbonariis* commissa, quæ adeo gravem honestis piisque hominibus mœrorem attulerunt. Nos igitur qui speculatores domus Israel, quæ est sancta Ecclesia, constituti sumus, et qui pro pastoralis Nostri munere cavere debemus, ne Dominicus grex Nobis divinitus creditus ullum damnum patiatur, existimamus in causa tam gravi non posse ab impuris horum hominum conatibus cohibendis abstinere. Exemplo etiam commovemur felicitis recordationis Clementis XII. et Benedicti XIV. predecessorum Nostrorum, quorum alter quarto kalendas majas anni millesimi septingentesimi tricesimi octavi constitutione *In eminenti*, alter decimo quinto kalendas junias anni millesimi septingentesimi quinquagesimi primi constitutione *Providas* damnarunt et prohibuerunt societates *dei liberi Muratori*, seu *Frances Maçons*, aut alio quocunque nomine pro regionem et idiomatum varietate appellatas, quarum societatum fortasse propago, vel certe imitatio hæc *Carbonariorum* societas existimanda est. Et quamvis jam duobus edictis per Nostram status secretariam propositis hanc societatem graviter Nos Prohibuerimus, memoratos tamen prædecessores Nostros sequentes, graves pœnas in hanc societatem solemniiori quidem ratione decernendas putamus, præsertim cum *Carbonarii* passim contendunt se duabus illis Clementis XII et Benedicti XIV constitutionibus non comprehendi, nec sententiis et pœnis in illis latis subijci.

Audita igitur selecta congregatione venerabilium fratrum Nostrorum S. R. E. cardinalium et de ejus consilio, ac etiam motu proprio, et ex certa scientia, ac matura deliberatione Nostris, deque apostolicæ potestatis plenitudine prædictam societatem *Carbonariorum*, aut alio quocumque nomine appellatam, ejus cœtus, conventus, collectiones, aggregationes, conventicula damnanda et prohibenda esse statuimus, et decrevimus, prout præsentì Nostra perpetuo valitura constitutione damnamus et prohibemus.

Quocirca omnibus et singulis Christi fidelibus cujuscumque status, gradus, conditionis, ordinis, dignitatis præeminentiae, sive laicis, sive clericis tam secularibus, quam regularibus, etiam specifica et individua mentione et expressione dignis, districtè et in virtute sanctæ obedientiæ præcipimus, ne quis sub quovis prætextu, aut quæsito colore audeat vel præsumat prædictam societatem *Carbonariorum*, aut alias nuncupatam, inire, vel propagare, confovere, ac in suis ædibus seu domibus, vel alibi receptare atque occultare, illi et cuicumque ejus gradui adscribi, aggregari, aut interesse, vel potestatem, seu commoditatem facere ut alicubi convocetur, eidem aliquid ministrare, seu alias consilium, auxilium, vel favorem palam, aut in occulto, directè aut indirectè, per se, vel per alios quoquo modo præstare, nec non alios hortari, inducere, provocare, ac suadere, ut hujusmodi societati, aut cuicumque ejusdem gradui adscribantur, annumerentur, aut intersint, vel ipsam quomodolibet juvent, ac foveant, sed omnino ab eadem societate, ejusque cœtibus conventibus, aggregationibus, seu conventiculis prorsus abstinere se debeat sub pœna excommunicationis per omnes, ut supra, contrafacientes ipso facto absque ulla declaratione incurrenda, a qua nemo per quemquam, nisi per Nos, seu Romanum pontificem pro tempore existentem, præterquam in articulo mortis constitutus, absolutionis beneficium valeat obtinere.

Præcipimus præterea omnibus sub eadem excommunicationis pœna Nobis et Romanis pontificibus successoribus Nostris reservata, ut teneantur denunciare episcopis, vel ceteris ad quos spectat, eos omnes, quos noverint huic societati nomen dedisse vel aliquo ex iis criminibus quæ commemorata sunt, se inquinasse.

Postremo ut omnis erroris periculum efficacius arceatur, damnamus et proscribimus omnes *Carbonariorum*, ut aiunt, catechismos, et libros, quibus a *Carbonariis* describuntur quæ in eorum conventibus geri solent; eorum etiam statuta, codices, et libros omnes ad eorum defensionem exhartatos, sive typis editos, eive manuscriptos; et quibuscumque fidelibus sub eadem pœna majoris excommunicationis eodem modo reservatæ prohibemus memoratos libros, vel eorum aliquem legere, aut retinere; ac mandamus ut illos vel locorum ordinariis, vel aliis ad quos eosdem recipiendi jus pertinet, omnino tradant.

Volumus autem quod præsentium literarum Nostrarum transumptis etiam impressis, manu alicujus notarii publici subscriptis, et sigillo personæ in dignitate ecclesiastica constitutæ munitis, eadem fides prorsus adhibeatur quæ ipsis originalibus literis adhibeatur, si forent exhibitæ, vel ostensæ.

Nulli ergo hominum liceat hanc paginam Nostræ declationis, damnationis, mandati, prohibitionis, et interdictionis infringere, aut ei ausu temerario contraire. Si quis autem hoc attentare præsumpserit, indignationem omnipotentis Dei, ac beatorum Petri et Pauli apostolorum ejus se noverit incursum.

Datum Romæ apud sanctam Mariam Majorem anno incarnationis Dominicæ millesimo octingentesimo vicesimo primo, idibus septembris, pontificatus Nostri anno vicesimo secundo.¹

¹ *Bullarii Romani Continuatio. Tomus Decimus quartus, continens Constitutiones Pii VII. Romæ: MDCCCLIII. (p. 446.)*

IV.

THE BULL OF POPE LEO XII., 1825.¹

LEO EPISCOPUS SERVUS SERVORUM DEI, AD PERPETUAM REI MEMORIAM.

(Sec. 1). QUO GRAVIORA mala Christi Dei et servatoris Nostri gregi imminet, eo majorem sollicitudinem in iis arcendis adhibere debent Romani pontifices, quibus in beato Petro apostolorum principe illius pascendi et regendi potestas et cura commissa est. Pertinet enim ad eos, quippe qui in suprema Ecclesiæ specula posita sint, longius prospicere insidias, quas christiani nominis hostes moliuntur ad Christi Ecclesiam (quod tamen nunquam assequuntur) exterminandam, easque tum fidelibus indicare et aperire, ut ab iis caveant, tum auctoritate sua avertere, et amoliri. Gravissimum hoc munus sibi impositum intelligentes Romani pontifices, prædecessores Nostri vigilias boni pastoris perpetuo vigilarunt, et adhortationibus, doctrinis, decretis, ipsaque anima data pro ovibus suis sectas extremum Ecclesiæ exitium minitantes prohibendas et penitus delendas curarunt. Nec ex annalium ecclesiasticorum vetustate tantum erui potest pontificiæ hujus sollicitudinis memoria. Quæ Nostra et patrum Nostrorum ætatæ gesta sunt a Romanis pontificibus, ut clandestinis hominum adversus Christum malignantium sectis se objicerent, id perspicue evincunt. Ubi enim Clemens XII. prædecessor Noster vidit indies invalescere, novamque firmitatem acquirere sectam *de' Liberi Muratori*, sive *des Francs Maçons*, sive aliter appellatam, quam non modo suspectam, verum etiam omnino Catholicæ Ecclesiæ inimicam multis argumentis certo noverat, eam damnavit luculenta constitutione, cui initium *In Eminentissimæ* edita quarto kalendas maias anno millesimo septingentesimo trigesimo octavo cuius tenor est qui subjicitur.

[Here follows the Bull "IN EMINENTISSIMÆ"]

(Sec. 3). Hæc tamen recolendæ memoriæ Benedicto XIV. itidem prædecessori Nostro satis non fuerunt. Percrebuerat enim sermonibus permultorum latam, in Clementis dudum mortui literis excommunicationis pœnam jam evanuisse, quod Benedictus eas literas diserte non confirmasset. Erat profecto absurdum contendere superiorum pontificum leges obsolescere, nisi a successoribus expresse approbentur, et præterea manifeste patebat a Benedicto sæpius Clementis constitutionem ratam habitam fuisse. Attamen hanc etiam cavillationem de sectariorum manibus extorquendam judicavit Benedictus edita nova constitutione cujus initium—*Providas*—decimo quinto kalendas apriles anno millesimo, septingentesimo quinquagesimo primo, qua Clementis constitutionem totidem verbis relatum in forma, ut ajunt specifica, quæ omnium amplissima et efficacissima habetur, confirmavit. Talis vero est Benedicti constitutio.

(Sec. 4). [Here follows the Bull "PROVIDAS."]

(Sec. 5). Utinam qui rerum tunc potiebantur, tanti hæc decreta fecissent, quanti tum Ecclesiæ tum reipublicæ salus postulabat. Utinam sibi persuasissent in Romanis pontificibus beati Petri successoribus non modo Ecclesiæ universæ pastores et magistros, sed etiam strenuorum dignitatis defensores, et diligentissimos periculorum, quæ imminet, indices suspicere se debere. Utinam potestate illa sua usi essent ad sectas convellendas, quarum pestifera consilia iis a Sede apostolica fuerant patefacta, Jam ab eo tempore rem plane confecissent. At cum, sive sectariorum fraude res suas callide occultantium, sive imprudentibus nonnullorum suasionibus, causam hanc negligendam vel saltem levissime tractandam judicaverint, ex veteribus illis Massonicis sectis, quæ nunquam frigerunt, aliæ complures exortæ sunt multo illis deteriores et audaciores. Has omnes veluti sinu suo complecti visa est Carbonariorum secta, quæ ceterarum princeps in Italia, aliisque nonnullis in regionibus habebatur, et in varios veluti ramos divisa nomine tenus diversos, acerrime Catholicam religionem, et supremam quamque civilem legitimam potestatem impugnandam suscepit. Qua calamitate ut Italiam, aliasque

¹ Quoted by historians as *Quo Graviora*.

regiones, imo et ipsam Pontificiam ditionem (in quam, impedito tantisper Pontificio regimine, illa irrepserat una cum exteris hominibus ejus invasoribus) liberaret felicis recordationis Pius septimus, cui Nos suffecti sumus, Carbonariorum sectam, quocumque tandem nomine pro locorum, idiomatum, et hominum diversitate appellaretur, gravissimis pœnis damnavit edita idibus septembribus anno millesimo octingentesimo vicesimo primo constitutione, cujus initium—*Ecclesiam a Jesu Christo*—Hujus etiam exemplum Nostris hiscæ literis inserendum esse censuimus, quod est ejusmodi.

(Sec. 6). [Here follows the Bull "ECCLESIAM A JESU CHRISTO."]

(Sec. 7). Non multo post editam hanc a Pio VII. constitutionem ad supremam beati Petri cathedram nullis Nostris meritis evecti Nos fuimus; et continuo omnem Nostram operam convertimus ad detegendum, quis esset clandestinarem sectarum status, quis numerus, quæ potentia. Hæc inquirentes facile intelleximus crevisse illarum insolentiam præcipue ob earum multitudinem novis sectis auctam. Ex quibus ea præsertim memoranda est quæ—*Universitaria*—dicitur, quod sedem et domicilium in pluribus studiorum universitatibus habeat, in quibus juvenes a nonnullis magistris, qui eos non docere, sed pervertere student, ejusdem mysteris, quæ iniquitatis mysteria verissime appellari debent, initiantur, et ad omne scelus informantur.

(Sec. 8). Inde vero existit, quod tanto etiam post tempore, quo primum perduellionis faces in Europa a sectis clandestinis per consecratos suos inflammatæ, et elatæ sunt, et post reportatas a potentissimis Europæ principibus præclarissimas victorias, quibus illæ comprimendæ sperabantur, nondum tamen nefarii eorum conatus finem habuerunt. In illis enim ipsis regionibus, in quibus pristinæ tempestates conquiescere videntur, qui metus est novarum turbarum, et seditionem, quas illæ sectæ perpetuo moliantur? Quæ impiarum formido sicarum, quas in eorum corporibus clam defigunt quos ad mortem designarunt? Quot, et quam gravia non raro decernere, vel inviti coguntur, qui iisdem cum potestate præsunt, ut publicam tranquillitatem tueantur?

(Sec. 9). Inde etiam existunt acerbissimæ calamitates, quibus Ecclesia fere ubique vexatur, et quas sine dolore, imò sine mœrore commemorare non possumus. Impugnantur impudentissime sanctissima ejus dogmata, et præcepta; ejus dignitas extenuatur; et pax illa, et felicitas qua suo quodam jure frui deberet, non perturbatur modo, sed omnino evertitur.

(Sec. 10). Nec putandum est, omnia hæc mala, alliaque, quæ prætermittimus a Nobis sunt clandestinis his sectis perperam et per calumniam adscribi. Libri, quos de religione et republica scribere non dubitarunt, qui his sectis nomen dederunt, quibus dominationem spernunt, majestatem blasphemant, Christum autem vel scandalum, vel stultitiam dictitant; imo non raro nullum esse Deum, et hominis animam una cum corpore interire docent: codices et statuta, quibus sua consilia, et instituta explicant, aperte declarant cuncta, quæ jam memoravimus, et quæ ad legitimos principatus labefactandos, et Ecclesiam funditus delendam spectant, ab iis proficisci. Atque hoc veluti certum, exploratumque habendum est, has sectas licet nomine diversas, nefario tamen impurissimorum consiliorum vinculo esse inter se conjunctas.

(Sec. 11). Quæ cum ita sint, Nos muneris Nostri esse censemus iterum clandestinas has sectas condemnare, atque ita quidem ut nulla ex iis jactare possit se apostolica sententia Nostra non comprehendi, atque hoc pretextu homines incautos et minus acutos in errorem inducat. Itaque de consilio venerabilium fratrum Nostrorum Sanctæ Romanæ Ecclesiæ cardinalium, et etiam motu proprio, et certa scientia, ac matura deliberatione Nostris societates occultas omnes tam quæ nunc sunt, tam quæ fortasse deinceps erumpent, et quæ ea sibi adversus Ecclesiam et supremas civiles potestates proponunt, quæ superius commemoravimus, quocumque tandem nomine appellentur, Nos perpetuo prohibemus sub eisdem pœnis, quæ continentur in predecessorum Nostrorum litteris in hac Nostra constitutione jam allatis, quas expresse confirmamus.

(Sec. 12). Quocirca omnibus et singulis christifidelibus cujuscunque status, gradus, conditionis, ordinis, dignitatis, ac præeminentiæ sive laicis, sive clericis, tam sæcularibus, quam regularibus etiam specifica, et individua mentione, et expressione dignis, districtè, et in virtute sanctæ obedientiæ præcipimus, ne quis sub quovis pretexto, aut quæsito colore audeat vel præsumat predictas societates quo cunque nomine appellentur inire vel propagare, confovere, ac in suis ædibus seu domibus vel alibi receptare, atque occultare, illis, et cuicumque earumdem gradui adscribi, aggregari, aut interesse, vel potestatem, seu commoditatem facere, ut alicubi convocentur, iisdem aliquid ministrare, seu alias consilium, auxilium, vel favorem palam, aut in occulto, directe, aut indirecte, per se, vel per alios quoquomodo præstare, nec non alios hortari, inducere, provocare, ac suadere, ut hujusmodi societatibus, aut cuicumque earumdem gradui adscribantur, annumerentur, aut intersint, vel ipsas quomodolibet juvent ac foveant, sed omnino ab iisdem societatibus, earum coetibus, conventibus, aggregationibus, seu conventiculis prorsus abstinere se debeat sub pœna excommunicationis per omnes ut supra contrafacientes eo ipso absque ulla declaratione incurrenda, a qua nemo per quemquam, nisi per Nos, seu Romanum pontificum pro tempore existentem, præterquam in articulo mortis constitutus, absolutionis beneficium valeat obtinere.

(Sec. 13). Præcipimus præterea omnibus sub eadem excommunicationis pœna Nobis et Romanis pontificibus, successoribus Nostris reservata, ut teneantur denunciare episcopis, vel cæteris, ad quos spectat, eos omnes, quos noverint his societatibus nomen dedisse, vel aliquo ex iis criminibus, quos modo commemorata sunt, se inquinasse.

(Sec. 14). Præcipue vero jusjurandum illud impium plane, ac scelestum, quo se obstringunt, qui in has sectas cooptantur nemini patefacturos, quæ ad illas sectas pertinent, et morte mulctaturos eos omnes sodales, qui ea superioribus suis ecclesiasticis, sive laicis patefaciunt, omnino damnamus et plane irritum declaramus. Quid enim? Nonne nefas est jusjuandum quod in—justitia—pronuntiandum est, veluti vinculum habere, quo quis se ad injustam cædem obliget, et ad eorum contemnendam auctoritatem, qui cum vel Ecclesiam, vel legitimam civilem societatem moderantur jus habent ea cognoscendi, quibus illarum salus continetur? Nonne iniquissimum, et indignissimum est Deum ipsum veluti scelerum testem et fidejussorem appellare? Rectissime patres concilii Lateranensis III. inquirunt (can. 3) “Non enim dicenda sunt juramenta sed potius perjuria, quæ contra utilitatem ecclesiasticam, et sanctissimorum patrum veniunt instituta” Et intoleranda est eorum ex his hominibus impudentia, sive amentia, qui cum non modo in corde suo, sed etiam palam, et in publicis scriptis dicant—non est Deus—audeant tamen jusjurandum exigere ab iis omnibus, quos suas in sectas deligunt.

(Sec. 15). Haec a nobis constituta sunt ad furiosas et scelestas has omnes sectas comprimendas et damnandas. Nunc vero vestram, venerabiles fratres catholici patriarchæ, primates, archiepiscopi, et episcopi, operam non postulamus modo sed etiam flagitamus. Attendite vobis, et universo gregi, in quo vos Spiritus Sanctus posuit episcopos regere Ecclesiam Dei. Invadent quidem lupi rapaces in vos non parcentes gregi: sed nolite metuere, nec facite animam vestram pretiosiores quam vos. Illud tenete a vobis maxima ex parte pendere hominum vobis commissorum in religione, et recte factis constantiam. Quanvis enim iis vivamus diebus—qui mali sunt, eoque tempore, quo plures—non sustinent sanam doctrinam—perdurat tamen permultorum fidelium in pastores suos observantia, quos jure suspiciunt veluti Christi ministros et dispensatores mysteriorum ejus. Utimini igitur in ovium vestrarum commodum hac auctoritate, quam in earum animis immortalis Dei beneficio retinetis. Cognoscant per vos sectariorum dolos, et quanta diligentia eos, eorumque consuetudinem cavere debeant. Horreant vobis auctoribus et magistris pravum eorum doctrinam, qui sanctissima religionis nostræ mysteria, et purissima Christi præcepta irrident, omnemque legitimam potestatem impugnant. Ac ut vos verbis alloquamur prædecessoris Nostri Clementis XII. in sua epistola

encyclica ad patriarchas, primates, archiepiscopos, episcopos, universos Ecclesiæ Catholicæ diei decimæquartæ Septembris anni millesimi septingentesimi quinquagesimi octavi—"Repleti simus, obsecro, fortitudine spiritus Domini iudicio, et virtute, ne tamquam canes muti non valentes latrare greges Nostros patiamur fieri in rapinam, et oves nostras in devorationem omnium bestiarum agri. Neque Nos quidquam deterreat, quominus pro Dei gloria, et salute animarum ad omnes dimicationes nosmetipsos objiciamus. Recogitemus eum, qui talem sustinuit a peccatoribus adversus semetipsum contradictionem. Quod si nequissimorum timeamus audaciam, actum est de episcopatus vigore; et de Ecclesiæ gubernandæ sublimi et divina potestate; nec Christiani ultra aut durare aut esse jam possumus, si ad hoc ventum est, ut perditorum minas aut insidias pertimescamus."

(Sec. 16). Summo etiam studio vestrum flagitamus præsidium, carissimi in Christi filii Nostri catholici principes, quos singulari et prorsus paterno amore diligimus. Revocamus propterea vobis in memoriam verba, quibus Leo Magnus, cujus in dignitate successores, et nominis licet indigni hæredes sumus, ad Leonem imperatorem scribens usus est. "Debes incunctanter advertere regiam potestatem tibi non solum ad mundi regimen, sed maxime ad Ecclesiæ præsidium esse collatum, ut ausus nefarios comprimendo, quæ sunt bona statuta defendas, et veram pacem his, quæ sunt turbata restituas." Quanquam in eo discrimine res hoc tempore versetur, ut non modo ad Catholicam religionem defendendam, sed ad tuendam etiam vestram, et populorum vestro imperio subjectorem incolumitatem sectæ illæ a vobis coercendæ sint. Religionis enim causa hoc præsertim tempore, cum societatis salute ita conjuncta est, ut nullo quidem modo altera dividi possit. Nam, qui sectas illas sequuntur, non minus religionis, quam vestræ potestatis sunt hostes. Utramque aggrediuntur, utramque penitus labefactare moliantur. Neque certe paterentur, si possent, aut religionem, aut regiam ullam potestatem superesse.

(Sec. 17). Ac tanta est hominum callidissimorum astutia, ut cum maxime videntur vestræ potestatis amplificationi studere, tum ejus eversionem præcipue spectent. Docent illi quidem permulta ut suadeant Nostram, et episcoporum potestatem ab iis, qui rerum potiuntur imminuendam et debilitandam esse, et ad eos plura transferenda jura, tum ex iis, quæ propria sunt apostolicæ hujus cathedræ et—Ecclesiæ principalistum—ex iis quæ ad episcopos pertinent, qui in Nostræ sollicitudinis partem sunt vocati. Verum hæc illi non modo ex teterrimo quo inflammantur in religionem odio, sed eo etiam consilio docent, quod sperent fore ut gentes, quæ vestro imperio subjiciuntur, si forte perspiciant everti terminos quos de rebus sacris Christus et Ecclesia ab eo instituta constituerunt, facile hoc exemplo adducantur ad politici etiam regiminis formam immutandam et destruendam.

(Sec. 18). Vos etiam omnes, dilecti filii, qui Catholicam religionem profitemini, peculiari oratione et hortationibus Nostris respicimus. Homines, qui ponunt lucem tenebras, et tenebras lucem omnino evitate. Quæ enim veri nominis utilitas exoriri vobis poterit ex conjunctione cum hominibus qui nullam Dei, nullam sublimiorum quarumque potestatum rationem habendam putant, qui per insidias et clancularios conventus bellum illis afferre conantur, quique etsi in foro, et ubique clament se publici Ecclesiæ et societatis boni amantissimos esse, tamen universis suis gestis jam declararant omnia perturbare, omnia evertere velle. Sunt ii quidem iis hominibus similes, quibus nec hospitium dandum, nec dicendum ave jubet Joannos in secunda sua epistola cap. 10, et quos primogenitos diaboli appellare majores Nostri non dubitarunt. Cavete igitur ab eorum blanditiis, et mellitis sermonibus, quibus vobis suadebunt, ut nomen illis sectis detis, quibus ipsi adscripti sunt. Pro certe habete neminem earum participem sectarum esse posse, quin gravissimi flagitii reus sit, eorumque verba ab auribus vestris repellite, qui, ut vestræ in gradus suarum sectarum inferiores cooptationi assentiamini, vehementer affirmant, nihil in gradibus illis admitti, quod rationi, nihil quod religioni adversetur, imo nihil vel prædicari, vel perfici, quod non sanctum, quod non rectum, quod non incontaminatum sit. Etenim jusjurandum

illud nefarium, quod jam memoratum est, quodque in illa etiam inferiori cooptatione jurari debet, satis per se est, ut inteligatis nefas etiam esse levioribus illis gradibus adscribi, atque in iis versari. Deinde quamvis quæ graviora, et scelestiora sunt, iis mandari non soleant, qui superiores gradus assequuti non sunt, perspicue tamen patet perniciosissimarum harum societatum vim, et audaciam ex omnium qui iis nomen dederunt consensione et multitudine coalescere. Itaque ii etiam, qui inferiores illos gradus non sunt prætergressi, scelorum eorum participes haberi debent. Et in eos cadit illud apostoli ad Romanos cap. 1.—“qui talia agunt, digni sunt morte, et non solum qui ea faciunt, sed etiam qui consentiunt facientibus.”

(Sec. 19). Postremo eos, qui cum jam essent illuminati, et gustavissent donum cœlestē et participes facti essent Spiritus Sancti, deinde tamen miserrime prolapsi sunt, et sectas illas sequuntur, sive in inferioribus, sive in superioribus earum gradibus versentur, peramanter ad Nos vocamus. Ejus enim vice fungentes, qui professus est, non venisse se vocare justos, sed peccatores, et se pastori æquiparavit, qui, relicto reliquo grege, sollicitè ovem quærit, quam perdidit, eos hortamur et obsecramus, ut ad Christum revertantur. Quamvis enim maximo se polluerint crimine, non debent tamen de Dei, et Jesu Christi filii ejus misericordia et clementia desperare. Recipiant igitur sese tandem aliquando et iterum ad Jesum Christum pro iis etiam passum confugiant, qui eorum resipiscentiam non modo non despiciet, sed imo ad instar amantissimi patris, qui filios prodigos jamjudum expectat, libentissime accipiet. Nos vero ut quantum in Nobis est eos excitemus, et faciliorem iis sternamus viam ad pœnitentiam, suspendimus ad integrum anni spatium post publicatas Nostras has apostolicas literas in regione, in qua morantur, tum obligationem denunciandi suos in sectis illis socios, tum etiam reservationem censurarum, in quas sectis illis nomen dantes inciderunt, eosque, etiam non denunciatis complicibus, absolvi ab iis censuris posse declaramus a quocumque confesario, modo sit ex eorum numero qui a locorum, in quibus degunt ordinariis approbati sunt. Quam etiam facilitatem in eos, qui forte in urbe morentur, adhibendam constituimus. Quod si quispiam ex iis, quos nunc alloquimur, ita pertinax sit (quod Deus misericordiarum pater avertat) ut committat, illud temporis spatium quod designavimus, labi, quin sectas illas deserat, et vero resipiscat, eo elapso continuo et obligatio denunciandi complices, et censurarum reservatio in eum reviviscet; nec absolutionem deinceps impetrare poterit, nisi denunciatis antea complicibus, vel saltem juramento emisso de iis quam primum denunciandis, nec ab alio poterit iis censuris solvi, quam a Nobis, vel a Nostris successoribus, aut ab iis, qui a Sede apostolica ab iisdem absolvendi impetraverint facultatem.

(Sec. 20). Volumus autem quod præsentium Nostrarum literarum transumptis etiam impressis, manu alicujus notarii publici subscriptis et sigillo personæ in dignitate ecclesiastica constitutæ munitis eadem fides prorsus adhibeatur, quæ ipsis originalibus literis adhiberetur, si forent exhibitæ vel ostensæ.

(Sec. 21). Nulli ergo hominum liceat hanc paginam Nostræ declarationis, damnationis, confirmationis, innovationis, mandati prohibitionis, invocationis, requisitionis, decreti, et voluntatis infringere, vel ei ausu temerario contraire. Si quis autem hoc attentare præsumpserit indignationem omnipotentis Dei, ac beatorum Petri et Pauli apostolorum ejus se noverit incursurum.

Datum Romæ apud sanctum Petrum anno incarnationis Domini millesimo octingentesimo vicesimo quinto, tertio idus martii, pontificatus Nostri anno secundo.¹

¹ BULLARII ROMANI continuatio Summorum Pontificum Clementis XIII. Clementis XIV. Pii VI. Pii VII. Leonis XII. Pii VIII. et Gregorii XVI. Constitutiones, Literas in Forma Brevis Epistolas ad Principes Viros, et Alios Atque Alloquutiones Complexens Quas Collegit Usque ad Pontificatum Pii VIII. Andreas Advocatus Barberi Curiae Capitolii Collateralis Additis Summariis, Adnotationibus, Indicibus Opera, et Studio Rainaldi Segreti I.C. Tomus Decimus Sextus Continens Pontificatus Leonis XII. Annum Primum ad Tertium Romæ, 1854.

**THE BULL OF POPE LEO XII., 1825,¹ IN WHICH ARE INCORPORATED
THE BULL OF POPE PIUS VII. AND PREVIOUS BULLS.**

CONDEMNATION OF THE ASSEMBLIES UNDER THE NAME OF "FREE MASONS"
AND OF EVERY OTHER SECRET SOCIETY.

Dated 13th March, 1825, being the second year of His Holiness' Pontificate.

LEO, BISHOP, SERVANT OF THE SERVANTS OF GOD. FOR THE PERPETUAL
REMEMBRANCE OF THE MATTER.

THE GREATER THE EVILS which threaten the Flock of Christ, our Lord and Saviour, the greater should be the solicitude of Roman Pontiffs employed in repelling them, for to them has been committed in the person of the blessed Peter, the Chief of the Apostles, the care of feeding and ruling it. It is the duty of them that are set in the Supreme watch-tower of the Church, to descry from afar the machinations which the enemies of the Christian name form (though they will never attain their end) for the purpose of exterminating the Church of Christ, as well as to indicate and disclose them to the Faithful, so as to beware of them: and by their authority to avert and defeat them. Aware of this very responsible task imposed upon them, the Roman Pontiffs, our predecessors, have always kept the watch of the Good Shepherd, and by exhortation, injunction, and devoting their very lives to their flocks, have caused the prohibition and utter extinction of the sects which threatened extreme danger to the Church. And the record of this Pontifical solicitude may not merely be extracted from the antiquity of ecclesiastical annals. It is plainly shewn by what has been done in our own and our fathers' time, by Roman Pontiffs, in opposing themselves to the clandestine sects of men malignant against Christ. For Clement XII. our predecessor observing that the sect of LIBERI MURATORI or Free Masons or by what other name they might be called, was becoming daily stronger, and gaining fresh stability, a sect which he knew for certain from many proofs to be not only liable to suspicion, but wholly hostile to the Catholic Church, condemned it in a clearly defined Constitution, beginning with the words IN EMINENTI, and published on 28th April, 1738 A.D., the tenour of which is as follows:—

(Sec. 2). [*Here follows the Bull IN EMINENTI, for which see p. 60.*]

(Sec. 3). Benedict XIV. likewise, our predecessor, was not satisfied with reviving the memory of this. For it had become a subject of general remark that the penalty of Excommunication enacted in the document of Clement, now long dead, would have become a dead letter, were it not that Benedict had expressly confirmed that document. Now it would be surely absurd to maintain that laws of previous Pontiffs became obsolete, unless they received the expressed approval of the successors; and, moreover, it was plainly manifest that Clement's Constitution had been repeatedly treated as valid by Benedict. Nevertheless, Benedict thought it well to remove this ground of cavil out of the hands of the disaffected, and published a new Constitution, beginning with the word PROVIDAS, on the 18th March, 1751, wherein specifically as the phrase is, repeating word for word the Constitution of Clement, he confirmed it in what is considered the most complete and effective form.

(Sec. 4). [*Here follows the Bull PROVIDAS, for which see p. 110.*]

(Sec. 5). Would that those who then succeeded to civil government, had set as high a value on these injunctions as the safety of the Church demanded! Would that they had persuaded themselves to see in the Roman Pontiffs who have succeeded the blessed Peter, not merely Shepherds of the Universal Church, and rulers, but also strenuous upholders of merit, and most diligent forewarners of impending dangers! Would that they had exercised that power which they had possessed to root out the sects whose pestilential designs had been revealed to them by the Apostolic See! But since, whether through the deceitfulness of the Sectaries, who artfully concealed their doings, or through the unwise persuasion of some, they had decided that this matter should be overlooked, or at least handled very lightly, out of those old Masonic sects, that had never quite died out, many others sprung up far worse and more audacious than they. All these, the society of the Carbonari seemed, as it were, to embrace within its bosom;

¹ Quoted by historians as the Bull QUO GRAVIORE.

a sect, which used to be considered the leading one in Italy, and in certain other quarters, and being apparently divided into various branches differing only in name, has undertaken with the greatest keenness the attack on the Catholic religion and upon all supreme authority, civil and constitutional. For the purpose of delivering Italy and other countries, nay even the domain of Pontifical government itself (into which, during the temporary embarrassment of the Pontifical government, it had crept, in company with men from without who had thrust themselves in) Pius VII. of happy memory, to whom we have succeeded, condemned with the severest penalties the sect of the Carbonari, or by whatever name the sect might be called according to diversity of place, dialect, or individuals, in a constitution published Sept. 13th, A.D. 1821, commencing with the words *ECCLESIAM A JESU CHRISTO*. A copy of this we thought fit to have inserted in our present writing, and it is as follows:—

PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD. FOR THE PERPETUAL RECORD OF THE MATTER,¹

THE CHURCH FOUNDED BY JESUS CHRIST, our Saviour, on firm rock, and against which Christ himself has promised that the Gates of Hell should not prevail, has been attacked so repeatedly and by such formidable enemies, that but for the intervention of that Divine promise which can never pass away, there might seem reason to apprehend that it might itself perish altogether, overcome by the violence, devices, and cunning of its enemies. Indeed, what has occurred in former times has occurred also, and indeed in a marked degree, in this sad age of ours, which seems to be that “last time” foretold so long before by the apostle, when “men shall come mockers, walking after their own lusts in impiety” (*Jude* I., 18). For in a matter plain to everyone, what a number of men in these very trying times have gathered together against the Lord and against his Christ, who make it their special aim (*Col.* II., 8), through philosophy and vain deceit, cajoling, and uprooting the Faithful from the teaching of the Church, to attempt to undermine (but they will not succeed) and overthrow the Church! To attain their object with the greater ease, very many of them have formed secret assemblies and clandestine Sects, whereby they hoped to draw more freely very many into guilty association with their conspiracy. Long since has this Holy See, on discovering their Sects, with loud and free voice cried out against them, and laid bare the plans which had been secretly formed by them against Religion, nay, now against Civil Society. Long since has it stirred up the diligence of all to guard against the Sects being permitted to attempt what they are nefariously meditating: but it is to be regretted that the result for which it looked did not correspond to these zealous cautions of the Apostolic See, and that these wicked men did not desist at any time from the course which they had undertaken: and in consequence that train of evils has followed which we ourselves have witnessed: nay, these men, whose arrogance is ever increasing, have dared to organize even new Societies.

Here mention should be made of a Society which has recently sprung up and been widely propagated in Italy and other countries, which, though divided into several Sects, and though assuming sometimes distinct and diverse names according to the variety of Sects, is at bottom one in community of sentiment and crime and in the organization of a certain league, and is usually designated the Society of Carbonari. These affect indeed a singular respect and a wonderful zeal for the Catholic religion, and the person and teaching of Jesus Christ our Saviour, whom they sometimes dare to call the Ruler of their Society, and their Grand Master, but these words which seem smoother than oil, are nothing but darts employed by cunning men to wound more surely the less cautious: they come in sheeps’ clothing but within are ravenous wolves. Certainly the very stringent oath whereby imitating, as far as may be, the Priscillianists of old, they promise they will not ever at any time under any circumstances, either reveal to those not enrolled in their Society anything regarding that Society, or communicate to those in inferior grades anything pertaining to higher grades; moreover the clandestine and unlawful assemblies which they hold after the fashion employed by many heretics, their cooptation into their Society of men of any religion and sect, all these things, although other things were wanting, are sufficient to shew that no credence should be given to their words above mentioned: but there is no need of conjectures and arguments

¹ Quoted by historians as the Bull *ECCLESIAM A JESU CHRISTO*. (See p. 252.)

to form this opinion about what they say, as has been indicated above. Books printed by themselves, in which a description is given of the course of procedure which is employed, especially in assemblies of the Higher Grades; their Catechisms, and Statutes, and other authentic documents of the greatest weight for producing convictions: likewise the testimony of those who after abandoning that Society of which they had previously been adherents, have revealed its errors and frauds to legal judges, declare plainly that the main object of the Carbonari is to give every one unbounded licence to fashion for himself after his own liking and art, of his own opinions, a religion to hold, thus introducing into religion an indifference of a kind the most pernicious conceivable, to profane and pollute the Passion of Jesus Christ by certain of their nefarious ceremonies; to shew contempt for the Sacraments of the Church (for which they apparently substitute most wickedly some new ones invented by themselves) and for the ceremonies themselves of the Catholic Church, and to overthrow this Apostolic See, against which they are affected with singular hatred, and are engaged in pestiferous and pernicious controversies.

And not less wicked, as is clear from the same records, are the precepts on morals transmitted by the same Society of Carbonari, although they boast with confidence that they exact from their followers the cultivation and practice of charity and every kind of virtue and abstinence from every vice. Accordingly, it most shamelessly favors sensual pleasures, teaches the lawfulness of killing anyone who does not observe the pledges of secrecy given as mentioned above: and though the Chief of the Apostles, Peter, teaches that Christians should be subject to every human appointment, as in duty bound to God, whether to the King as supreme, or to Governors as appointed by him &c., and Paul the Apostle commands every soul to be subject to the higher powers: yet this Society teaches that it is allowable by stirring up seditions to strip of their authority, kings and other rulers, whom it most unjustly dares to designate tyrants. These and such-like are the dogmas and precepts of this Society, from which have arisen the crimes in Italy lately committed by the Carbonari, which have brought such deep sorrow on honorable and pious men. We therefore who have been set as watchmen of the House of Israel, that is, of Holy Church, and who by virtue of our Pastoral office are bound to see that the Lord's flock, committed to our care, sustain no injury, think it is not possible for us in so grave a case to abstain from checking the impure efforts of men. We are moved also by the example of Clement XII, of happy memory, and of Benedict XIV, our predecessors, the former of whom in a constitution dated 28th April, 1738, A.D., IN EMINENTI, the other by one dated 18th March, 1751, A.D. PROVIDAS, condemned and prohibited the Societies DEI LIBERI MURATORI, or Free Masons, or by whatever name called, according to variety of country or dialect, an offspring of which Societies, or at any rate an imitation of them, this Society of Carbonari must be considered. And although we have already prohibited this Society strictly in two edicts put forth by our Secretary of State, nevertheless following our above-mentioned predecessors, we hold that we should in more solemn form decree heavy penalties against this Society, especially as the Carbonari commonly maintain that they are not included in the two edicts of Clement XII, and Benedict XIV, and are not liable to the pains and penalties mentioned in them.

Therefore, having consulted the Select Congregation of our Venerable Brethren, Cardinals of the Holy Roman Church, and on its advice, and also of our own private motion, and from our certain knowledge, and sure deliberation, and with the plenitude of Apostolic authority, we have determined and decreed, that the aforesaid Society of Carbonari or whatever name it be called, its workings, its assemblies, its gatherings, its lodges, its conventicles, are to be condemned and prohibited as by these present constitutions, which are to be perpetually effective, we condemn and prohibit them. Therefore to all, and several, the Faithful in Christ, of whatever standing, grade, condition, orders, dignity, and pre-eminence, laic, or cleric as well Secular as Regular, even entitled to specific and individual mention and expression, we give instruction strictly, and in virtue of Holy obedience, that no one under any pretext whatever, or cunning gloss, shall dare or presume to enter the aforesaid Society of Carbonari, or whatever it be called, or to propagate it, support it, receive and conceal it in their buildings or private houses, or elsewhere, to be enrolled in it, and any of its grades, to be associated with it, or take part in it, to grant to it the permission or facility of summons to any place of meeting, to furnish it with supplies of any kind, or otherwise to give it counsel, aid, or approval, openly or in secret, directly, or indirectly of themselves, or by the agency of others, in any manner whatever, likewise to exhort, induce, stimulate, and advise others to be enrolled in a Society of this kind, to be reckoned in

its members, or take part in it, to grant it the permission or facility of summons to any place of meeting, to furnish it with supplies of any kind, or otherwise to give it counsel, aid, or approval, openly, or in secret, directly, or indirectly, by themselves or by agency of others, in any manner whatever, likewise to exhort, induce, stimulate, and advise others to be enrolled in a society of this kind, to be reckoned in its numbers, or take part in it, or aid and support itself in any way whatever, but that they should wholly abstain from the same Society, and its meetings, assemblies, lodges or conventicles, under penalty of Excommunication to be incurred by all acting contrariwise to the above, *ipso facto*, and without any declaration, from such Excommunication no one may obtain the benefit of absolution through any, except through us, or through the Roman Pontiff for the time being, unless lying at the point of death.

Further, we instruct all, under the same penalty of Excommunication reserved to us, and the Roman Pontiffs, our successors, that they be bound to denounce to the bishops or others, to whom that function pertains, all whom they know to have given in their name to this Society, or to have defiled themselves with any of those crimes which have been mentioned. Finally, that all danger of mistake may be more effectually excluded, we condemn and proscribe all the so-called Catechisms of the Carbonari, and the books in which their wonted proceedings in their meetings are set down by the Carbonari, also their Statutes, and the documents or books written in their defence, whether published in print or in handwriting, and we prohibit all the Faithful under the same penalty of Excommunication with the same reservation from reading, or keeping the said books or any of them, and we charge them to deliver the same unreservedly to the local Ordinaries or others, who have an authority to receive them. And it is our will that when a copy of these our present Letters have been made and printed, subscribed by the hand of some Public Notary, and stamped with the seal of some person invested with ecclesiastical dignity, exactly the same respect be shewn as if the original had been produced and exhibited. Be it lawful for no man, therefore, to infringe this schedule of our declaration, condemnation, charge, prohibition, and interdict, or run counter to it with reckless audacity. But if any should presume to attempt this, let him know that he will incur the wrath of Almighty God, and of the Blessed Apostles Peter and Paul.

[Here ends the Bull ECCLESIAM A JESU CHRISTO, of which the full Latin text is given, p. 252.]

(Sec. 7). Not long after this Constitution had been published by Pius VII., We, from no merit of ours, were exalted to the Supreme Chair of St. Peter, and giving all our attention forthwith to find out what the position of these clandestine Sects might be, their number, and influence, we quickly perceived that their insolence had increased chiefly from their number being continually reinforced by new Sects. Of these special mention should be made of that which is called "Universitarian" from having its seat and domicile in several learned Universities, and into which the young men are initiated by certain teachers, whose aim is not to instruct, but to debase to those Mysteries which deserve with perfect truth to be styled Mysteries of Iniquity, and are a training for all wickedness.

(Sec. 8). Hence it arises that so long after the firebrands of treason had been lighted and spread in Europe by Secret Societies, through the agency of their accomplices, and after the brilliant victories gained by the most powerful Princes of Europe, whereby they hoped these Sects must be suppressed, not even yet have their nefarious efforts had an end. For in the very countries in which former storms seem to have come to rest what apprehension is there of new disturbances and seditions, which these Sects are continually contriving! What terror of the impious daggers which they stealthily plunge into the bodies of those whom they mark for death! How many and severe the penalties those who are over them in authority are over and over again compelled even with reluctance to decree in order to maintain public tranquillity.

(Sec. 9). Thence also arise those distressing calamities by which the Church is everywhere harassed, and which we cannot mention without sorrow, nay, even without tears. Its soundest dogmas and precepts are shamelessly attacked; its dignity is made light of, and the peace and happiness which it should presumably of its own right enjoy are not only disturbed, but wholly destroyed.

(Sec. 10). Nor are we to imagine that all these and other evils which we have omitted to mention, are wrongly and calumniously imputed to those clandestine Sects. The books which the adherents of these Sects have not hesitated to write, wherein they condemn government, speak evil of authority, call Christ either a stumbling-block, or foolishness; nay, not infrequently teach that there is no God, and that man's soul perishes with his body; their Codices, and Statutes in which they set forth these designs, and Constitutions, declare openly that from them proceed all these things which we have mentioned already, the aim of which is to undermine legitimate government, and utterly extirpate the Church, and it is to be regarded as certain and well ascertained fact, that these Societies though differing in name, are united together by the nefarious bond of the impurest intentions.

(Sec. 11). Since this is so, We think it our bounden duty to condemn these clandestine Sects, and in such terms, that none of them may be able to boast that they are not included in our Apostolic sentence, and on this pretext draw incautious and simpler men into error. Accordingly, on the advice of our Venerable Brethren the Cardinals of the Holy Roman Church, and also of our own motion, and from our own certain knowledge, and after mature deliberation, we prohibit for ever all Secret Societies, as well those now existing, as those which may hereafter by any chance break out, and which propose to themselves the designs we have mentioned above, against the Church and against Civil Authority, under whatever name each be designated, with the same penalties as are contained in the Letters of our predecessors already adduced, which We here expressly confirm.

(Sec. 12). Therefore, to all and several the Faithful in Christ, of whatever standing, grade, condition, order, dignity, and preeminence, whether laymen, or clerics, Secular as well as Regular, even entitled to specific and individual mention, strictly, and in virtue of Holy obedience, we give instruction that no one under any pretext whatever, or cunning gloss, dare or presume to enter, or propagate, support, or receive, and conceal in their buildings, or private houses, or elsewhere, the aforesaid Societies by whatever name they may be called, to be enrolled in them, and any degree of the same, to assemble with them, and take part in their proceedings, or to give them leave or facility of meeting anywhere, to furnish them with any supplies, or in any other way to render aid, counsel, or support, openly, or in secret, directly, or indirectly, of themselves, or through the agency of others, in any way whatever. likewise to exhort, induce, stimulate, and advise others to be enrolled in Societies of this kind, or in any grade of them, or to take part in them, or to aid or support them in any manner whatever; but without any exception that they should hold themselves absolutely aloof from the same Societies, assemblies, lodges, or conventicles, under penalty of Excommunication, *ipso facto*, and without any declaration, to be incurred by all, who act contrariwise to the above instructions, and from this excommunication no one can obtain absolution through any one, except ourselves or the Roman Pontiff for the time being, unless lying at the point of death.

(Sec. 13). We further instruct all under the same penalty of excommunication reserved for ourselves, and Roman Pontiffs, our successors, that they are bound to denounce to the Bishops or others whom that matter concerns, all whom they have known to have given in their names to these Societies, or to have polluted themselves with any of those crimes hereinbefore enumerated.

(Sec. 14). But especially we utterly condemn, and declare to be quite without force, that downright impious and wicked oath, by which those coopted into these Sects bind themselves, to reveal to no one, anything pertaining to these Sects, and to punish with death all those associates who reveal them to the foregoing, whether ecclesiastics, or laymen. What! Is it not an impious crime to make an oath, which should only be taken "under legal sanction," to be as it were the bond whereby one binds himself to an illegal murder, and to despise the authority of those who govern the Church or legitimate civil society, and have the right to enquire into those matters in which their safety is concerned? Is it not most iniquitous and indecent to appeal to God himself as witness and accreditor of criminal acts? Most properly the Fathers of the Third Lateran Council say: Can. 3. "Those are not to be called oaths, but rather perjuries which are framed against the interest of the Church and the most Holy Fathers": and intolerable is the effrontery or infatuation of these persons, who saying not only in their heart, but even openly and in public writings "there is no God" nevertheless dare to require an oath of all those whom they elect into their Societies.

(Sec. 15). These ordinances have been made by us for the purpose of suppressing and condemning all these harmful and wicked acts. And now, venerable Catholic Brethren, Archbishops and Bishops, we not only claim but demand your assistance: give heed to yourselves and to the whole flock over which the Holy Spirit has set you as overseers, to rule the Church of God. Ravening wolves will come in among you, not sparing the flock; but fear not, nor hold your life more precious than your charge. Remember that on you mainly depends the constancy in religion and good works of the people committed to your care. For although we live in evil days, and at a time when many do not hearken to sound doctrine, yet respect for their pastors on the part of very many of the Faithful still continues, who justly regard them as ministers of Christ, and stewards of His mysteries. Exercise therefore for the good of your sheep that authority which you retain over their souls through the infinite mercy of God. Let them be informed by you of the cunning devices of the Sectaries, and with how great diligence they should guard against them and their usages. Let them, under your teaching and advice, dread corrupt doctrines of men, who mock at the most holy mysteries of our religion, and the pure precepts of Christ, and assail all legitimate authority: and, to address you in the words of our predecessor Clement the XII, in his exhortation to the Patriarchs, Primates, Archbishops, Bishops of the whole Catholic Church, 14th Sept. 1738. "Let us be filled, I beseech you, with the strength of the spirit of the Lord, in judgement and virtue, lest, like dumb dogs, unable to bark, we suffer our flocks to become a prey, and our sheep to be devoured by all the beasts of the field, and let nothing deter us from exposing ourselves personally to all risks for the glory of God, and the salvation of souls. Let us consider Him who endured such agony Himself for the salvation of sinners. For if we are affrighted at the audacity of flagitious men, it is all over with the efficacy of our Episcopate, and its lofty and divine authority to govern the Church. Nor can we Christians any further endure or exist, if it has come to this that we should be dismayed at the menaces or treacherous devices of abandoned men."

(Sec. 16). We very earnestly also call for assistance from you, our dear Sons in Christ, the Catholic princes each of whom we love with a truly paternal love. With that intent, we recall to your memory the words which Leo the Great whose successors we are, and, though unworthy, heirs of his name, employed when writing to the Emperor Leo: "Thou shouldest without hesitation apply the Kingly Power conferred upon thee not only for the government of the world, but most especially for the protection of the Church, in such a way as to defend those statutes which stand good, and to restore true stability to such as have been shaken." Yet matters are now at such a crisis, that those Sects must of necessity be checked by you, not merely in defence of the Catholic religion but even to maintain your own security and that of the people subject to your rule. For at the present moment the cause of religion is so closely associated with the safety of society, that the one cannot possibly be disjoined from the other. For the adherents of these Sects are not less enemies of religion than of your authority. They assail both, they plot the complete overthrow of both, nor would they, if it depended upon them, teach the existence of either religion or of any kingly authority.

(Sec. 17). And such is the craftiness and cunning of these men, that when they seem most studious to magnify your authority, they then especially have in contemplation its overthrow. The tendency of very much of their teaching is to urge that our authority and that of the Bishops requires to be lessened and weakened in favour of the civil magistrates, and that to these should be transferred many of the powers which are proper to this Apostolic Chair, and the Chief Church, as well as those pertaining to the Bishops who have been called to share our cares. But this teaching of theirs proceeds not only from the malevolent hatred with which they are inflamed against religion, but from the hope which they entertain that the peoples subject to your rule, should they possibly see the landmarks fixed by Christ and the Church founded by Him overturned in sacred affairs, might be easily induced by this precedent to alter and destroy the form of political government also.

(Sec. 18). We look to all of you also, beloved sons, who profess the Catholic religion, in a special appeal and exhortation, to avoid utterly men who put light for darkness, and darkness for light. For what advantage worthy of the name can arise to you from association with men who think that no regard should be had for God, or for any of the Higher Powers, who insidiously and by means of clandestine meetings attempt to make war upon them, and who in the market-place, and in all places cry out they are most devoted to the public interests of the Church and society, yet by the whole of their conduct already declare their desire to disturb everything, to overthrow every-

thing. They are indeed like those persons of whom the Apostle in his Second Epistle to the Corinthians says "we should neither receive them in our houses, nor bid them God speed, and whom our forefathers did not hesitate to call children of the Devil."

Therefore, beware of their blandishments, and honeyed words with which they will try to persuade you to join these Sects in which they are enrolled themselves. Hold it for certain that no one can be a partaker in them without being guilty of most grievous wickedness: repel those who to gain your consent to initiation into the lower degrees of those sects, affirm that in those degrees nothing is allowed which is opposed to reason and religion, nay, that nothing is said or done which is not right, which is not pure, which is not moral. For that nefarious oath just referred to, which has to be taken in that inferior initiation also, is enough in itself to let you see that it is impious to be enrolled even in these lower degrees, and take an active part in them. Then, although the graver and more criminal transactions are not usually entrusted to those who have not reached the higher degrees, yet it is plainly manifest that the violence and audacity of these most pernicious Societies gains strength from the assent and number of those who have joined their ranks, so that even those who have not passed those inferior grades, must be held participators in their crimes. And to them applies the sentence of the Apostle in the Epistle to the Romans, Chap. I. "who not only do such things as are worthy of death but also take pleasure in them who do them."

(Sec. 19). Finally, we summon to us most lovingly those who after having been enlightened, and having tasted the heavenly gift, have nevertheless fallen most unhappily, and become followers of those Associations, and engaged in their degrees, whether adherents inferior or superior. For, fulfilling the part of Him who professed He had not come to call the righteous, but sinners to repentance, and who compared Himself to a shepherd, who leaving the rest of the flock, anxiously seeks the sheep which He has lost, we exhort and beseech them to return to Christ. For although they have stained themselves with greatest of crimes, still they ought not to despair of the pity and clemency of God and of Jesus Christ his son. Let them come to themselves, therefore, at length, and again seek refuge with Jesus Christ who also suffered for them, who not only will not despise their return to wisdom, but even, like a loving father who has long waited for his prodigal, most gladly receive them. On our part, that so much as in us lies, we may arouse them and make the way easier for them to repentance, we suspend for the space of an entire year from the publication of this our Apostolic letter in the country wherein they dwell, as well the obligation of denouncing their confederates in those Associations, as also the reservation of the censures into which those have fallen who gave in their names to these Associations, and we declare that, even without denouncing their accomplices, they can be absolved from those censures by any confessor whatever, provided he be of the number of those who have been approved by the Ordinaries of the locality in which they reside. The same facilities also we ordain shall be applied to those who may dwell in the City. But if any of those whom we are now addressing should be so obstinate as to allow (which may God the Father of Mercies avert) the space of time we have designated to elapse, without his abandoning those Associations and coming to his right mind, immediately on its expiration, the obligation to denounce his accomplices, and the reservation of censures will revive against him, nor will it be possible for him henceforth to obtain absolution without beforehand denouncing his accomplices, or at least taking an oath to denounce them as early as possible. Nor will it be possible for him to be released from these censures by any other than Ourselves, or our successors, or those who obtain from the Apostolic See the faculty of absolving from the same.

(Sec. 20). Further we will, that exactly the same credit be given to printed copies of these our Letters subscribed by the hand of some Public Notary, and fortified with the Seal of some one invested with ecclesiastical dignity, as would be given to the very original letter if exhibited or produced.

(Sec. 21). Let it be lawful, therefore, for no one to infringe this Schedule of our declaration, condemnation, confirmation, denunciation, mandate, prohibition, invocation, requisition, decree, and will, or to act in opposition thereto with reckless audacity. But if any one presume to attempt this, let him know, that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul.

Dated at Rome, at St. Peter's, A.D. 1825, March 13th, in the second year of our Pontificate.

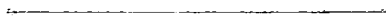
HERE ENDS the series of Papal Bulls promulgated against Freemasonry. Would that it could be added that here also ends the hostility of the Church of Rome! Unfortunately successive Pontiffs have been at pains to show that the *Mandamenta*, or Penal Bulls against Freemasonry, are neither casual in application nor temporary in efficiency. From the first, they use the phraseology associated with utterances *ex Cathedra*: they are issued *Cardinalium consilio, ac proprio motu*. They are explicitly stated by Pope Benedict XIV. to be framed *in forma specifica, atque omnium amplissima et efficacissima*. The force of the Latin language can no farther go. Then, too, from the first, the Condemnation of the Freemasons, being based on grounds of Faith and Morals, was designed to last for ever, and the phrase *in perpetuum* accompanies it throughout the series. Thus the Bulls against Freemasonry belong to the ecclesiastical category of *Definitiones de rebus Fidei et Morum irreformabiles*: that is, Irrevocable decisions on matters of Faith and Morals.

If any casuist should entertain a doubt as to the interpretation of the Bulls by the Holy See in our own days, that doubt is swept away by the Encyclical Letter, entitled *Humanum Genus*. In that Letter, issued 20th April, 1884, Pope Leo XIII., having cited the foregoing Bulls, declares that the Penal clauses contained therein are established for ever—*firma in perpetuum*—and sets himself to show, by elaborate argument and earnest exhortation, that the tenets attributed by the Holy See to Freemasons are destructive of Faith and subversive of morals. The ecclesiastical publication of this Encyclical Letter throughout the United States and the British Colonies brought the Papal censures home to American and Australian Freemasons. The letter was reprinted, with a translation into English, by the eminent Freemason, Albert Pike, who accompanied it with a commentary strongly animadverting on the policy and practice of the Church of Rome.

Owing to the world-wide publication of the Encyclical Letter, *Humanum Genus*, the hostility of the Church of Rome becomes more marked every day, and forces itself on our attention in unexpected places. While these lines were being penned, the adolescent State of South Dakota, comparatively recently admitted to the full privileges of a State of the American Union, has found itself involved of a sudden in the perennial, though one-sided, quarrel. The Civil authorities invited the M.W. Grand Lodge of South Dakota to lay the Foundation-stone of a new Public Building at the rising town of Belle Fourche, with the usual Masonic Ceremonies. At once the Most Rev. Roman Catholic Bishop of the newly-formed Diocese lodged a solemn and indignant protest against entrusting the Ceremonial to the Grand Lodge of Freemasons, and treated the invitation as an insult to his Church. The interference of the Bishop was unavailing, yet the incident is worth recording, as it brings down the chronological chain of official utterances, on one side and the other, from St. John the Baptist's Day, 1717, to St. John the Evangelist's Day, 1911.

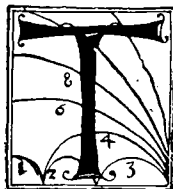
W. J. CHETWODE CRAWLEY.

FINIS.



“ANCIENT YORK MASONS” IN BRITISH AMERICA.

BY BRO. JAMES VROOM, Past Deputy Grand Master, New Brunswick.



THE documentary history of the Provincial Grand Lodges of the Ancients in Nova Scotia and Lower Canada, in so far as it bears upon movements which led to the Union of 1813, and upon the treatment of these quasi-independent bodies and their subordinate Lodges by the United Grand Lodge of England, is of more than local interest.

A spirit opposed to the centralization of power, no doubt, found expression in the term “Ancient York Masons”;¹ which was more generally adopted in Upper and Lower Canada and in New England than in Nova Scotia. As the political situation would lead us to infer, nothing could be further from the thoughts of the American craftsman at that time than to profess submission to any real or supposed authority at York. It was held, and we still sometimes hear it said in America, that the supreme authority in Masonry is a Lodge of Master Masons. The reference to the York legend in the old warrants, therefore, reads like a declaration of independence, an appeal to the inherent rights of Lodges under the Old Institutions, and a protest against any claim that there must of necessity be a central power to which obedience is due. To those who sought and obtained it, the warrant stood for continuity and confraternity more than for authorization. So viewed, we can readily see that the Ancients, when the success of the premier Grand Lodge led them to admit the need of a similar form of organization, would restrict the powers of a Grand Lodge as much as possible. If other motive were wanting, the adhesion of unchartered Lodges would thus be more easily secured. And, not looking upon their new Grand Lodge, or Grand Lodges, as invested with all the supreme and exclusive rights to which the older Grand Lodge made claim, they would leave each “masonical jurisdiction” free to manage its own affairs. This they certainly did in British America.

The Provincial Grand Lodge of Nova Scotia, officially designated as “the Grand Lodge within the Masonical Jurisdiction of the Province of Nova Scotia in North America,” was established under the following warrant,² which is still preserved in the archives at Halifax :

[GR]AND MASTER — ANTRIM.

[DEPUTY] GRAND MASTER — Lau. Dermott.

James Read, S[enior Grand Warden:] Peter Fehr, Junior Grand Warden.

To all whom it may Concern, Greeting :

KNOW YE,

THAT WE, THE GRAND LODGE of the most
Ancient and Honourable Fraternity of Free and Accepted Masons (accord-

¹ The expression “Ancient York Masons” is found in the early warrants signed by Laurence Dermott as Grand Secretary. The more explicit reference to the “Old Constitutions granted by H.R.H. Prince Edwin at York” was adopted later.

² Copied by V.W. Bro. the Rev. G. M. Young, P.G.C., through the courtesy of the Grand Secretary. The parchment is worm eaten in places, and the words within square brackets are supplied from the earlier but very inaccurate transcription published in *Freemasonry in New Brunswick*, by the late Past Grand Master Bunting.

ing to the Old Constitutions granted by His Royal Highness Prince Edwin at York, Anno Domini Nine Hundred and Twenty-Six, being the year of Masonry 4926), viz.: the Most Potent and Puissant Lord, the Right Honourable William Randall, Earl of Antrim, Lord Viscount Dunluce, Knight Companion of the Most Honourable Order of the Bath, Governor of the County of Antrim, and Right Worshipful Grand Master of Masons in that part of Great Britain called England, and Masonical Jurisdiction thereunto belonging. The Right Worshipful Laurence Dermott, Esquire, Deputy Grand Master: The Right Worshipful James Read, Esquire, Senior Grand Warden; and the Right Worshipful Peter Fehr, Esquire, Junior Grand Warden, (together with the Masters, Wardens, and Past Masters of the Warranted Lodges held within the Cities and Suburbs of London and Westminster.)

Do hereby authorize and empower our Trusty and Well beloved Brethren, who now are (or may hereafter become) Inhabitants of

Halifax, in the Province of Nova Scotia, in North America, to

No. Congregate, Form, and Hold, a Provincial Grand Lodge in the LXV. town of Halifax aforesaid, or elsewhere, within the Masonical

Jurisdiction of the Provincial Grand Lodge aforesaid, upon the 24th day of June and upon the 27th day of December annually, (and upon all other seasonable times and lawful occasions,) Independent of any former Warrant or Constitution granted by us or any of our Predecessors, former Grand Masters of England; To any Mason or Masons residing within the Masonical Jurisdiction aforesaid.

And we do hereby Nominate, Constitute, and Appoint Our Right Trusty and Well beloved Brother John George Pyke, Esquire, to be our Provincial Grand Master, within the Masonical Jurisdiction of the Province of Nova Scotia aforesaid. Our Right Trusty and Well beloved Brother Jona Snelling, Esquire, to be our Senior Provincial Grand Warden; and Our Right Trusty and Well beloved Brother Daniel Wood, Jun'r, Esquire, to be our Junior Provincial Grand Warden, within the Masonical Jurisdiction aforesaid, Who, together with the aforesaid Provincial Grand Master, and Deputy Grand Master, (when appointed and duly installed,) and Senior and Junior Provincial Grand Wardens, being also duly installed with their Provincial Grand Master aforesaid, Shall all and every of them be addressed by the Title of Right Worshipful, according to Ancient Custom.

And We do hereby further authorize and empower our said Trusty and Right Worshipful Provincial Grand Master, John George Pyke, Esquire, his Deputy and Grand Wardens, and his and their lawful Successors, To grant (and they are hereby authorized to grant), Dispensations, Warrants, and Constitutions, (according to the ancient custom,) For Congregating and making Free Masons; and forming and holding Lodges within the Jurisdiction aforesaid, according to the most Ancient and Honourable Custom of the Royal Craft, in all ages, and (well governed) Nations throughout the known World.

And We do, by these presents further authorize and empower our said Trusty and Right Worshipful Brethren, John George Pyke, Esquire,

Jona Snelling, Esquire, and Daniel Wood, Jun'r, Esquire, Provincial Grand Master, Deputy Grand Master, and Grand Wardens, (together with their lawful Associates or Assistants, being the Masters, Wardens and Past Masters of the Regular warranted Lodges situated and being within their Masonical Jurisdiction aforesaid,) When in Grand Lodge duly formed, to hear, adjust, and determine, All and Singular Matters of Complaints, Controversies, or Debates, (relative to the Craft) which shall be laid before him, (the Provincial Grand Master) or them, within their Masonical Jurisdiction aforesaid : Strictly requiring all and every of our Worthy Brethren residing within the said Masonical Jurisdiction at all times to be conformable to all and every of the good rules, orders, issues, and decrees, which shall (from time to time) be made, determined, ordered, issued, or decreed, by the said Right Worshipful Provincial Grand Lodge of Nova Scotia. Reserving to ourselves our Ancient privilege of hearing Appeals and Administration of such matters as shall be (*bona fide*) absolutely necessary for the Craft in general.

And finally We do, hereby further authorize and empower our said Trusty and Right Worshipful Brethren, the Right Worshipful John George Pyke, Esquire, Jona Snelling, Esquire, and Daniel Wood, Jun'r, Esquire, together with their lawful Assistants, (that is to say, the Regular Masters, Wardens, and Past Masters only,) within their Masonical Jurisdiction aforesaid, in Grand Lodge duly summoned, assembled, and formed, to nominate Chuse and install their Successors, whom they are hereby empowered to invest with their Masonical Honors, powers and dignities, according to ancient custom, &c., &c., &c. And such Successors shall in like manner nominate, chuse, and install their Successors, &c., &c., &c. Such installations to be upon or near every St. John the Evangelist's, (or Twenty-Seventh Day of December,) during the continuance of this Provincial Grand Lodge forever.

Provided that the aforesaid John George Pyke, Esquire, Jona Snelling, Esquire, and Daniel Wood, Jun'r, Esquire, and all their lawful Successors, shall and do pay all due respect, (according to the Ancient Custom of the Craft,) to the Right Worshipful Grand Lodge of Ancient Masons : by whom these presents are granted, Otherwise this warrant to be of no Force or [Virtue.]

Given under our Hands and [Seal of the Most Ancient Grand Lodge in London, the se]cond day of June, in the Year of our Lord one thousand seven hundred and eighty-four, And in the [Year of Masonry 5784 ; being the second] Year of the Grand Mastership of the Right Worshipful William Randall MacDonnell, Earl of Antrim [and in the Twenty-Fourth Year of the reign of our Sovereign Lord George the Third, by the Gr]ace of God, of Great Britain, France, and Ireland, King, Defender of the Faith, &c., &c., &c.

ROBT LESLIE, Grand Secretary.

The provincial grand Lodge constituted under this warrant, it will be seen, was self-governing and self-perpetuating. Long before it was thought of by the Colonial

Office, the rulers of the Craft had anticipated the relationship which now exists between the mother country and the self-governing dominions,—As Kipling has expressed it,

"Daughter am I in my mother's house,
But mistress in my own."

The above warrant was, indeed, less an instrument of authority than a waiver of jurisdiction. It conferred almost unlimited powers. The mother Grand Lodge did not even reserve the right of appointing provincial Grand Masters; the only reservations being the right of final decision in case of appeal, and the supreme authority in matters affecting the general welfare of the Craft. In the warrant appointing Prince Edward, afterwards Duke of Kent, to be "Grand Master of Masons" for Lower Canada, issued in 1792, like extensive powers were conferred upon him and his deputy; though the Grand Lodge of Lower Canada, unlike that of Nova Scotia, was not to be invested with such powers as a body, nor to have the right of electing his successor. In Upper Canada the situation was very different; for there the Provincial Grand Master, whose appointment was of the same date, was not authorized to issue permanent warrants.¹ Yet he soon claimed this authority; and, while there is no evidence of his powers having been formally extended, the Grand Lodge in England seems for a time to have tacitly given its consent. The change of policy that followed the Union was a severe blow to the Nova Scotian and Canadian Lodges established under Ancient sanction.

A letter of congratulation addressed by the grand officers at Halifax to the members of the new Grand Lodge of Lower Canada, in November, 1793, contains the following paragraphs:—

By a letter received from the Right Worshipful Grand Lodge of England, we have the satisfaction of hearing that they have instituted a Grand Lodge under your charge and protection in Quebec.

We participate with our Brethren within your jurisdiction in that pleasure which must necessarily result from an event so conducive to the great objects of our Institution, and the general interests of the Fraternity throughout His Majesty's American Provinces.

Your having, at the head of your Body, as the first Grand Master, one of the sons of our Gracious and beloved Sovereign, is a circumstance the most flattering and honourable to the Craft, as established agreeably to the old Institutions, which could have taken place at this period, when a cordial union amongst all the Lodges of Freemasons is so much to be wished.

This fraternal greeting was rather late, for Prince Edward had been installed as Provincial Grand Master in June of the preceding year. Tidings of an event so important in the history of the Craft must have reached the Nova Scotian brethren long before. Had they been waiting for official information; or were they moved to write at this time chiefly for the purpose of thus advocating union? The union of grand lodges in Massachusetts had taken place in 1792, and probably its good results were already apparent to the Halifax brethren.² In the meantime H.R.H. Prince Edward, who seems not to have broken his affiliation with the Moderns when he became

¹ For the two Canadian grand warrants, see Robertson's *History of Freemasonry in Canada*, i., 342-352.

² As to results in Massachusetts, there may have been two opinions. The United Grand Lodge of Massachusetts, immediately after its formation, entered into fraternal relations with the Modern Grand Lodge of England; and application was made to the Ancient Grand Lodge of Nova Scotia in 1794 for a charter for a Lodge in Boston.

a Grand Master of Ancients, had already suggested "a Coalition of Parties" in Quebec;¹ and had followed up the suggestion by bringing together his own grand officers and "the grand officers under H.R.H. the Prince of Wales" to dine with him on St. John's Day.

A more direct reference to the union movement is made in the joint address presented to the Prince a few weeks later, when it became known that he must leave Quebec. This remarkable document was signed by "William Grant, D.G.M. of Modern Masons," and "Thomas Ainslie, D.G.M. of Ancient Masons," the names being written on the same line, to avoid as far as possible any question of precedence. In it the Deputy Grand Masters say:

We have a confidential hope that, under the conciliatory influence of your Royal Highness, the Fraternity in general of Freemasons in His Majesty's Dominions will soon be united;

and His Royal Highness says in reply:

You may trust that my utmost efforts shall be exerted, that the much wished for union of the whole Fraternity of Masons may be effected.²

All this was some years before the first official mention of the movement in England.

In June, 1814, the Provincial Grand Lodge of Lower Canada, in a circular letter to the Lodges under its jurisdiction, thus announces the completion of the union:

We hasten with joyful alacrity to communicate to you an official Notification which we have received of the great event of the Union of the two Fraternities of Free and Accepted Masons in England, with the concurrence of those of Scotland and Ireland, on the 27th of December last.³

A like notification had probably been received by the Grand Lodge of Nova Scotia, though it was some months later before Nova Scotia Lodges received the information from the Grand Secretary at Halifax.

But the much desired union had a result little expected in British America. The Lodges of the Ancient rite, under the patronage of the Duke of Kent, had good reason to think that their interests would be protected in the union negotiations, and that they would receive the same recognition from the United Grand Lodge of England which had been accorded to them by the Grand Lodge of Ireland.⁴ But they were soon undeceived. The Grand Lodge of Lower Canada and the Grand Lodge of Nova Scotia were severally deprived of their standing as virtually independent Grand Lodges, and were reduced to subordination; while the Lodges on their registry and the members on their rolls were denied recognition unless both Lodges and members were registered in England—a result which might have been foreseen, for the older Provincial Grand Lodge at Quebec, that of the Prince of Wales Masons, submitting to the regulations of its mother Grand Lodge in 1768, had lost its earlier rights and privileges,

¹ See Graham's *Freemasonry in Quebec*, p. 93.

² Address and reply reprinted in full, in Graham's *Freemasonry in Quebec*, from "Freemason's Magazine," London, 1794.

³ Graham's *Freemasonry in Quebec*, p. 145.

⁴ See Dr. Chetwode Crawley's *Notes on Irish Freemasonry*, A.Q.C. xvii., 165; showing that the Nova Scotia Lodges were included as regular in the list of 1804.

and been compelled to pay oppressive fees and dues to the Grand Lodge in London; and, though still surviving in 1793, some time before the date of the union had finally ceased to exist.

It does not seem to have occurred to anyone in England at the time that the existence of independent Grand Lodges was quite as reasonable in British America as it was in Ireland and Scotland, and at least quite as necessary to the welfare of the Craft: or that there was no good reason why "that part of Great Britain called England" should have "masonical jurisdiction" in colonies where the members of the Craft were both able and willing to look after their own affairs.

The first formal notice received in Halifax of a decision by the Board of General Purposes that the brethren in North America, though first to embrace the cause of union, had lost their special privileges when the union was effected, or the first which seems to have been so regarded by the Grand Lodge of Nova Scotia, is contained in the following letter:¹

Free Mason's Hall, London, 31st Mar. 1819.

R.W. Brother,

Your letter of 6th January last, transmitted by the hands of Brother Alport we have received. and also one from the Lodge No. 188, which have been laid before the Board of General Purposes of the United Grand Lodge and after great consideration the Board are decidedly of opinion, that every Lodge holding its Warrant from the Grand Lodge of England, or from any Provincial Grand Master or Provincial Grand Lodge appointed by the Grand Master here, must stand upon the registry of this Country, and make its Returns and Payments as specified in the Book of Constitutions.

This has always been the Practice of both the Grand Lodges of England as they existed before the Union, and such is the present Law, and indeed it is impossible to admit of any other Rule in Settlements or Colonies belonging to Great Britain. Upon referring to the correspondence which took place in the year 1813 between your Provincial Grand Lodge and the Grand Lodge here, the same opinion and decision were forwarded to you. It is necessary to observe that the General Fund of Benevolence is appropriated to the relief of Brethren initiated in any Lodge under the Constitution of the Grand Lodge of England, whether held in this Country or in distant parts, but no Brother so initiated can receive assistance from that fund, or claim any other privilege as an English Mason unless his name shall have been duly registered in the Books of the United Grand Lodge. Brethren initiated in Lodges abroad holding Constitutions from the National Grand Lodge of their Country must, in order to be acknowledged as Masons here, produce the Certificate of such Grand Lodge.

If therefore Lodges are desirous of being under the Grand Lodge of England, of standing on their Register and partaking the privileges of English Masons, their returns and payments must be made in conformity with the Laws contained in the Book of Constitution, as it is not possible to allow Lodges to meet under circumstances or regulations different from the Lodges in other Colonies. The Board of General

¹ From MS. records of the Orphan's Friend Lodge, No. 34, St. Stephen, N.B.

Purposes have therefore desired us to request that you will as early as possible transmit a List of the Lodges under the jurisdiction of the Provincial Grand Lodge of Nova Scotia with their several returns and Contributions, payable as specified in the Book of Constitutions and in conformity with the Circulars herewith sent, otherwise the Grand Lodge will not have it in their power to recognize their existence.

We have the honor to be,

R.W. Brother,

Your faithful and obed. Servts.,

Wm. H. White, }
Edwd. Harper, } G.S.

To Adolphus Vieth, Esqr.,

P.G. Secretary,

Nova Scotia.

The election of Grand Master is not mentioned ; but the letter is addressed to the "P. G. Secretary," and the Grand Lodge of Nova Scotia is referred to as "your Provincial Grand Lodge," with the inference that as such it had no right to issue warrants.

The sad story of the suppression of the lodges under Ancient warrant is told at length in the correspondence with the Grand Lodge at Halifax, as entered upon the records of some of the old Nova Scotia lodges in New Brunswick. The United Grand Lodge of England demanded that each lodge should make submission and acknowledge itself to be irregular ; and should apply for a new warrant, pay registration fees on all its members, and pay annual dues to the Grand Lodge of England, as well as to the Provincial Grand Lodge of Nova Scotia, which had its own fund of benevolence. Few if any of the lodges willingly complied with these demands : few could afford to make the payments. In a few instances, some of the members of a lodge applied for a new warrant under the old name ; in others, they applied to the more friendly Grand Lodge of Ireland, or to that of Scotland, for a charter ; and in some cases they continued to meet for a time as unrecognized lodges, refusing to give up their Ancient warrants. But the end was inevitable. The blow had fallen when the United Grand Lodge denied the validity of the old warrants, because of which other grand lodges withdrew their recognition.

The Duke of Kent died in January, 1820 ; probably without knowing that his use of the title of "Grand Master in Lower Canada" was to be considered an unwarranted assumption, or that the absolute warrants granted under his signature were to be deemed insufficient. In the same year, the Grand Lodge of Lower Canada gave up the power of choosing its grand master, rightly or wrongly assumed when the Duke of Kent became Grand Master of England, and with it the right of issuing warrants, and accepted the limited powers of a Provincial Grand Lodge ; and so the old Province of Lower Canada became unoccupied territory. In Upper Canada, where the assumption of sovereign powers by the Grand Lodge of that district had led to division, the new order of things was soon generally accepted as bringing a promise of harmony ; though, as in the other provinces, it involved the suppression of some of the existing Lodges. But the old Grand Lodge of Nova Scotia continued to claim and use the style of Grand Lodge and to exercise all its former authority, pleading its charter privileges ; and the correspondence with London dragged along for years.

The argument that Colonial Masons should contribute to the general fund of benevolence was met by the very obvious reply that the number of distressed brethren from all parts of the British Empire relieved by the Lodges under the Grand Lodge of Nova Scotia was beyond comparison greater than the number belonging to these Lodges who received assistance from the general funds in England. It might have been added that for this reason England should contribute to the local charity fund of the Nova Scotia Lodges, or reimburse the Lodges in the seaport towns of British America for their contributions to the relief of English Masons; but all they asked was that no further burdens be laid upon them.

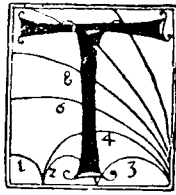
It is interesting, and somewhat enlightening, to find the later official letters from London becoming more peremptory, and insisting that the laws enacted by the premier Grand Lodge before the union must be enforced, concessions granted by the other Grand Lodge notwithstanding. We may also note that in the final despatch, in 1828, to which the Grand Lodge of Nova Scotia yielded, the Union of 1813 is called a "re-union," and the formation of the Ancient Grand Lodge a "separation."¹ With this view of the matter prevailing in high places in less than fourteen years after union, there must have been old Masons on both sides of the water who felt that the blessings of union had been too dearly bought. In British America, as will be seen, this was sadly true. All the old members there had passed away before the Craft had fully recovered from the effects of the change: if, indeed, we may say that it has yet recovered, when the imperial relation of the mother Grand Lodge to the self-governing Grand Lodges beyond the sea, which perhaps, might then have been permanently retained, is now irretrievably lost. It may be better so; but the "Ancient York Masons" thought that the old relationship was worth keeping.

¹ The letter, however, is not written by either of the Grand Secretaries, but by the chairman of the B.G.P. See Bunting's *Freemasonry in New Brunswick*, pp. 95-97.



Festival of the Four Crowned Martyrs.

WEDNESDAY, 8th NOVEMBER, 1911.



THE Lodge met at Freemasons' Hall, at 5 p.m. Present:—Bros. R. F. Gould, P.G.D., P.M., as W.M.; J. P. Simpson, P.A.G.R., S.W.; E. H. Dring, J.W.; Canon J. W. Horsley, P.G.Ch., P.M., Chap.; W. John Songhurst, P.A.G.D.C., Secretary; E. L. Hawkins, S.D.; W. B. Hextall, J.D.; F. H. Goldney, P.G.D., P.M., D.C.; W. Wonnacott, I.G.; Dr. Wm. Wynn Westcott, P.G.D., P.M.; John T. Thorp, P.A.G.D.C., P.M.; William Watson; Sydney T. Klein, L.R., P.M.; G. Greiner, P.A.G.D.C., P.M.; Admiral Sir A. H. Markham, P.Dis.G.M., Malta, P.M.; and Sir Edward Letchworth, Grand Secretary.

Also the following members of the Correspondence Circle:—Bros. John Bilbie, Hugh H. Riach, George Robson, John Church, Fred. H. Postans, V. B. M. Zinchi, J. J. Philpott, Israel Solomons, F. S. Cahill, W. H. Smith, Herbert Burrows, R. E. Landesmann, Rev. C. E. L. Wright, P.G.D., R. H. Kortright Dyett, S. J. Fenton, W. F. Preedy, H. R. Justice, A. Cadbury Jones, J. S. M. Ward, H. Hyde, Chas. J. R. Tijou, P.A.G.D.C., F. W. Levander, W. Leonard Staines, C. Wyndham-Quinn, Dr. G. A. Greene, F. J. Burgoyne, Arthur A. Coster, Capt. C. W. M. Plenderleath, F. C. Lloyd, Wm. Lake, A.G.Sec., D. Bock, W. Hammond, W. I. Hawkins, W. S. Furby, Lieut. E. Wildy, John W. Gieve, P.A.G.D.C., Mihill Slaughter, P.A.G.D.C., Col. D. Warliker, H. A. Badman, J. Walter Hobbs, Alex. Walker, Dr. T. Edwin Harvey, Dr. S. W. Allworthy, The Hon. W. Freemantle Gaunt, G. Percy Turner, Alfred Solomons, F. Cracknell, E. E. Street, H. H. Montague Smith, Curt Nauwerck, Edward Phillips, James Chadder, Joshua Hands, W. T. Belstead, W. J. Thompson, Geo. C. Williams, Col. Sir Howland Roberts, Bart., J. Geo. Boyes, Laurence Levy, jun., H. F. Bayliss, Francis R. Taylor, W. R. Harriss, J. Leach Barrett, P.G.St.B., Henry Lovegrove, P.A.G.Sup.W., I. Cooke, F. W. Mitchell, Percy C. Webb, Robert A. Gowan, L. A. Engel, Rev. M. Rosenbaum, Chas. H. Bestow, R. Clay Sudlow, P.G.D., Wm. J. D. Roberts, F. P. Robinson, Arthur Hughes, James Powell, F. E. Hamel, William Hall, G. V. Montague, F. W. Kahn, James J. Nolan, C. Isler, D. J. Williams, John White, P.G.D., L. Danielsson, James Castello, Reginald C. Watson, Fred. Armitage, Geo. S. Knocker, and William Yeo, G. Tyler.

Also the following Visitors:—Bros. F. Postans, Robert Mitchell Lodge No. 2956; W. Archbald, Rangoon Lodge No. 1268; W. Kendall, I.P.M. Rangoon Lodge No. 1268; W. B. Thomson, Mother Kilwinning Lodge (S.C.); W. H. Holmes, Knightsbridge Lodge No. 2978; Edward W. Hobbs, Piccadilly Lodge No. 2550; F. T. James, Edward and Alexandra Lodge No. 3171; P. J. Prewer, Beach Lodge No. 2622; H. Bihn, Prince of Wales Lodge No. 1003; C. S. Belstead, Welwyn Lodge No. 3227; W. A. Mills, Stew. Cannon Lodge No. 1539; Ramsden Walker, P.M. United Northern Counties Lodge No. 2128; Chas. B. C. Hancock, P.G.Stew., P.M. Old Kings Arms Lodge No. 28; John Foulds, Mother Kilwinning Lodge (S.C.); W. J. Ross, Carrington Lodge No. 2421, P.Pr.G.D., Bucks.; H. S. B. Poole, Robert Mitchell Lodge No. 2956; Dr. Blake Marsh, Avenue Lodge No. 3231; E. J. Barrett; J. W. Faulkner, J.D. Dalhousie Lodge, No. 865; Geo. E. Davis, Kent Lodge No. 15; H. W. Laruty, Lambeth Borough Council Lodge No. 2941; E. B. Roberts, I.P.M., Aedile Lodge No. 3281; and Arthur Chadwick, S.D. Metropolitan Lodge No. 1507.

Letters of apology for non-attendance were received from Bros. J. P. Rylands; Dr. W. J. Chetwode Crawley, G.Treas., Ireland; Edward Macbean, P.M.; E. Conder, L.R., P.M.; Hamon le Strange, Prov.G.M., Norfolk, P.M., Treas.; Count Goblet d'Alviella; Fred. J. W. Crowe, P.G.O., P.M.; G. L. Shackles, P.M.; Sir Charles Warren, P.Dis.G.M., E. Arch., P.M.; Edward Armitage, P.Dep.G.D.C.; E. J. Castle, P.Dep.G.R., P.M.; and L. A. de Malczovich.

One Lodge, One Masonic Association, and thirty-three Brethren were admitted to membership of the Correspondence Circle.

In proposing a vote of sympathy with the widow and family of the late W.M., Bro. R. F. GOULD said:—

BRETHREN: We meet to-night under the shadow of a great bereavement. The friend and Brother whom we placed in the chair of this Lodge in November of last year has been summoned to his final rest. The Day of the Four Crowned Martyrs has again come round to us, but instead of joyfully witnessing the induction by HENRY SADLER of his successor in the office from which, in the ordinary course of events, he would himself be retiring, we are sorrowfully engaged in paying the last tribute of respect to the memory of one of the gentlest spirits that ever animated a human frame, and whose Mastership of this Lodge will, for all time, cast an additional lustre on its chair.

Those persons who attain distinction in any walk or condition of life are not always seen in their right perspective by the friends who are nearest at hand and therefore the closest to them, and highly as we, who knew Henry Sadler intimately and well, now estimate the services he rendered to our Ancient Fraternity, it seems probable to myself that it will be only by gradual steps that we shall quite realize the full measure of the great loss which the Craft has sustained by his decease.

As a Masonic scholar he was a leading ornament of the Quatuor Coronati Lodge; as a Master of Ritual and Ceremonial he was unsurpassed; as Librarian and Curator at Freemasons' Hall he has achieved what, before he held those offices, would have been considered impossible; and as the custodian of the archives and collections of the oldest of Grand Lodges he has been the dispenser of Light from those sources, not only to inquiring Brethren in the British Isles, but also to Masonic students of all countries under the sun.

The chair in this Lodge left vacant by the death of Henry Sadler, and which I temporarily occupy, will shortly be filled by the worthy Brother who has been elected to succeed him. But in the home of our late Worshipful Master there is a chair left vacant, which will never be refilled.

Sound sinks into silence,
The story is told;
The windows are darkened
The hearth-stone is cold.

A good man, a tender husband, and a loving father has been called to his rest, and, surely, the hearts of all of us who are present to-night in this room will go fully out to those that were nearest and dearest to him, in this, the hour of their distress.

As Masons, we cannot but rejoice that such a life was given to Masonry and his Brethren in the Craft, and while we bow our heads in submissive resignation to the will of the Great Architect of the Universe, let us humbly implore him that in His infinite goodness and mercy he will extend the solace of comfort and consolation to the widow and family of our late Worshipful Master.

Bro. Canon HORSLEY said:—

I feel it is almost an intrusion to offer any words of respect and eulogy after what has just fallen from the chair. I second the motion with very mingled feelings. It seems almost a tragedy that before the completion of the year of his office as Master of this Lodge our Brother should have been called away. We are asked to express to his family our sincere sympathy. Probably few of you have known any of the members of that family at all; but our hearts must go forth deeply in sympathy with them in their bereavement. We regarded him not only with love, but with that respect which he inspired in all who knew him. Love is, perhaps, more easily gained from us than respect. Respect certainly was due to that man, who, with no advantages of education, was by the mere force of his character placed on that pinnacle of respect on which we all agreed to place him. God and Immortality are the two great dogmas of the Craft. In mentioning those words, what a silence must come upon our souls! The late Bishop of Ripon was once speaking to Lord Tennyson, and the latter, who was then suffering deeply from the recent loss of his dear young friend, Arthur Hallam, exclaimed "It is hard to believe in God." The reply came "It is harder *not* to believe in Him." Initiated in this world, our Brother has now passed to the Fellow Craft of Paradise, and is in the presence of the Great Master before whom all things shall be made clear. There is a wonderfully touching inscription on the tombs of some of the old catacombs at Rome—" *Vivit*," "He lives." Not as we are accustomed to see it in our churchyards and cemeteries, "He *lived* . . . so many years," but "He *lives*:" "He is living now."

I have the greatest pleasure and honour, knowing what I did about our late W.M., in seconding the vote of condolence to his widow and his family.

Bro. HAWKINS said:—

I should like to be allowed to associate myself with all that has been said. It must be quite thirty years since I began calling on Bro. Sadler in a small back room in this building, but it was long before he became so famous as a Masonic historian, and I want, with your permission, to be allowed to express thus publicly my deep regret and my gratitude to him for assistance gladly rendered to me on many and many an occasion. All Masonic students will feel that his death is an irreparable loss, but to those of us who live far from London the loss is the greatest. *Finis coronat opus*; and surely no more fitting end to his honourable career could be thought of than his Installation last year into the chair of this Lodge.

Bro. DRING said:—

It is difficult on this sad occasion for one so young in years, compared to our late Master, to say much. I remember well the occasion on which I first met Bro. Sadler. It is now nineteen years ago, and the brusque manner in which he chided me for an unconscious indiscretion was distasteful to me, although it was deserved. When, soon afterwards, I got to know him more thoroughly, I wondered however I could have resented his fraternal caution, for I quickly found that beneath his epidermic brusqueness there was a kindliness and a paternal solicitude the extreme depth of which I never fathomed. His writings are already historical, his life and work will become historical, but future generations will unfortunately never be able to appreciate his deep modesty, to feel his affectionate regard, or to realize that in all matters of vital and in most questions of Masonic interest and antiquarianism they have lost their expositor.

During the past twelve months we have lost four of our Brethren. Three of them had been suffering for various periods, and their deaths were not entirely unexpected, but the suddenness of our late Master's call seems to blind one in estimating his loss to this Lodge and to the Craft generally. His knowledge was so far-reaching and his extreme willingness to help real students at all times so well known, that every brother throughout the world who was interested in Masonic history must personally mourn his loss. But it is all difficult to realize.

The Secretary referred to many sympathetic letters received by him from Brethren in all parts of the world; and he read the following lines by Bro. C. Fred. Silberbaner:—

What though Life's gavel brake ere all the days
Which make a year of work their course had run?
A higher meed is thine than Craftmen's praise—
To hear th' ETERNAL MASTER say: "*Well done!*"

W. Bro. John Percy Simpson, P.A.G.R., the Master-Elect, was regularly installed as Worshipful Master of the Lodge by Bro. Sir Edward Letchworth, G.Sec., assisted by Bros. R. F. Gould, P.G.D., and R. Clay Sudlow, P.G.D.

The W.M. appointed his Officers as follows:—

S.W.	Bro. E. H. Dring.
J.W.	„ E. L. Hawkins.
Chaplain	„ Canon J. W. Horsley, P.G.Ch., P.M.
Treasurer	„ Hamon le Strange, Pr.G.M. Norfolk, P.M.
Secretary	„ W. John Songhurst, P.A.G.D.C.
Director of Ceremonies,	„ F. H. Goldney, P.G.D., P.M.
S.D.	„ W. B. Hextall.
J.D.	„ W. Wonnacott.
I.G.	„ E. Armitage, P.Dep.G.D.C.

The W.M. delivered the following Installation Address:—

INAUGURAL ADDRESS.



RETHREN, I personally think that it is more expedient for the Master in addressing you on these Installation nights to refrain from attempting to give a Paper such as is read at our ordinary Meetings, but to say a few words on some subject relating to the welfare and work of the Lodge, and incidentally to the subject of Masonry in general. And on an occasion such as our Meeting this evening I think you will agree with me that it is well for us to reflect for a few moments on the more solemn and serious aspect of our Masonic studies.

On the 28th November, 1884, this Lodge of the Quatuor Coronati was warranted, and we look back now upon more than a quarter of a century of active work. I therefore think this is a fitting opportunity to direct our thoughts very briefly and generally to a retrospect of the past and the lessons for the present and future which the years gone by may teach us. A personal retrospect of our lives is not always a pleasant task. We cannot but acknowledge many opportunities lost, many mistakes made, but we also have grateful recollections of difficulties surmounted, of kindly faces, of pleasant places, of garnered experience to aid us in the years to come.

As individuals, so I think it is in the Societies and Fraternities of Mankind, and in addressing you to-night I should like to take as my text, so to speak, two short extracts from the Oration delivered at the Consecration of this Lodge on the 12th of January, 1886, by that learned and worthy Mason the Rev. A. F. A. Woodford, P.G.C. Having commented upon the advantages and delights of the social side of Freemasonry, he says: "Right and good as all these things are in their place and season, they *do not* and *cannot* constitute the *raison d'être* of that remarkable association and fraternity to which some of us have heartily avowed and do sincerely avow still the devotion, the sympathy, and affection of years," and again, later on, "If the intellectual and cultured study of what Freemasonry is, has been, and may yet be, to ourselves and to the world, is in any way promoted by our efforts, believing as we do that such a study, thoughtful and prudent, zealous yet discriminating, is essential to a proper understanding of Masonic archæology and Masonic formula, we shall indeed rejoice."

Yes, I think these were the true principles on which our Lodge was formed and consecrated, and the earnest hopes and aspirations which animated and influenced its distinguished Founders. To put it very shortly, it was sought to make *thinking Masons think*, and having thus exercised their intellectual faculties, to make them better men, and worthier, truer citizens. These two great and solemn objects are no doubt linked together, yet in some senses they form separate steps in the progress and advancement of a Mason. Without knowledge there cannot be true and earnest faith and belief. In all the professions and sciences, in law and medicine, music and painting, in chemistry and astronomy,—knowledge of the past, its history, methods, theories, and great thinkers and craftsmen can alone give us a present and lively interest in the path in life we choose, and fit us to be useful in our day and generation. As an American philosopher has shortly put it: "He who would advance in any department of knowledge must know what others have done before him."

Let us then consider to-night whether this Lodge has in the past fulfilled and is now in the present realising the ardent conceptions of its Founders. Has it gone from strength to strength in the good work they allotted to it in the World of Masonry? Has it progressed in influence and the advancement of true Masonic knowledge? For there cannot be any going back, not even marking time. And here I would liken the Lodge for my present purpose to a timepiece. The main spring must be and must ever be in this Lodge the Secretary, and we have been blessed—I use the word advisedly—with most able and devoted Brethren in Bros. Speth, Rylands, and Songhurst. Then the works of the timepiece may be said to represent the Inner Circle of the Lodge, each member adding something to its internal and harmonious working and arrangement. And we can look back with the utmost satisfaction and contemplate an array of names known alike in the Masonic, Literary, and outside world, too numerous to mention. Our satisfaction is of necessity tinged with sadness at the places left vacant, and the faces we see no more. And the motto of the Lodge must ever be, first Research then Instruction. As Rousseau once put it: “Knowledge is in most of those who cultivate it a species of money which is valued greatly, but only adds to one’s well-being in proportion as it is communicated.” So we rejoice to see our *Transactions*—the work of the Inner Circle for the most part—advancing from a very modest beginning until, from a Literary and Artistic point of view, they are of their class some of the best and most interesting in the world. And what I think is an *admirable* feature about these productions is that from the very first they have contained something suitable for all classes and degrees of Masons,—Biographical and Topographical Papers and elementary treatises and notes on the history and traditions of the Order, as well as articles on Mystical and Scientific subjects cognate to Masonry. As Bro. R. F. Gould once said, and truly said, when Master: “My ideal of such a Lodge as ours is that it should represent an educational ladder in Masonry, reaching from the abyss of Masonic ignorance to the zenith to which we all aspire.”

From a few text books of the old days a really comprehensive and valuable library has been built up through the fostering care of our Secretaries. Many Masonic curios, medals, etc., have been collected. The Library and collection form an extremely valuable Lodge asset.

But having said all this and congratulated ourselves, we must remember that the *real and practical* usefulness of these happy results is indicated on the dial of the timepiece and the hands for ever progressing round its surface. This is the emblem of the Outer Circle, which must constantly advance onwards from month to month and year to year, marking also at the same time that progress in the *higher, truer* knowledge of Freemasonry throughout the world, raising it to a loftier plane, a more dignified sphere. By a happy inspiration of our first Secretary, Bro. Speth, this Outer Circle was formed, as he said in his recommendation and report to the Lodge on the 3rd of March, 1887, “and thus bind to us by an even closer tie than the bond of fellowship already subsisting the ever-growing band of earnest searchers after Masonic Truth and Light, both in the Old World and in the New.” A little band of 37 were then elected, now they number to-day some 3,500. From the ‘Houses of Mystery’ in the East, from the great and strenuous Lodges of the Western Plains they have come. In every Colony of the British Empire we now have our representatives, in every Town of any size in the World outside Europe are to be found one or more of our Members, while nearly all the Grand Lodges of the World recognized by the Grand Lodge of England have joined us. We can indeed say the sun never sets on this Lodge.

Truly a great achievement to congratulate ourselves upon. Yes, Brethren, but also a *great and solemn trust* to be responsible for. Be it our task now and in the coming years to gather in further worthy members of the Craft in every land and nationality, so that *they* may also enjoy that Light and those privileges which have been accorded to, and so highly appreciated by, ourselves.

And now in this retrospect of the past we have in the *second* place to ask ourselves whether this knowledge that we have acquired and disseminated at home and abroad *has* tended to raise Freemasonry from that dull, dead level at which it sometimes rests, and to animate it with elements brighter, better, and more strenuous. For to speak quite frankly, Brethren, the daily round of correct ritual, convivial assemblies, and even donations to our most excellent Charities may constitute—and doubtless if carried out in the true spirit do constitute—some external manifestation of Freemasonry, but they are not *in fact* Freemasonry. Take the first here mentioned, our Ritual. I have said “correct,” for I consider it very essential that a given standard should be followed. But knowledge of its past should be inculcated and the true meaning of its principles infused into the mind of each young Mason at the very earliest opportunity, so that he may justly appreciate the formulæ he will hereafter learn and recite to others. We of our Lodge—and of course I speak to the Inner and Outer Circles alike in this, as in all my observations—should be ever urging this on the Lodges, and trying ourselves more than we have done in the past to help in this good work.

Again as to Refreshment. I always think this should be really considered as part of the Lodge. And this being so I do not refer, of course, to those extraneous and unorthodox assemblies when non-Masons and those who *cannot be* Masons are present. It is most essential that the Brethren should have an opportunity of knowing one another more intimately than is possible in the Lodge itself, and thus providing an occasion, where I am glad to believe a thousand and one acts of charity and of kindness have been and are now yearly arranged and promoted. Here, too, our members may have an opportunity of saying a word in season, something to raise the oratory above mutual admiration or prosaic platitude.

And again in regard to the last phase of Freemasonry I have alluded to, the Donations to our Benevolent Institutions, it must be ever remembered that in the sublime and beautiful Definition of Charity given to us by the Apostle to the Gentiles, the very *basis and essence* of Freemasonry, the *essential, the fundamental* attributes of that great virtue are therein set out, but there is no mention of the giving of alms. And yet we too here should bear in mind part of a preceding verse in that xiii. Chapter of the 1st Epistle to the Corinthians: “And though I understand all mysteries and all knowledge, and have not charity, I am nothing.” As Wordsworth tells us:—

“The best portion of a good man’s life,
His little nameless unremembered acts
Of kindness and of love.”

Surely our good Brethren who have gone from us since our last Installation Meeting kept ever before them the text I have quoted, and, walking humbly with their God in true charity with all men, have passed to their rest. I have said that I think this immortal Definition of Charity is the very basis and essence of Freemasonry. From it we can gather what in my humble opinion are the two and the true Landmarks of Freemasonry conveyed in the somewhat hackneyed but comprehensive and expressive terms “The Paternity of God, and the Fraternity of Man.” The Symbols of the Order are but the outward signs of those various virtues which form the stones

supporting and forming these two great pillars, and were so symbolised in the remotest times when man began to imitate the works in nature of the Divine Architect.

But this matter of Charity is rather for each individual to think over and act upon, ever remembering the obligations he has taken, and those who are comrades with him in the great Battle of Life,—keeping also in mind that Golden Rule that should be placed over the portal of every Masonic Lodge: “None can enter here save those who seek to benefit their fellow creatures and not themselves.”

Thus all these three phases of Masonry, Work or Ritual, Refreshment or Social Intercourse, and Charity, may be raised and ennobled by a knowledge and true perception of the traditions and history, and the genuine mission of Freemasonry. And it is the bounden duty of every member of this Lodge to do his utmost, and again I say, perhaps more than has been done in the past, to educate and infuse this spirit into the Lodges to which he belongs.

And lastly in a Lodge like ours, which includes Brethren of all nations and classes, personifying in itself “Masonry Universal,” there is, I think, another great duty imposed upon us who have its Principles and Doctrines at heart. We hear of wars and rumours of wars, of grave unrest, suspicion and discord in matters international, in politics and in the industrial and commercial world, and the end is not yet. It may be only a coincidence, but it would really seem that when the late Grand Master, Protector of our Craft for the last quarter-of-a-century and the World’s Peacemaker, passed away at midnight on that 6th of May in last year, some element of harmony in our system also vanished, some cord was broken not easily to be replaced. I think this feeling is well expressed in the small, simple brass plate recently placed in the Memorial Chancel of Sandringham Church by “Many mourners of many conditions, yet one in devotion and one in reverence through the power of his sympathy and the might of his loving kindness.” Thus also does Masonry mourn. Yet we as Freemasons should in our own humble stations endeavour to follow in his footsteps, especially with regard to our domestic, national, and commercial matters. As individuals our efforts may seem insignificant, but in the aggregate they may be great and far-reaching. The results may not be at once apparent, and we may never see the fruition of our labours to still and silence the discords around us.

“Down the dark future through long generations
The echoing sounds grow fainter and then cease;
And like a bell, with solemn, sweet vibrations,
I hear once more the voice of God say ‘Peace.’”

Visions of a visionary, hopes of a millenium of Fraternity and Peace which shall never come to pass! Not so, Brethren, when the Prophet of Israel called to the ramparts “Watchman, what of the night? Watchman, what of the night?” and the answer came back “The morning cometh, but also the night.” There are signs of this morning, and the Light of Freemasonry shall aid in dispelling the gloom which rests on the prospect of futurity. This is not the occasion to enlarge on these signs of the times, but one fact I *do* put forward to-night as evidence, namely the marvellous advance and progress of this Lodge during the last quarter-of-a-century. It has bound with links, with golden links, the four corners of the world, and it has established as it were a wireless telegraphy of sympathy and of interest between all branches and associations of Masonry. And with its members *faithful Missionaries* of its true Traditions and Principles, Masonry will become, as I sincerely believe it is becoming, a material and living factor in the World’s Progress and Peace.

OUR W.M.

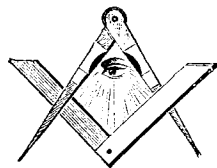
BRO. JOHN PERCY SIMPSON was born on the 16th March, 1861, and was educated at Trinity College, Stratford-on-Avon. There, in 1877, he gained the Gold Medal awarded by the Bard of Avon Lodge for a knowledge of the Works of Shakespeare. He graduated at Oxford in Honour Law in 1884, and having been admitted a Solicitor in 1888, has since practised at New Court, Lincoln's Inn.

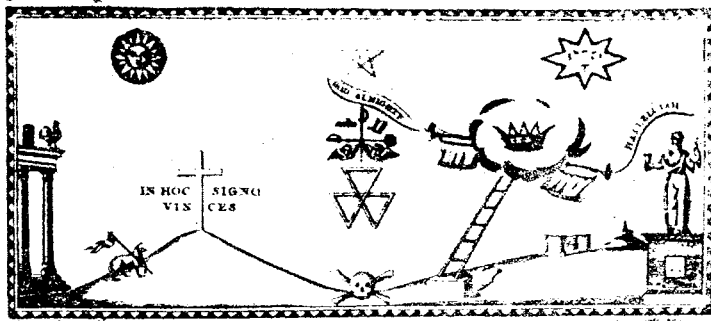
Bro. Simpson was initiated in the Caveac Lodge No. 176, London, on the 4th January, 1890, and seven years later occupied the Chair of Master. In the R.A. he was exalted in the Caveac Chapter in 1898, and filled its principal Chair in 1901. He has for many years taken an active interest in the Standard Chapter of Improvement, holding the position of Secretary till 1910.

In 1905 Bro. Simpson joined the Correspondence Circle of our Lodge, and in the following year was admitted to full membership. In 1909 he was honoured by appointment as Assistant Grand Registrar in the Grand Lodge of England, and Assistant Grand Director of Ceremonies in Grand Chapter.

In 1905 Bro. Simpson published for the information of his fellow members in the Caveac Lodge, some valuable notes in regard to its early history, and in particular to the origin of its name, which he was able to trace to its connection with a Tavern kept by a certain Bertrand Caluac, in Spread Eagle Court, Threadneedle Street. Outside the valuable papers read by Bro. Simpson before the Quatuor Coronati Lodge, mention must be made of an important essay which incidentally shewed that the Toast of 'The King and the Craft' is of immemorial usage. This was reprinted at the request of the Pro Grand Master, and circulated officially amongst all Lodges under the Grand Lodge of England. At the request of the Board of Grand Stewards this year, Bro. Simpson wrote an interesting History of the Grand Festival from its institution at the Goose and Gridiron in 1717.

It will be interesting to note that the Father of our W.M. was the Rev. R. J. Simpson, Past Grand Chaplain of England, and for many years Rector of the Parish of St. Clement Danes, Fleet Street; and that his brother is a past Grand Director of Ceremonies under the Grand Lodge of New South Wales.





These are to Certify (and in truth) that the bearer hereof *S^r John Baptist* set
was by us **INSTAL'D** one of the most Noble Order of **Knighthood** a **Templar**
of **S^t John of Jerusalem** a faithful Soldier in **JESUS CHRIST**
by whose emulation may he ever pass thro' prosperous and advantageous adventures
and having vanquish'd the Enemies both of Body & Soul to Crowne
with a **Palm** of eternal **Glory**. Inwth As he with **Honor** and **Fortitude**
to the Noble Order has behav'd with prudence and **VALOUR** for which we
commend him this our Companion to the worthy **Knights**
our Noble Order.

Given under our Hands and Seal
of our Grand ENCAMPMENT at our CASTLE in Specimby in
White Hall, in the County of Middlesex, the 1st of
July 1877 and in the Year of Masonry 580.

	<i>St. John's College</i>	(Most Eminent
Ente. by		(Grand Master
<i>St. John's College</i>	<i>St. John's College</i>	(Grand Master
		(of the Order
Actuary.	<i>St. John's College</i>	(Grand Master
		(Grand Council

KNIGHT TEMPLAR CERTIFICATE issued to John Shepherd at Berkeley, Gloucestershire,
13th July, 1807.

THE EARLIEST BALDWIN K.T. CERTIFICATE.

BY BRO. J. E. S. TUCKETT, M.A., Cantab., F.C.S., P.P.G. Reg. Wills.



IN their valuable "History of Freemasonry in Bristol," recently published, Bros. A. Cecil Powell and J. Littleton have succeeded in establishing the fact that the K.T. degree was worked in Bristol in the year 1772, and by inference for some period before that date. But the real history of the Camp of Baldwin begins with the famous "Charter of Compact," dated 1780, which is preserved in the F.M. Hall at Bristol. In this the Camp of Baldwin claims the status of a sovereign body and provides for the formation of daughter encampments. The Charter is signed by Joshua Springer, Most Eminent Grand Master; Jno. Maddick, Grand Master of the Order; Wm. Trotman, Grand Master Assistant General; Wm. Mason, Grand Actuary; and others.

The document now exhibited is the earliest Baldwin Certificate known, and it is believed to be the only one of this particular form in existence. The copper-plate from which it is engraved is amongst the treasures of the Baldwin Preceptory, and an impression from it forms one of the full page illustrations to Bros. Powell and Littleton's book. On p. 781 they say in reference to this plate:—

About the same time (1786) a copper-plate . . . was procured for making certificates. We have had the upper part of the plate in our possession for a long while, and considered it had been used for the headings, and that the rest of the document was filled up by hand . . . Quite recently the lower portion of the plate was handed to us by the widow of the late Bro. S. E. Taylor . . . The copper has been cut in two, but we are now enabled to give a copy of the whole inscription. We suggest that the upper piece belonged to a copper-plate used for the earliest certificates, and that soon after the beginning of the new century it was decided to alter the wording, and for that reason the original plate was divided and a fresh portion added.

On p. 278 of his "Life of Thomas Dunckerley," London, 1891, the late Bro. Henry Sadler describes a K.T. Certificate of date 1791 granted to Bro. William Meyler, sometime D.P.G.M., Somerset. He gives its dimensions and also an illustration of the Seal (Thos. Dunckerley's) attached to it, and in both respects it is unlike the one we are now considering. Writing to me on January 10th, 1910, Bro. Sadler says:—"I have not a clear recollection of the heading of the certificate lent me . . . but I do not think it was the same as the one you have." It is therefore clear that the Meyler document did not emanate from the Camp of Baldwin, but from the London Grand Conclave.

The earliest Baldwin Certificate hitherto known was granted to Bro Benj. Plummer in 1816. It was lent to the Masonic Exhibition at Shanklin, in 1886, (Catalogue No. 1455) and is now, I think, in the collection of Bro. Thorp at Leicester. The design, which is quite different, was adopted in 1815. It is shewn on p. 817 of "History of Freemasonry in Bristol."

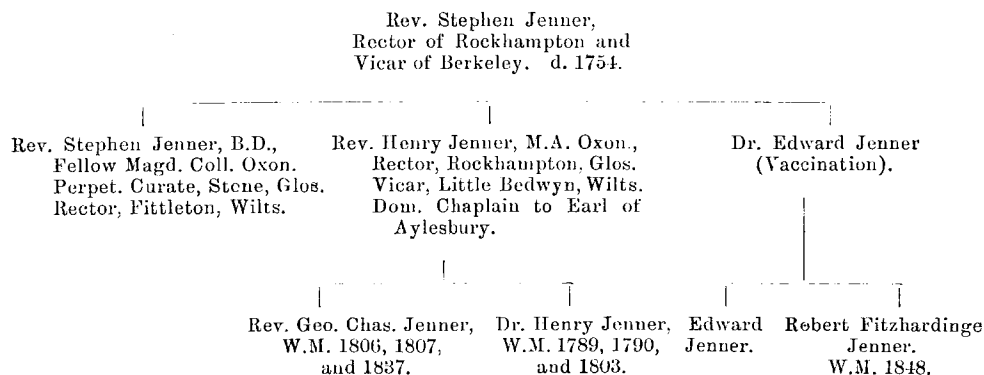
The Shepherd Certificate measures 13in. by 9½in. It is engraved on fine paper which has been stretched on linen. It records the Installation of Sir John Shepherd

as a "Templar of St. John of Jerusalem" and is "Given under our Hands and Seal of our Grand Encampment at our Castle in Assembly at the White Hart Inn in Berkeley this 13th Day of July 1807, and in the Year of Masonry 5811. Sir Joshua Springer, Most Eminent Grand Master, Sir Henry Jenner, Grand Master of the Order, Sir Geo. Chas. Jenner, Grand Master Assistant General. Entered by Sir William Davies, Actuary." The black wax seal and the black silk ribbon are quite perfect. The device upon the Seal is a shield bearing the triple Cross of Salem. The design at the head is marked "Sanders and Lloyd Del" and "Ames Sculpsit Bristol." This Sanders is believed to be John Sanders, a very prominent Bristol Mason of this period. He is referred to again further on. From Bro. Brookhouse's paper on "The Good Samaritans" in *A.Q.C.*, vol. xxiv., part 2, p. 88, we learn that Ames of Bristol engraved the plates to Dr. Ebenezer Sibly's book "Uranosopia." There are other engravings of a Masonic character by the same craftsman.

The Brethren whose names appear upon the certificate were all of them resident in or near or were closely connected with the town of Berkeley. Joshua Springer was a Mathematical Instrument Maker and Optician, carrying on his business at No. 2, Clare Street, Bristol, but:—

He took great interest in the Lodge of Faith and Friendship at Berkeley of which Bro. Henry Jenner, the Prov.G.M. of Bristol, was first W.M. (for two years) . . . Bro. Springer occupied the Chair at Berkeley on at least two occasions—(once when the celebrated Dr. Edward Jenner was raised to the Third Degree) . . . In 1802 he was elected an Honorary Member 'for services done to this Lodge.' (*Hist. of F.M. in Bristol*, p. 123.)

An intimate personal friendship existed between Joshua Springer and Henry Jenner, M.D., F.L.S., who for some years practised as a physician at Berkeley. He was P.G.M. Bristol, 1798, to June, 1807, and P.G.Supt.R.Arch Bristol and Gloster, 1801 or 1803 to 1808 or 1809. The Jenner family had long been established in this part of Gloucestershire, where it owned considerable landed property. The Rev. Stephen Jenner, for many years Rector of Rockhampton and Vicar of Berkeley, died in 1754. He had three sons, the youngest of them, the famous Edward Jenner, the discoverer of Vaccination. On the death of their father the guardianship of Edward (born 1749) was shared by his two brothers, Stephen and Henry—both of them in Holy Orders. The Rev. George Charles Jenner and Dr. Henry Jenner were sons of the Rev. Henry Jenner and therefore nephews of Dr. Edward Jenner. The Rev. George Charles Jenner assisted Dr. Davies (see below) at Stone. For many years he was Chaplain to the Faith and Friendship Lodge and its W.M. in 1806, 1807, and again in 1837. The following table will help to make clear the relationship of the different Jenners:—



At a Lodge held at the White Hart Inn, on Tuesday, December 27th, 1803, Dr. Henry Jenner, R.W.M., raised *seven* Brethren to the Third Degree. These included two brothers, R. S. and W. Davies. The Sir Knight who appends his name to the certificate as actuary was the second of these two, namely, the Rev. William Davies, D.D., Rector of Rockhampton, four miles from Berkeley, and Perpetual Curate of Stone, then a hamlet of Berkeley, but now a separate parish. He occupied the Chair in the Faith and Friendship Lodge, in 1808, 1809, 1814, and 1815, and for a very long period served it as Secretary and Treasurer. In January, 1804, he was chosen as one of the members to take the oath in connection with the Act 32, Geo. III., Chap. 79, for the suppression of societies established for seditious and treasonable purposes. The other one was Dr. John Cornelius Hands, Surgeon of Berkeley, the R.W.M. Dr. Davies, Rev. G. C. Jenner, Dr. Henry Jenner, and others got up a memorial to the G.M., desiring the appointment of Lord Segrave as P.G.M. on the death of the 6th Duke of Beaufort, in 1835. The memorial was presented from the Faith and Friendship Lodge in 1837, and met with a stern rebuke from the M.W.G.M. as trenching upon his prerogative, and the Lodge had to eat humble pie. Dr. Davies resigned the office of Treasurer on December 2nd, 1839, after *thirty years'* service, and the minutes contain a record of the regret felt by the Brethren that the cause should be declining health. He died in 1848, during the Mastership of Bro. Robert Fitzhardinge Jenner, younger son of Dr. Edward Jenner. The Minute Book, November 6th, says:—

With the deepest regret we have to record the heavy loss sustained by the demise of our late worthy Brother the Rev. William Davies, D.D., a most zealous and upright supporter of the Lodge from the time of its formation. He performed the duties of the various offices and more particularly that of Treasurer which he filled for many years with punctuality and ability: was always found ready in promoting the welfare of the Craft in general and never forgetful of a Brother in distress. His many kind and estimable qualities will be long and indelibly impressed on the Brethren of the Lodge.

The name of John Shepherd first appears in the Minutes under date December 26th, 1803:—

On the proposal of Bro Cole sec by Bro Neale John Shepherd, aged 29 years, of Moreton, Maltster, was approved and admitted, Dec 26, 1803, at a Lodge of Emergency.

The Moreton here mentioned is doubtless Moreton Valence, which is distant about eight miles from Berkeley. The following evening he was passed and then (with six others as already mentioned) raised to the M.M. degree by the W.M. Dr. Henry Jenner. He was Secretary in 1808-9 and Senior Warden in 1809-10. On April 2nd, 1810, in the absence of the W.M. (Dr. J. C. Hands) he "took the Chair as R.W.M.," but he was never actually Master of the Lodge. He was very zealous in his attendance upon his Masonic duties, and his name appears with great regularity in the Minutes until 1816. On June 16th of that year he was present in Lodge for the last time. The Rev. J. P. Humphres-Clark, Vicar of Moreton Valence, very kindly searched the Registers for further information concerning Bro. Shepherd, but unfortunately without any success. There was, however, some connection between the family of Shepherd and that of Cossam, of the neighbouring town of Thornbury, Glos. This

certificate was formerly in the possession of the late Handel Cossam, M.P. for Bristol East at the time of his death in 1890, whose mother's maiden name was Shepherd.

Freemasonry in Berkeley at this period must have been in a very flourishing condition. The Royal Lodge of Faith and Friendship, founded in 1789, inherited the Warrant and Constitution of the Country Stewards' Lodge in 1802 or 1803, and amongst its members were very many Brethren of high social rank, including Viscount Dursley. The Hope and Sincerity Chapter R. Arch, No. 134 on the Roll of Supreme Grand and Royal Chapter, was constituted in this very year 1807, and for long continued to be the *only* R.A. Chapter in Gloucestershire—Bristol then, as now, being a Province in itself. Both the Lodge and the Chapter at this time held their meetings at the White Hart Inn, an important hostelry which survives to this day. It is at least *probable* that one result of the influence of Sir Knight Springer, a leading spirit in the Camp of Baldwyn, at Bristol, would be the establishment of a permanent daughter encampment at a place where the number of cultured Brethren, men with the requisite means and leisure, was for a country town unusually large. It would be additionally interesting as the only instance of Baldwyn exercising its sovereign power before 1857, in which year several warrants were granted. In 1821, Bristol newspapers describing a "Royal Conclave of Rosae Crucis of Mount Calvary," held on October 22nd, at the Masonic Hall, in Bridge Street, Bristol, mention that "Several companions joined the Encampment from Bath, Gloucester, *Berkeley*" In the parish churchyard at Berkeley are to be found quite a number of Masonic epitaphs of various dates in the early part of last century. Some have Royal Arch emblems, and one has what may be intended for a Templar emblem. There are, however, no references to the K.T. degree in any of the documents preserved in the archives of the Faith and Friendship Lodge.

It will be noticed that the expression used on the certificate is "Our *Grand* Encampment." Now Art. 18 of the Charter of Compact expressly states that subordinated encampments are to be so described. On the other hand the officers are "Most Eminent" and "Grand" which styles are by Arts. 1, 3, and 18 reserved for the rulers of the Sovereign Body. This may, however, be explained by supposing that a *headquarters* certificate form was used without due correction being made. It was quite a common practice in these early times for subordinate bodies to issue their own certificates.

Bro. Powell considers that the certificate records the holding of a special or extraordinary meeting of the Camp of Baldwyn (the Sovereign Body itself) away from home namely at Berkeley on July 13th, 1807. But if this is so there is a serious difficulty in the rank assigned to Joshua Springer and the others. At this time the high office of Most Eminent Grand Master of the Camp of Baldwyn was held by John Sanders. It would be interesting to know when and where (if not at Berkeley) Bros. Henry Jenner, Geo. Chas. Jenner, and Wm. Davies received the K.T. degree; for their names do not appear in any list of Baldwyn officers. Surely if *all* these Brethren were acting as *Deputies* there would be some intimation of that fact!

Bro. Joshua Springer was M.E.G.M. of Baldwyn from 1780 until 1791, when he relinquished the office in favour of the illustrious Bro. Thomas Dunckerley, whom the Bristol Sir Knights had petitioned to rule over them. John Maddick died in 1795, and was succeeded as G.M.O. (second in command) by Springer. Immediately after his appointment as M.E.G.M. of Baldwyn, Bro. Dunckerley set about the formation of a Grand Encampment or Conclave in London. Now the authority of this body was never recognised by Baldwyn, so that when Dunckerley died in

November, 1795, Joshua Springer was chosen to succeed him as M.E.G.M. John Sanders became "local Grand Master" in 1804, and in the list of officers of the Camp of Baldwyn, Sanders is described as M.E.G.M., 1804 to 1811. But, *according to the certificate*, Joshua Springer was M.E.G.M. in 1807. The earliest of the surviving Baldwyn records is the K.T. Cash Book, 1808—1819, so that no solution of the difficulty is forthcoming from that source. The K.T. Minute Book of 1808 was in existence in 1844, and Bro. Bridges made extracts from it then. The Minute Book itself has since disappeared, but the notes made by Bro. Bridges have been preserved, and from them it appears that in 1808 John Sanders was M.E.G.M. with W. H. Goldwyer as G.M.O. There is no mention of the Jenners or Davies. To account for these Knights we must conclude that other K.T. meetings took place at Berkeley before July, 1807, and the formation of a regular daughter encampment may well have been the result. So early an exercise of sovereign powers would be significant in connection with the subsequent history of the Camp of Baldwyn, and with the terms upon which it ultimately united with the Grand Conclave in 1862 of which the story is so interestingly told in Part IV. of the "History of F.M. in Bristol."

In conclusion, I must express my indebtedness to the authors of the Bristol History for kind permission to avail myself of their work. And I must thank Bro. Warren G. Smith, Secretary of the Royal Faith and Friendship Lodge, for the opportunity to make extracts from the Minute Books and for other kind help. The Vicar of Berkeley, Rev. H. C. Armour, and Capt. Leopold C. D. Jenner, of Avebury Manor, Wilts, very courteously supplemented the information I was able to extract from Baron's Life of Dr. Edward Jenner, and to them also I tender my hearty thanks. And, finally, I have consulted Bro. R. F. Gould's "History of F.M.," and Bro. W. J. Hughan's "English Rite."

Bro. A. CECIL POWELL writes:—

Henry Jenner and Joshua Springer were, as you say, close friends. They formed a party of their own in Bristol, which was generally opposed to the Brethren of the Province. . . . Possibly these two Brethren took upon themselves to authorise the formation of an Encampment, but I think they simply intended a meeting of Baldwyn. Your question as to how the other Sir Knights had been installed seems to shew that other meetings must have been held previously. Henry Jenner was not a success as Prov.G.M., and Masonry as a whole was not flourishing when he was in office, so many irregularities might have occurred. Jenner had in June, 1807 (a month before the day of the Berkeley ceremony) resigned his position as Prov. Gr. Master. . . . I do not know the names of Davies or Jenner in any Baldwyn list.

REVIEWS.

THE ORIGIN AND PROGRESS OF THE PRECEPTORY OF ST. GEORGE,
1795—1895, WITH ROLL OF MEMBERS AND PRECEPTORS
CARRIED DOWN TO 1910.

By C. Fitzgerald Matier.



IN glancing over the pages of this publication, a saying occurs to one's mind, "If you want business done well and promptly, take it to a man whose hands are full of business," and here we have a case in point. At the same time a feeling of surprise is experienced as to how the distinguished brother who is the writer, with the great responsibilities and the vast amount of work devolving upon him in the performance of the onerous duties of the high offices he fills, has succeeded in bringing together the interesting and unique array of closely packed detail which is presented to us.

The volume will be hailed as a valuable addition to the scant stock of literature—*i.e.*, of a *reliable* and *genuine* character—on the subject of the Masonic Order of the Temple.

Brother Matier has judiciously confined his efforts to the subject indicated by the title. To those who desire to study the history of modern Knight Templary, its origin so far as can be traced from authentic records and established facts, its emergence from amongst a great swarm of chivalric degrees which came into notice during the mid-eighteenth century period, and its subsequent attainment of importance and fame when nearly all its colleagues had faded into oblivion, we recommend a careful perusal of the works of Chetwode Crawley, Cameron, Hughan, and Moore, who have done so much to sweep away the fables respecting not only Knight Templary, but everything Masonic.

The work of the Preceptory evidently dated a few years anterior to the granting of the Warrant, and we may easily surmise that the Founders took part in the establishment in 1791 of the Grand Encampment.

The frontispiece is most appropriately a portrait of Thomas Dunckerley, the first Grand Master. He was one of the most conspicuous Masons and greatest workers of his time, and though over a century has passed since his death, he is still remembered with admiration and respect. Our lamented Brother Sadler in his *LIFE OF THOMAS DUNCKERLEY* gives a graphic account of his marvellous career.

Brother Matier has mainly left the minutes to tell their own tale, and clearly they indicate many foremost events which have occurred in the passing of one hundred years, and a careful perusal shews that much of the prominent history of Knight Templary in this country ripples through the pages of the book.

The Preceptory appears to have shared to a very insignificant extent the vicissitudes which fell upon kindred bodies at one time or another, and it has had no check to speak of in its career, although the Grand Encampment itself for a while was practically dormant.

We get occasional glimpses of conditions in Masonry which have long ceased to exist. As an instance we have a minute dated May 26th, 1799, shewing that the Preceptory conferred the Degree of Rose Croix, and one of June 28th, 1801, mentioning the conferring of the Degree of K.H. or *Ne Plus Ultra*. The author has enhanced the interest in these entries by giving facsimile of the Certificate in each case.

Other changes are recorded, notably in the matter of the Costume of a Knight, which was in the outset an apron and sash, with a cloak added at a later period; finally as at the present day, a cloak, tunic, and sash with sword belt, the apron having been discarded.

Then may be observed also, alterations in the style or title of members, the name originally having the prefix "Sir" as in the case of Knights in the outer world, subsequently "Sir Knight," and finally the present one of "Knight" only. The title of the Preceptory itself has not escaped change, styled successively "*The Encampment of the Cross of Christ*," "*The Encampment of St. George*," and lastly "*The Preceptory of St. George*," its present name.

In addition to the before named facsimile, there are those of the original warrant (signed by Thos. Dunckerley) with its endorsement, the Charter of Compact and the Centenary Warrant, in each case accompanied by a typographical copy.

Towards the close of the Volume is a full Roll of Members from A.D. 1792, and of preceptors from A.D. 1795, shewing the wealth of distinguished workers which the Preceptory has possessed during its long and brilliant career,—Brethren not merely of celebrity in the Craft but also of distinction in the world outside. In receiving permission to dedicate his work to H.R.H. the Duke of Connaught, M.E. and S. Grand Master, Brother Matier had a rare, but well deserved honour conferred upon him.

The volume, octavo in size, is an excellent specimen of the printer's art, handsomely bound and highly creditable to the Publishers—the old Masonic firm of Spencer & Co., Great Queen Street, London, W.C.

WILLIAM WATSON.

MASONIC RESEARCH.

"Imitation is the sincerest form of flattery." Thus the members of the Quatuor Coronati Lodge ought to feel very much flattered by the number of bodies that are springing up in all quarters of the globe to imitate them by following in the paths of Masonic Research.

Most of the various Lodges and Associations that now exist for this purpose publish their Transactions or some similar report of their proceedings, which contain very interesting reading, and the lectures show a commendable desire on the part of their authors to learn as well as to teach.

To adequately review the number of these reports that find their way to 52, Great Queen Street, is impossible with the space at our disposal, but it has seemed desirable to collect and mention them under one heading.

First and foremost, of course, must come those of the

LODGE OF RESEARCH, No. 2429, Leicester,

founded in 1892, which has now issued its nineteenth volume of Transactions for the year 1910-1911. As usual, under the able editorship of Bro. J. T. Thorp, the volume contains much interesting matter, in particular a valuable and original paper by Bro. Joseph Young on "The Temple of Solomon," and is further enriched with an Addendum of Masonic papers by the Editor, of which some are new and some have seen the light before and elsewhere.

The LODGE ALBERT VICTOR, No. 2370,

founded in 1890, meeting at Lahore in the Punjab, has recently again turned its attention to Masonic History and has issued a pamphlet of its Transactions during 1909-10, in which are recorded most able papers and discussions on "Masonic Punishments," "The Origin of the Society of Free and Accepted Masters," "The Antiquity of the system of Degrees in Freemasonry," and "The Ceremony of Installation." It is to be hoped that this Lodge is meeting with support in its very commendable efforts to revive the interest in its members in Masonic Research, which was first aroused there many years ago by our late brother H. J. Whympere.

The HUMBER INSTALLED MASTERS LODGE, No. 2494,

which was founded in 1893, has recently issued a somewhat belated account of its Transactions from October, 1903, to December, 1907, containing reports of its meetings and various papers, among which we may specially mention one by Bro. G. L. Shackles on "Coins of the Grand Masters of the Order of Malta, or Knights Hospitallers of St. John of Jerusalem," and one by Bro. R. F. Gould on "The Evolution of Freemasonry." A special feature of these Transactions is that portraits are given of the writers of the papers, and the papers are not all on strictly Masonic subjects, *e.g.*, there is one on "Micro-Organism and Disease" and another on "Sleep."

The MASTERS and PAST MASTERS LODGE

No. 130 on the Register of the Grand Lodge of New Zealand, meeting at Christchurch, N.Z., was erected on December 1st, 1902, by 53 Brethren drawn from the three Constitutions then working in the Province of Canterbury. It has issued 18 leaflets of 90 pages in all, having commenced to do so in 1909; at first they consisted of snippets collected from many sources, but the later issues contain interesting short papers which have been read to the Lodge, *e.g.*, the latest of all has a scholarly paper on the Hebrew words occurring in the ritual.

The INSTALLED MASTERS ASSOCIATION, LEEDS,

is not a Lodge but a Society with a President, Vice-Presidents, and Council. It was formed in 1904, and we have before us Vol. VI. of its Transactions for 1909-10, which contains 240 pages and provides very varied entertainment indeed, with extracts from Preston's *Illustrations* interspersed between the papers actually read at the meetings. The volume also contains many illustrations and is nicely printed. Among the papers we may specially mention one of great value by Bro. M. Rosenbaum on "Masonic Words and Proper Names," and there is also a reproduction of the historical portion of the 1723 Book of Constitutions with a reduced facsimile of the frontispiece.

THE MANCHESTER ASSOCIATION FOR MASONIC RESEARCH

also is not a Lodge but a Society with a President, Vice-Presidents, and Council. It was formed in 1909, and has just issued the first volume of its Transactions: and a very nice volume it is, being excellently printed on good paper and containing four excellent articles—one on the Old Charges, with a list brought up to date, by Bro. R. H. Baxter—one on "Craft Freemasonry in Bolton, 1732 to 1813" by Bro. F. W. Brockbank—one on "Rosicrucianism and its connection with Freemasonry" by the same writer—and one on "The Ancient Lodge of Wigan" by Bro. J. G. McConnell.

THE PENTAGRAM.

It is a little difficult to know how to describe this publication: it is called "The Official Gazette of the District Grand Lodge of the Eastern Archipelago and Masonic Magazine of the F.A.": and it consists partly of the official reports of the District Grand Lodge and the District Grand Chapter and partly of papers and articles from various sources on Masonic matters. It is perhaps, strictly speaking, not the organ of any body specially founded for Masonic Research, though at one time the St. Michael's Lodge No. 2933, Singapore, used to issue its own annual reports, which are now incorporated in the paper before us.

Thus its real nature is as obscure as its name. What is a "Pentagram"? Is it the same as a "Pentalpha"? or what?

Its first number appeared in June, 1909: and five numbers are issued during the year. The later numbers contain some useful reviews of books, but after all it is more of a Masonic Journal than of a periodical for the furtherance of Masonic Research.

THE DORSET MASTERS LODGE, No. 3366,

was consecrated on May 6th, 1909, at Dorchester, and "is founded for the association of Installed Masters who are subscribing members of Lodges in the Province of Dorset and of the London Dorset Lodge, No. 3321." It has issued two pamphlets of Transactions for the years 1909-10, and 1910-11, which contain reports of the meetings and some papers on various subjects, of which we may specially mention one by Bro. S. R. Baskett, entitled "Is reform of Grand Lodge practicable or desirable?" and a valuable one by Bro. H. Bradley, P.District G.M. of Madras, on "Freemasonry in Madras."

THE ALDERSHOT ARMY AND NAVY LODGE JOURNAL

is now in its fourth year of existence as a Lodge Journal. It is a little paper of 8 pages in which are recorded the proceedings of the Lodge whose name it bears (No. 1971, founded in 1832), of the Connaught Chapter No. 1971, and of the Connaught Preceptory and Priory No. 172, all of which meet at Aldershot. We have not the earlier numbers before us, but the latest ones, Nos. 13-16, contain several articles on various subjects by Bro. R. F. Gould, and have running through them a translation of the valuable paper by Count Goblet D'Alviella on "The Origin of the Grade of Master in Freemasonry."

Besides the bodies mentioned, whose Transactions have reached the Quatuor Coronati Library, there are also in existence for Masonic Research the Mid-Kent Masters Lodge and the Bradford Association, which so far have not printed any reports, and the Colleges of the "Societas Rosicruciana in Anglia," of which the Metropolitan College issues an annual report and the York College a triennial one.

Thus there is no lack of workers in the field of Masonic Research at the present day, and even if they do not make any very original discoveries, yet they do useful work in serving up the old facts and sometimes the old fictions in different ways.

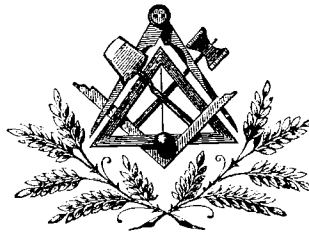
E. L. HAWKINS.

MASONIC BIBLIOGRAPHY.¹

For some years Masonic Students have been looking forward to the issue of a new Bibliography, announced by the *Verein Deutscher Freimaurer*. Hitherto they have had to rely mainly upon the important work of Kloss, published in 1844, supplemented by the volume issued in 1886, by Rudolf Taute, the latter based upon books in the Library of the Lodge Karl zu den drei Ulmen in Ulm. Valuable as these publications have been, they must now give place to the larger and more complete work of which the first volume has just made its appearance. There has not yet been time to test its accuracy, but so far as one can judge, from a very hurried examination, it seems that not only every Masonic publication has been included, but every separate article in the various Journals and Periodicals: all being arranged under subject matter headings. If this proves to have been done with due care and thoroughness, the work will be not merely useful, but absolutely indispensable. The second volume is to contain particulars of work on Legislation and Jurisprudence, Ritual and Symbolism, Poetry and Music, Sermons and Addresses, Societies allied to Freemasonry, and we may hope a full Index to both volumes, and thus we shall have a complete Bibliography of Masonic Literature throughout the world.

W.J.S.

¹ *Bibliographie der freimaurerischen Literatur*. Herausgegeben im Auftrage des Vereins Deutscher Freimaurer, von August Wolfsteig, Band I, 1911. Selbstverlag des Vereins Deutscher Freimaurer zu beziehen durch A. Hopfer in Burg b. M. [Price M. 25.]



NOTES AND QUERIES.



SOCIETY of Ancient Britons.—In Volume V. of the Montgomeryshire Collections, issued by the Powys-Land Club, 1872, in the list of the Documents and Articles exhibited at the fifth Annual Meeting, held at Welshpool, on October the 7th, 1872, is the following (page xxxiv.—xxxv.), exhibited by Richard John Edmunds of Edderton:—

A Large Silver Vase, belonging to the exhibitor, a magnificent piece of plate, standing about twenty inches high. The handles are formed of “Two goats rampant,” and the ornamentation is of a high character. On the lid the following is inscribed:—“Prosperity to the Principality of Wales,—root and branch,—and may it endure for ever.” On one side:—“To Richard Edmunds, Esquire, this social cup is presented, and gratefully inscribed by the most Loyal and Honourable Society of Ancient Britons, London, in memorial of the weighty and important duties zealously and beneficially discharged by him, as Treasurer of that Institution for a long series of years, 1816.” “The good old King. God bless him,” “The Prince of Wales,” “Undeb a Brawd-Garwch.” On the other side:—“Heb Ddŵ heb ddim, Dduw adigon.” Prince of Wales’ feathers surrounded by “His Royal Highness George Prince of Wales.” Richard Edmunds was the son of John Edmunds, the donor of the christening bowl, and the great-uncle of R. T. Edmunds, Esq. The benefaction boards of Welshpool Church record that “Richard Edmunds, Esq., of the Exchequer of Pleas, London, gave to his native parish the royal arms which adorn this church, *a.d.*, 1802:” also that he “also gave a handsome dial plate, placed on a pedestal. south of this church, A.D. 1810.”

[The christening bowl referred to, belonging to Welshpool Church, was exhibited at the same meeting].

R.

William Fletcher Hope.—A portrait in oils of this brother hangs in the Masonic Room at the Criterion Restaurant. The inscription plate does not mention his name, but simply states that the portrait belongs to the Lodge of Union No. 166. The Minutes of the Lodge record that it was painted in 1840. Bro. C. Gough has with infinite pains gathered together from various sources a great deal of information about the Brother, and it may be useful to record the particulars.

Bro. Hope was initiated in the Lodge of Union (then No. 275), on the 13th March, 1818, and continued a member until his death. In 1820 he was J.W., and he occupied the principal chair two years later. On the 7th May, 1823, he joined the St. Alban's Lodge, now No. 29, and at the Grand Festival in 1825, he represented that Lodge as Grand Steward. He was made S.W. in 1827, but resigned his membership in December of the following year, joining the Old King's Arms Lodge, now No. 28, in May, 1829. He acted as Secretary in 1830, and served as Master in 1831 and 1832, with such satisfaction, that a jewel was voted to him in consideration of his valuable services. He ceased to be a subscribing member in 1835, and in that year, as well as in

1836, he again filled the Chair in the Lodge of Union. After having served as Grand Steward for the St. Alban's Lodge he joined the Grand Stewards' Lodge, becoming its Secretary in 1837, while in February, 1841, he was elected W.M.

Bro. Hope was exalted on 30th November, 1820, in the Cyrus Chapter, now No. 21, at the age of 39. He was appointed Grand Standard Bearer in Grand Chapter in 1827, and in May, 1829, was elected a Member of the General Purposes Committee. At the Quarterly Convocation in November, 1840, he occupied the 3rd Principal Chair. He was also a member of the Cross of Christ Encampment of Knights Templar, being elected Eminent Commander in December, 1841.

From 1828 to 1838 Bro. Hope was Secretary of what is now known as the Royal Masonic Institution for Girls, and on his retirement made a donation of £50 to its funds. He was also Steward at the 2nd Annual Festival, held on the 19th July, 1837, for the contemplated Asylum for aged and decayed Freemasons. He died on the 27th March, 1843, at his residence in Carter Street, Walworth, and a brief obituary notice mentions that he was one of the ablest Lecturers in the Craft.

W.J.S.

Masonic Tombstones.—In Mellor Churchyard, Derbyshire, there is a stone erected to the memory of Thomas Brierley, who to judge from the emblems, etc., carved at the top, may have been a member of the Craft, R.A. and K.T. The inscription is partly in cypher—or rather in *Cyphers*, for three different forms have been used. It has been translated by Bro. Wonnacott, as follows:—"Thomas Brierley, *Made his Ingress*, July 16th, 1785. *His Progress was* . . . Years. *But his egress* . . . *Holiness to the Lord.*" It seems evident that the stone was erected during Brierley's lifetime.

In the same churchyard is another stone, with Masonic emblems, erected to the memory of John Lambley, who died 10th February, 1807, aged 32 years.

W.J.S.

Oaths in the last Century.—At the end of Bro. Chetwode Crawley's supplement to his very interesting Paper: "The Old Charges and the Papal Bulls," allusion is made on page 131 to the large number of Oaths in use at the end of the eighteenth century. As my family has been for three generations closely connected with the public life of a small, though very ancient Borough in North Devon, I have the opportunity of giving an instance of this fondness for Oaths; and though perhaps not *ipso facto* germane to the subject of Masonry, a few notes on these Oaths may, at any rate, serve as an illustration to Bro. Chetwode Crawley's paper.

There are no less than twenty-two Oaths of various kinds set out at length in the old "Oath Book" of the Borough. They are for the following Officials:—The Mayor—The Mayor as "Clerk of the Market"—The Coroner—A Justice of the Peace—The Recorder—The Steward—The Receiver—The Almshouse Warden—The Town Bridge Warden (these two last named Oaths relate to Bridges across the River Torridge which forms the boundary of the Borough on one side)—The Serjeants—The Constables—The Supervisor of the Market—The Searchers and Sealers of Leather—The Scavenger—The Pig Drivers—The Ale Tasters—The Weighers of Yarn—The Inmates' Searcher—The Chamberlain—An Alderman or Burgess—A Freeman.

I think it may not be out of place for me to give the words of two of these Oaths, viz., those of the Pig Drivers and the Ale Tasters,

The first named is as follows:—

“ You and either of you shall swear that you shall not suffer any Pigs,
“ Ducks or Geese to come out in the Streets or do any hurt to the Markets,
“ but shall drive and impound the same—So help you GOD.”

The Ale Tasters’ Oath runs thus:—

“ You shall swear that you will serve the King’s Majesty and the Mayor
“ of this Town, in executing the Office of Ale Taster, you shall see that
“ the Beer and Ale that is made be good and wholesome for the Body of
“ Man, and that they do keep the Assize in selling, and that it be tasted
“ and assayed by you before it be put to be sold, and that you present the
“ defaults, and all things else do that belongs to your Office—so help you
“ GOD.”

These were discontinued by resolution of the Town Council no longer ago than the year 1853.

I may also explain that the “Inmates’ Searcher” was an Official whose duty it was to “diligently inquire after all Inmates and Strangers that shall come, be and remain within this Corporation that ought not to abide here without the consent and approbation of the Mayor and Officers of this Corporation . . . and from time to time make known to the Mayor the names of all such persons as shall or do retain such Strangers and Inmates in their houses.”

GEORGE M. DOE.
Great Torrington, Devon.

Royal Grove Lodge No. 240.—In a note on this Lodge which appeared in *A.Q.C.* xxiii., 208-210, I mentioned that a Bro. Hunkfield, of Lodge No. 293, was a visitor at its Constitution in October, 1787. As No. 293 was not warranted until 1795, I suggested that possibly the Secretary intended to enter this Brother as a member of No. 239, and apparently this was the case. Bro. F. O’C. Slingo, a Past Master of the St. James’s Union Lodge No. 180, originally No. 239, has searched the Minute Books and finds a Bro. *Hershfield* attending as a member. We may fairly conclude that this is the brother who was present at the Royal Grove. Bro. Slingo notes that the member of No. 240 frequently visited No. 239 and that Bro. William McCullagh, the first Master, joined No. 239 in 1792.

W.J.S.

ERRATA.

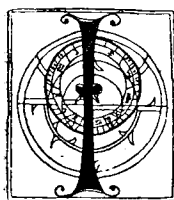
Page 45, line 35, *for* (1422-61) *read* (1437-61).

„ 71, „ 27, „ *A.Q.C.*, page 327, *read* *A.Q.C.*, xxiii., 337.

„ 219, „ 15, „ Mandt, *read* Brandt.

„ 224, „ 7, „ Merzdorf, *read* Menzdorf.

OBITUARY.



It is with regret that we have to record the death of the following Brethren :

Samuel Allen, West Oak, Hagley Road, Edgbaston, Birmingham, in December, 1911 : a Past Master of the Arber Lodge No. 2654 and a member of our Correspondence Circle since January, 1905.

The Rev. **Christie Chetwynd Atkinson**, D.D., of The Rectory, Ashton-upon-Mersey, Cheshire, in December, 1911. He was a P.Prov.G. Chaplain, and joined the Correspondence Circle in June, 1894.

William Brand Dall, 29, Broadway, New York, U.S.A., who had been a member of the Correspondence Circle from June, 1910. He was P.M. of Montauk Lodge No. 286. He died 29th December, 1910.

Joseph William Eisenman, of Love Lane, London, E.C. and 6, Holroyd Road, Patney, London, S.W., on 25th November, 1911. This Brother was a P.M. of Mendelssohn Lodge No. 2661 and a Companion of the Great City Chapter No. 1426. He was elected to the Correspondence Circle in May, 1907.

Alfonzo Gardiner, of The Knoll, Roundhay, Leeds, on 7th October, 1911. Bro. Gardiner, who was in his 67th year, was a well-known figure in the teaching profession in the North of England. He was formerly a headmaster under the old Leeds School Board at Little Holbeck School, and was twice President of the local Branch of the National Union of Teachers. He had written upwards of 50 books on subjects affecting the welfare of the teaching profession. In the Craft, Bro. Gardiner was a P.M. of the Defence Lodge No. 1221, and a P.Prov.G.D. of West Yorkshire ; in the Royal Arch he was P.Z. of Fidelity Chapter No. 289, and P.Prov. G. Registrar. He was also the Editor from 1908 of the *Transactions* of the Leeds Installed Masters' Association. He joined our Correspondence Circle in March, 1907.

John Henry Heap, Aspden House, Whitefield, near Manchester, P.Pr.G. Treasurer, West Lancashire, who joined the Correspondence Circle in March 1903.

Frank King, of Fairlawn, Broom Road, Teddington, Middlesex. He was a member of the Lodge of Loyalty No. 1607 and of our Correspondence Circle, which he joined in January, 1890.

A. C. Larsen, of Esbjerg, Denmark, a member of the Lodge Mary in Odense. He joined the Correspondence Circle in October, 1906.

General **Samuel Crocker Lawrence**, Room 803, Tremont Street, Boston, Massachusetts, on September 24th, 1911, after a long illness. General Lawrence was born at Medford on 22nd November, 1832, and graduated from Harvard University in 1855. He was very prominent as a Freemason in the United States, having served three times as Grand Master of Massachusetts. He was also Grand Commander, K.T., and Deputy for Massachusetts of the Northern Jurisdiction, U.S., of the A. & A.S.R. He succeeded Bro. Henry L. Palmer in 1909 as Sovereign Grand Commander of the Rite, retiring a year ago; and was one of the three survivors of the Union of 1867. Bro. Lawrence possessed one of the most complete Masonic Libraries in the States, a catalogue of which he published in 1891. He was a Life Member of our Correspondence Circle, which he joined in March, 1888. The funeral took place at Medford on 27th September.

Henry J. Lloyd, Founder, Editor and Proprietor of the *Los Angeles Freemason*, on 21st October, 1911. His funeral was conducted by the Brethren of Pentalpha Lodge No. 202 on 24th October.

Sydney Frederick Mackway, of Linsey Street and St. James's Road, London, S.E., a P.M. of the London Scottish Rifles Lodge No. 2310 and P.Z. of Macdonald Chapter No. 1216. He joined the Correspondence Circle in May, 1901: and his death took place on 8th July, 1911.

William Wall Mansfield, of Belle Vue, Orange Hill, Edgware, Middlesex, P.M. and Secretary Abercorn Lodge No. 1549, and P.Prov.G.D. and P.Prov.G. Sojourner of the Province of Middlesex. Bro. Mansfield was killed by motor accident on 29th January, 1912. He had been a member of the Correspondence Circle since May, 1898.

Sir James Creed Meredith, LLD., Cloneevin, Pembroke Road, Dublin, on 23rd January, 1912, aged 70. Sir J. C. Meredith, who was knighted in 1899, was for fourteen years Deputy Grand Master of Ireland, and only resigned shortly before his death, owing to failing health. He was Secretary of the Royal University of Ireland from its foundation in 1880 to its dissolution in 1909. He was elected a member of our Correspondence Circle in March, 1898.

Alfred Henry Perry, Box 177, Bulawayo, Rhodesia, P.M. of Bulawayo Lodge No. 2566 and P.Z. of Bulawayo Chapter No. 2566, and a member of our Correspondence Circle since January, 1908.

George Richards, a life member of the Correspondence Circle, which he joined in October, 1888. Bro. Richards was a Member of the Board of General Purposes of Grand Lodge, and District Grand Master of the Transvaal from 1895 to 1905. He died on his way home from South Africa in November, 1911.

Edward Rivington, of Chappel, Earl's Colne, Essex, who was a P.Prov. Grand Superintendent of Works of Jersey, and a member of the Correspondence Circle from October, 1896.

Winthrop F. Searritt, of East Orange, New Jersey, on 7th December, 1911. Bro. Searritt was one of the pioneer motorists and aeronauts in his country, being one of the first Presidents of the Automobile Club of America. He was a close friend of the late Judge J. B. Dill, whose death we recorded recently. He was a member of Hope Lodge of East Orange, and had taken the 32nd degree of the A. & A.S.R. His death occurred at his house, "The House of White Lions," from heart trouble, after a few days' illness. The remains were interred in Fairmount Cemetery.

William Henry White, 1, St. John's Wood Road, N.W., on 15th November, 1911, aged 57. He was one of the Founders of the Eccentric Club, and Master of the Eccentric Lodge No. 2488 last year. He joined the Correspondence Circle in March, 1905. The funeral took place at St. Marylebone Cemetery, East Finchley.



PUBLICATIONS.

ARS QUATUOR CORONATORUM.

COMPLETE SETS OF THE TRANSACTIONS.—Very few complete sets of *Ars Quatuor Coronatorum*, Vols. I. to XXIII., now remain unsold. Prices may be obtained on application to the Secretary. Each volume will be accompanied so far as possible, with the St. John's Card of the corresponding year; but the Cards for 1887 and 1895 are no longer available.

ODD VOLUMES.—Such copies of Volumes as remain over after completing sets, are on sale to members at 12s. 6d. per volume. Vols. I., III., VI., VII., and VIII. are, however, only sold in complete sets.

The principal contents of these volumes are as under, but many shorter articles, as well as reviews, notes and queries, biographic, and obituary notices, &c., will also be found in each volume.

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Facsimile and Transcript of "Urbanitatis" Cott. MS., Caligula A. II., fol. 88. (*British Museum*).

Facsimile and Transcript from "Instructions for a Parish Priest," Cott. MS., Claudius A. II., fol. 127. (*British Museum*). These two old MSS. contain passages identical with some of those which appear in the "Poem."

"The Plain Dealer," No. 51, Monday, September 14th, 1724. An article on the Freemasons, concluding with the celebrated letters on the "Gormogons." This is reproduced from the copy presented to the Lodge by Bro. Ramsden Riley. Portions of the article were printed in "The Grand Mystery," 2nd edition, 1725.

"An Ode to the Grand Khaibar," 1726. This reproduction is also made from the copy in the Lodge Library, presented by Bro. T. B. Whytehead, no other copy being known to exist. The Khaibarites were apparently a somewhat similar Society to the Gormogons, and were equally the rivals of the Freemasons.

"A Defence of Masonry." The Free Mason's Pocket Companion, 2nd edition, 1738. (*Grand Lodge of England Library*).

"Brother Euclid's Letter to the Author." The New Book of Constitutions, . . . by James Anderson, D.D., London, . . . 1738. (*Grand Lodge of England Library*).

A Commentary on the "Masonic Poem," "Urbanitatis," and "Instructions for a Parish Priest," by Bro. R. F. Gould.

Maps and Glossary.

In Vols. II. to VI. is reproduced a series of the MS. Constitutions or "Old Charges," which fully represents the various "families" into which all known copies of these interesting documents have been classified by Dr. Begemann.

Volume II. (*out of print*) contains:—

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Facsimile and Transcript of the "Lansdowne MS." No. 98, art 48, f. 276 b. (*British Museum*). The late Mr. Bond estimated the date of this MS. at about 1600, but as it is believed to have formed part of the collection of Lord Burghley, who died A.D. 1598, its age is probably greater.

Facsimile and Transcript of the "Harleian MS." No. 1942. (*British Museum*). The question of the date of this MS. is all-important and has given rise to much discussion. Mr. Bond and others ascribe it to the beginning of the 17th century, though other commentators such as Bro. Gould believe that the contents are scarcely compatible with this theory.

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Facsimile of the "Harleian MS." No. 2054, fo. 22. (*British Museum*). With Introduction and Transcript. This MS. is of the 17th century and contains, besides the usual legends and laws, a curious list of payments made "to be a mason," also the Freemasons' oath in the handwriting of Randle Holme, the herald and antiquary.

Facsimile of the "Sloane MS." No. 3848. (*British Museum*). With Introduction and Transcript.

Facsimile of the "Sloane MS." No. 3323. (*British Museum*). With Introduction and Transcript. The dates of these two MSS. are 1646 and 1649 respectively.

Facsimile of the "William Watson MS." Roll. (*Masonic Library, Province of West Yorkshire, Leeds*). With Transcript, and Commentary by Bro. C. C. Howard. For many reasons this is one of the most interesting and important in the series of "Old Charges" which has yet been discovered. It is dated 1687, and is the only one shewing signs of derivation from the celebrated "Matthew Cooke MS."

Facsimile (one page) of the "Cama MS." With Introduction and Transcript. This MS. is in the possession of the Lodge, and has not before been published in any form. It supplies a link long missing between the "Grand Lodge" and "Spencer" families of these old writings.

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Facsimile of the "Grand Lodge No. 1, MS." Roll. (*Grand Lodge Library*). With Introduction and Transcript. This Roll is dated 25th December, 1583, is the oldest one extant with a date attached, presumably the third or fourth oldest known, and its text is of especial value, inasmuch that in Dr. Begemann's classification it gives its name to the most important family of these documents and to the most important branch of that family.

Facsimile of the "Grand Lodge No. 2, MS." Roll. (*Grand Lodge Library*). With Introduction and Transcript. The great value of this MS. apart from its beauty, lies in the fact that it corroborates the text of the Harleian 1942 MS. (see Vol. II.), whose authority has been severely called in question by some students.

Facsimile of the "Buchanan MS." Roll. (*Grand Lodge Library*). With Introduction and Transcript. This MS. has once before been printed (in Gould's "History.") Its date would presumably be about 1670.

Facsimile of "The Beginning and First Foundation of the Most Worthy Craft of Masonry . . . Printed for Mrs. Dodd . . . 1739." With Introduction. This print is so rare that in addition to the copy in the Library of Grand Lodge, from which our facsimile is taken, only two others are known to exist, and both of these are in the U.S.A.

Facsimile (two pages) of the "Harris No. 2 MS." (*Bound up with a copy of the "Freemasons' Calendar for 1781," in the British Museum, Ephemerides, pp. 2493, gaa.*) With Introduction and Transcript. Although of so late a date the additions to the ordinary text presented by this version are of great interest and curiosity.

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Facsimile and Transcript of the Phillipps No. 1 MS. A beautiful MS. in two colours of the 17th century.

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December, 1911.

Quatuor Coronati Lodge,

NO. 2076, LONDON.



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